Ex Libris

Is presented for

ANGELINA BUONGIORNO

By DR AND MRS GEORGE PORT, JR.

WESTON JESUIT SCHOOL OF
THEOLOGY LIBRARY
99 BRATTLE STREET
CAMBRIDGE, MASSACHUSETTS 02138

99 BRATTLE ST.
CAMBRIDGE, MA 02138

NEW TESTAMENT ABSTRACTS

Vol. 41 *1997* *No. 1*

PERIODICAL ABSTRACTS		BOOK NOTICES
1	**NT General**	131
24	**Gospels—Acts**	142
61	**Epistles—Revelation**	154
84	**Biblical Theology**	163
100	**NT World**	168
	Software 193	

Ref.
BS
410
.N35

US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A Record of Current Literature
Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to New Testament Abstracts, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

New Testament Abstracts is published three times each year. Subscription, payable in advance: $33.00 (domestic), $36.00 (foreign) per year, postage paid.

Back Issues:
Volumes 1, 2, 3, 9, and 21 are available in reprint at $33.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $11.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $11.00 per copy.

General Editor
Daniel J. Harrington
Managing Editor
Christopher R. Matthews
Associate Editor
Stanley B. Marrow

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 41-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by The HK Scriptorium, Inc., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 1997, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

WESTON JESUIT SCHOOL OF THEOLOGY LIBRARY
99 BRATTLE ST.
CAMBRIDGE, MASS. 02138

APR 28 1998

NEW TESTAMENT ABSTRACTS

VOLUME FORTY-ONE • 1997

WESTON JESUIT SCHOOL OF THEOLOGY
3 PHILLIPS PLACE
CAMBRIDGE, MASSACHUSETTS 02138

US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A Record of Current Literature
Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to New Testament Abstracts, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

New Testament Abstracts is published three times each year. Subscription, payable in advance: $33.00 (domestic), $36.00 (foreign) per year, postage paid.

Back Issues:

Volumes 1, 2, 3, 9, and 21 are available in reprint at $33.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $11.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $11.00 per copy.

General Editor
Daniel J. Harrington
Managing Editor
Christopher R. Matthews
Associate Editor
Stanley B. Marrow

Ref.
BS
410
.N35
v.41

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 41-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by The HK Scriptorium, Inc., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 1997, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA,* but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
America (New York)
American Benedictine Review (Richardton, ND)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Krakow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (St. Albans, Herts., UK)
Apocrypha (Turnhout)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Bangalore)
ʿAtiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Parkville, Victoria)
Bangalore Theological Forum (Bangalore)
Baptist Review of Theology/La Revue Baptiste de Théologie (Cambridge, Ont.)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Düsseldorf/Klosterneuburg)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (New York)
Biblebhashyam (Kottayam, Kerala, India)
Biblica (Rome)
Biblical Archaeologist (Atlanta, GA)
Biblical Archaeology Review (Washington, DC)
Biblical Interpretation (Leiden)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Baltimore, MD)
Bulletin of the International Organization for Septuagint and Cognate Studies (Durham, NC)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (Santa Clara, CA)
Catholica (Münster)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
CGST Journal (Hong Kong)
Chicago Studies (Chicago)
Christian Century (Chicago)
Christian Scholar's Review (Holland, MI)
Christianity Today (Carol Stream, IL)
Christus (Paris)
Church (New York)
Churchman (Watford, Herts., UK)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Provo, UT)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Brisbane)
Commonweal (New York)
Communio (Seville)
Communio/International Catholic Review (Washington, DC)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Criswell Theological Review (Dallas)
Crux (Vancouver, BC)
Currents in Research: Biblical Studies (Sheffield, UK)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Dead Sea Discoveries (Leiden)

Deltion Biblikon Meleton (Athens)
Diakonia (Mainz/Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Bologna)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Tlalpan)
Église et Théologie (Ottawa)
Emmanuel (Cleveland, OH)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Leuven)
Epworth Review (Peterborough, UK)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit & Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Carlisle, UK)
Evangelical Review of Theology (Carlisle, UK)
Evangelische Theologie (Gütersloh)
Expository Times (Edinburgh)
Filología Neotestamentaria (Córdoba)
Foi et Vie (Paris)
Forum (Santa Rosa, CA)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Würzburg)
Gereformeerd Theologisch Tijdschrift (Kampen)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria)
Heythrop Journal (Oxford)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Theological Studies (Bangalore)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jerusalem Perspective (Jerusalem)
Jewish Quarterly Review (Philadelphia)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal from the Radical Reformation (Morrow, GA)
Journal of Biblical Literature (Atlanta, GA)
Journal of Early Christian Studies (Baltimore, MD)
Journal of Ecclesiastical History (Cambridge, UK)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch)
Journal of Pentecostal Theology (Sheffield, UK)
Journal of Religion (Chicago)
Journal of Religious History (Sydney)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Oxford)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (Ann Arbor, MI)
Journal of the Evangelical Theological Society (Lynchburg, VA)
Journal of the Grace Evangelical Society (Roanoke, TX)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)

Journal of Theology for Southern Africa (Rondebosch)
Journal of Translation and Textlinguistics (Dallas)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Québec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière & Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maarav (Rolling Hills Estates, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Master's Seminary Journal (Sun Valley, CA)
Mayéutica (Marcilla [Navarra])
McMaster Journal of Theology (Hamilton, Ont.)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Believing (Leominster, UK)
Modern Theology (Oxford/Cambridge, MA)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederlands Theologisch Tijdschrift (Utrecht)
Neotestamentica (Bloemfontein)
Neue Zeitschrift für Systematische Theologie und Religionsphilosophie (Berlin)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Notes on Translation (Dallas)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Chêne-Bougeries)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Brunswick East, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Richmond, VA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (New Brighton, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Protokolle zur Bibel (Klosterneuburg)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Qumran Chronicle (Krakow)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Religion (London)
Religion & Theologie /Religie & Teologie (Pretoria)
Religious Studies (Cambridge, UK)
Religious Studies and Theology (Saskatoon, Saskatchewan)
Religious Studies Review (Valparaiso, IN)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Aix-en-Provence)
Revue Théologique de Louvain (Louvain)

Revue Thomiste (Toulouse)
Rhetorica (Berkeley, CA)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Vatican City)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczne (Lublin)
Römische Quartalschrift (Rome)
Sacra Doctrina (Bologna)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Oslo)
Science et Esprit (Montreal)
Scottish Bulletin of Evangelical Theology (Edinburgh)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch)
Scripture Bulletin (Birmingham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Sefarad (Madrid)
Semeia (Atlanta, GA)
Sémiotique et Bible (Lyon)
Sewanee Theological Review (Sewanee, TN)
Skrif en Kerk (Pretoria)
Soundings (Knoxville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Notre Dame, IN)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Stulos Theological Journal (Bandung, Indonesia)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
Theological Educator (New Orleans)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt/Munich)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Meitingen/Niederaltaich)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Gütersloh)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Evangelica (London)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Werl)
Word & World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bielefeld)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Stuttgart)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für Althebraistik (Stuttgart)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Religions- und Geistesgeschichte (Potsdam)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Chicago)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. J. C. Pakala, "A Librarian's Comments on Commentaries: 2," *Presbyterion* 22 (1, '96) 57-60. [See § 40-1303.]

Descriptions and evaluations of T. Longman's *Old Testament Commentary Survey* (2nd ed., 1995), D. A. Carson's *New Testament Commentary Survey* (4th ed., 1993), and J. Rosscup's *Commentaries for Biblical Expositors* (1993).—D.J.H.

Canon

2. R. M. Fowler, "The Fate of the Notion of Canon in the Electronic Age," *Forum* 9 (1-2, '93) 151-172.

Electronic text challenges the fundamental presuppositions of print culture, including the key notion of central, authoritative, canonical texts. After stating a few assumptions about the notion of canon (e.g. the biblical canon has always been more open and fluid than the rhetoric about canon has allowed), the essay describes the characteristics of hypertext and explores their implications for the notion of canon. Hypertext undermines the traditional notion of canon because it undermines traditional notions about reading and writing generally.—C.R.M.

3. K. I. Parker, "Speech, Writing and Power: Deconstructing the Biblical Canon," *Journ StudOT* 69 ('96) 91-103.

Recent innovations in the way one goes about studying the Bible have shown that the formation of the canon is more a matter of social and political power than it is of "divine inspiration" or aesthetic quality. The essay contends that the formation of the biblical canon touches upon a particularly poststructuralist problem, that is, the ambiguous relation between speech and writing articulated so forcefully by J. Derrida. It first discusses how biblical and poststructuralist studies can be seen to converge. Then it examines how the interplay between speech and writing in the early chapters of Genesis reveals larger ideological power structures at work.—C.R.M.

4. P. Perkins, "Spirit and Letter: Poking Holes in the Canon," *JournRel* 76 (2, '96) 307-327.

The habit of viewing tradition as stabilized in canonical texts already established in Judaism made it possible for early Christian audiences to hear new voices as tradition. All sides in the ancient canon debates call on the motif of unity. For Paul the unity of God and salvation history is to culminate in the unity of all people in Christ. The single voice and referent of Scripture plays a central role in the apologetic argument that the apostle formulates to defend that truth. Marcion's more literal reading of biblical texts made it impossible for him to assent to the Pauline association of the Mosaic voice and Christ. For *Gospel of Truth,* truth requires going beyond the letters of a text because that about which it speaks—knowledge of God, who is inconceivable—is not contained in the writings revered by Christians.—C.R.M.

Canon, § 41-255.

5. K. J. ARCHER, "Pentecostal Hermeneutics: Retrospect and Prospect," *JournPentTheol* 8 ('96) 63-81.

The essence of Pentecostalism is the emphasis on the omnipotent God breaking into the everyday life of the believer. Reading Scripture through Lk-Acts, Pentecostals concluded that the believer should have not only a salvation-regeneration experience but also a subsequent Spirit-baptism experience. Today some Pentecostals attempt to express themselves with a purely modernistic hermeneutic (the historical-critical method). Yet if Pentecostalism desires to continue in its missionary objective while keeping in tune with its classical ethos, then it must have a postmodern accent.—D.J.H.

6. F. ARDUSSO, "La 'Dei Verbum' a trent'anni di distanza," *RassTeol* 37 (1, '96) 29-45.

On the 30th anniversary of the promulgation of Vatican II's *Dei verbum* (1965), the article first considers elements in it that have been widely accepted: the centrality of the Bible, the concept of revelation, the understanding of tradition, the interpretation of Scripture, and the Bible's place in church life. Then it discusses some limitations inherent in the text and its post-conciliar reception.—D.J.H.

7. E. BALL, "Messianic Expectation and the Christian 'Argument from Prophecy', Past and Present," *Journal of Progressive Judaism* [Sheffield, UK] 5 ('95) 53-80.

The sense that the time of the fulfillment of the OT promises has now arrived is all pervasive in the NT and in earliest Christianity. The fact and experience of Jesus constituted the starting point, and Scripture was read in his light. Today a more dynamic and holistic approach to the fulfillment of the OT Scriptures is preferable to an "evidential" approach.—D.J.H.

8. J. BARR, "Allegory and Historicism," *JournStudOT* 69 ('96) 105-120.

The essay responds to B. S. Childs's reflections [§ 35-22] on the author's contention [§ 34-13] that allegorical interpretation of Scripture is practiced in modern scholarship under three headings: historicism, epochalism, and back to allegory. Childs's argument that, in order to understand questions of allegory and meaning, one must understand the history of the matter, is invalidated by his own attacks on historicism even if his account of the history is the correct one. But none of the "history" set forth by Childs is factual; it is entirely theoretical and speculative.—C.R.M.

9. D. L. BARTLETT, "Preaching as Interpretation," *PrincetonSemBull* 17 (2, '96) 154-167.

Despite its limitations, the historical-critical method is the presupposition of other methods of biblical study and so is valuable for preachers. From biblical scholars preachers want attention to history, proclamation in the Bible, the relation of texts to communities, liturgy, confessional readings, psychology, ethics, liberation perspectives, balance and hope, and the history of interpretation. Biblical scholarship, like preaching, should serve the gospel.—D.J.H.

10. E. BEST, "The Reading and Writing of Commentaries," *ExpTimes* 107 (12, '96) 358-362.

The article reflects on questions about biblical commentaries such as the following: How far is the commentator to go in listing the opinions of other commentators? For what purpose do commentaries exist? Is the commentary to be written from faith to faith? What is the relation of the text to its culture? Should commentators discuss the truth of the text? Is the content of the text to be actualized?—D.J.H.

11. A. J. BLASI, "The More Basic Method in the Sociology of Early Christianity," *Forum* 9 (1-2, '93) 7-18.

Sociological research is best advanced in the messy business of seeing the real social world as it is—a fluid, multi-leveled complex of related movements, fronts, systems, and ironies. After discussing insights into sociological methodology, the article proposes and explores some sociological sensitizing concepts that could be useful in the interpretative study of early Christianity. The sociology of early Christianity is an unusual business that must begin with a meta-methodology that is up to the research challenges that social spontaneity, anonymity, and indirection pose.—C.R.M.

12. C. L. BLOMBERG, "The Globalization of Hermeneutics," *JournEvangTheolSoc* 38 (4, '95) 581-593.

The "globalization of hermeneutics" refers to asking a given portion of Scripture new questions, or suggesting new answers to old questions, which a particular interpreter has not previously considered because of the inevitably parochial nature of his or her interpretive communities and the historical and social conditioning those communities have created. The article reflects on the implications of globalizing hermeneutics with reference to six examples: James, Matthew 2, John 3–4, Revelation 13 and Romans 13, Philemon and Galatians, and the parables.—D.J.H.

13. E. BORGHI, "Leggere un testo, leggere un testo biblico," *ScuolCatt* 124 (2-3, '96) 351-361.

After reflecting on reading a text (reader, work, author, time and space), the article discusses what is involved in reading a biblical text and illustrates the process with reference to the Zacchaeus story in Lk 19:1-10 (broad and immediate contexts, text, narrative, characters).—D.J.H.

14. J. BRECK, "Orthodox Principles of Biblical Interpretation," *StVladTheolQuart* 40 (1-2, '96) 77-93.

After introducing some fundamental principles of Orthodox hermeneutics, the article explicates the way in which Orthodox Christians view the Scriptures and make use of them, considers some deficiencies in actual Orthodox practice, and outlines how, from an Orthodox perspective, one reads the Bible appropriately. Any authentic interpretation of Scripture will arise from the interaction between faith and love.—C.R.M.

15. P. BÜHLER, "Le lecteur éclairé: la clarté comme clarification," *ÉtudThéolRel* 71 (2, '96) 245-258.

After posing the problem of the clarity of Scripture and outlining some solutions to it, the article suggests that its clarity is not without obscurity (with reference to the Reformers), takes Gen 32:23-33 as a paradigmatic text, and proposes seven theses toward a hermeneutic of clarity. God has chosen to struggle with us in Scripture, and this struggle with God is at the heart of a truly living reading of Scripture.—D.J.H.

16. A. R. Ceresko, "Reading and Teaching the Bible in India," *BibToday* 34 (5, '96) 311-315.

After describing the author's experiences in teaching biblical studies in India, the article discusses efforts at reading the Bible in the light of India's overwhelming poverty and its multifaceted religiosity. Then it considers attempts at relating the Bible to Indian religious texts and at *dhvani* interpretation focusing on the evocative potential of biblical texts.—D.J.H.

17. J. K. Chance, "The Anthropology of Honor and Shame: Culture, Values, and Practice," *Semeia* 68 ('94) 139-151.

There is not general agreement among anthropologists about the meaning and significance of honor and shame in Mediterranean contexts. Moreover, there is more to Mediterranean culture than honor and shame. Biblical scholars who seek to apply anthropological concepts would do well to recognize the possibilities for heterogeneity in the societies they study, develop a more sophisticated concept of culture, and pay more attention to the relation between values and practice.—D.J.H.

18. M. D. Chapman, "Scripture, Tradition and Criticism: A Brief Proposal for Theological Education," *AnglTheolRev* 78 (2, '96) 258-274.

The critical task of theological education can be summarized as the practice of "ideological literacy," that is, the task of critically dismantling the church's control over its underlying narrative, thereby allowing the narrative itself to speak afresh to the new generation: The divine society is to be subjected to critique by the divine book. Theological education demands a radical return to Christian fundamentals, to the gospel of Christ, the unifying scriptural principle.—D.J.H.

19. H. J. B. Combrink, "Dialogue in and with the Bible," *Scriptura* 57 ('96) 193-200.

With reference to the theories of M. Bakhtin, the article considers dialogue within the Bible, the intertextual relation between the OT and the NT, dialogue in the NT, and dialogue with the Bible. Dialogue with the Bible is not merely a one-way movement to the Bible; the Bible can also contradict and surprise the reader.—D.J.H.

20. P. F. Craffert, "The anthropological turn in New Testament interpretation: Dialogue as negotiation and cultural critique," *Neotestamentica* 29 (2, '95) 167-182.

NT scholars will have to take the anthropological turn if they wish to escape the solipsistic engagement in ethnocentric readings of documents from an alien culture and distant past and if they wish to conduct true contextual interpretations. When NT studies are conceived as historical anthropological studies, NT interpretation takes on the character of cultural dialogue. This dialogue should be understood in at least two ways: dialogue as cultural negotiation, and dialogue as cultural critique. The essay concludes with responses to anticipated objections to the anthropological approach.—C.R.M.

21. J. Dewey, "From Storytelling to Written Text: The Loss of Early Christian Women's Voices," *BibTheolBull* 26 (2, '96) 71-78.

One major reason for the paucity of women's stories in the canon is that while early Christianity was an oral phenomenon in which women could participate relatively fully, the composition of Christian texts and their selection for inclusion in the canon was the work of a small minority of literates who were mostly men. After discussing literacy and orality in antiquity and oral versus manuscript media (access to authority), the study highlights the minimalization, trivialization, and distortion of the roles of female characters in European folktales. Then it suggests that a survey of the Gospel material reveals similar processes of reducing the active role of women in the writing of the Gospels.—C.R.M.

22. D. M. Doriani, "Selecting a Text," *Presbyterion* 22 (1, '96) 17-29.

After establishing the need for preachers to choose a right-sized NT text, the article states that the goal should be to find a text that makes one well developed point or tells one complete story. Then it offers further suggestions about finding right-sized narratives and discourses.—D.J.H.

23. P.-L. Dubied, "De l'obscure clarté des Écritures. Un point de vue pratique," *ÉtudThéol Rel* 71 (2, '96) 165-173.

After asking whether Scripture is always clear and reflecting on what the clarity of Scripture means, the article considers Scripture's clarity and obscurity for the reader (obstacles, resistances), and concludes with comments on its obscure clarity in the light of hermeneutics.—D.J.H.

24. J. Dunnill, "Methodological Rivalries: Theology and Social Science in Girardian Interpretations of the New Testament," *JournStudNT* 62 ('96) 105-119.

This paper examines the place of the study of religions in a theologically informed NT exegesis by reviewing R. Girard's theory of the origin of culture in mimetic violence and its application to the NT by other scholars (J. Williams, R. Hamerton-Kelly, B. Chilton). It concludes that Girard's theory needs to be criticized on both anthropological and theological grounds before being appropriated. In this instance what looks like an enriching dialogue between biblical studies and the human sciences is the subordination of exegesis and historical inquiry to a forceful but unexamined theology.—C.R.M.

25. G. Ferraro, "Il documento della CEI sulla Bibbia nella vita della chiesa," *CivCatt* 147 (3500, '96) 136-146.

To mark the 30th anniversary of Vatican II's *Dei verbum,* the Conferenza Episcopale Italiana (CEI) issued in 1995 a document entitled *La parola del Signore si diffonda e sia glorificata (2 Ts 3,1).* It deals with the Bible in the ecclesial community, principles and criteria for Christian encounter with the Bible, and ways and methods for the correct use and full efficacy of the Bible in church life. After a summary of its content, the article considers what it teaches about the Bible's relations to the sacraments (especially the Eucharist), the person of Christ, and the mystery of the Trinity.—D.J.H.

26. M. A. Garcia, "Ethiopian Traditional Biblical Interpretation," *African Christian Studies* [Nairobi] 12 (2, '96) 1-8.

Traditional Ethiopian biblical commentaries reveal a deep spiritual wisdom that communicates the message of the biblical text to a community that celebrates the word. They interweave the allegorical and conceptual traditions of patristic interpretation. The article discusses the manuscript material and literary forms of these commentaries, and illustrates their approach with reference to the Amharic commentary on Gen 1:1.—D.J.H.

27. O. Genest, "Savoir et sciences du langage," *LavalThéolPhil* 52 (2, '96) 319-326.

Taking Sir 37:16-18 as a starting point, the article surveys the development of linguistics (classical and structural) and of semiotics, reflects on some consequences for the human sciences and for the notion of knowing, and presents an application to biblical exegesis (discourse about Jesus' death).—D.J.H.

28. W. E. Glenny, "The Divine Meaning of Scripture: Explanations and Limitations," *JournEvangTheolSoc* 38 (4, '95) 481-500.

While there may be a development of the divine meaning of an individual text of Scripture as the canonical context grows, in that development or further dimension of meaning the original meaning is not lost. After discussing the relation between divine meaning and authorial intent, the article considers the changes in E. D. Hirsch's theory of meaning and authorial intention, the relation between sense and referent in biblical hermeneutics, the discussion of divine meaning in evangelicalism today, limitations and explanations of divine meaning in Scripture, and hermeneutical categories.—D.J.H.

29. D. Graziani, "Il primato della Parola di Dio nella vita della Chiesa secondo la *Dei verbum*," *Vivarium* [Catanzaro] 4 (1, '96) 51-62.

After listing affirmations of the primacy of the word in Vatican II's *Dei verbum* and other magisterial statements, the article considers the dynamism of the tradition according to *Dei verbum*, the word between understanding and communion, the relation with the understanding of the church, the ministry of the word and formation, and the relation of the word to communion and community.—D.J.H.

30. G. Haas, "Patriarchy as an Evil That God Tolerated: Analysis and Implications for the Authority of Scripture," *JournEvangTheolSoc* 38 (3, '95) 321-336.

The feminist assumption that patriarchy is an evil tolerated by God in the OT (with continuing remnants in the NT) undermines not only the authority of the Bible but also the unity of a biblical ethic. Therefore one must reject the assumption that the patriarchy found in the Bible is an evil.—D.J.H.

31. M. Hargreaves, "A New Vocabulary of Biblical Authority: Suggestions From the Concept of Narrative," *AnglTheolRev* 78 (2, '96) 290-307.

Any account of biblical authority must pay close attention to the nature of the text itself, especially the preponderance of narrative in the Bible. After arguing that an emphasis on *the* biblical narrative can do justice to the polyphonic nature of the Bible, the essay discusses plot and theme as the ingredients of this narrative, and considers the example of liberation theology and the Bible. It concludes by outlining four implications of the narrative nature of the Bible for the notion of biblical authority.—C.R.M.

32. M. Hargreaves, "Telling Stories: The Concept of Narrative and Biblical Authority," *Anvil* 13 (2, '96) 127-139.

The Bible's authoritative talk of God is not propositional in form but rather takes the form of narrative which is constructed again with the activity of readers. Readers are issued the invitation to enter its master-narrative and to locate themselves within its plot and thematize their lives according to it. The Bible's authority is worked out as it is read and exerts an influence over the reader's life in response to the reader's engagement with the narrative.—D.J.H.

33. M. Haudel, "Schrift, Tradition und Kirche. Ein unnötiger Stolperstein der Ökumene," *Catholica* 50 (1, '96) 23-33.

The concept of the dynamic interdependence of Scripture, tradition, and church has rendered unnecessary what had long been an ecumenical stumbling-block. After discussing Scripture and tradition as a recurrent problem, the article considers the ecumenical breakthrough on this matter from the World Council of Churches Faith and Order Conference at Montreal in 1963 onward. Then it reflects on the ecumenical relevance of the progress that has already been achieved on this issue.—D.J.H.

34. D. Jodock, "The American Context and the Authority of the Bible," *CurrTheolMiss* 23 (2, '96) 85-103.

The article names some of the cultural assumptions that influence late 20th-century Americans and examines how those assumptions affect the understanding of biblical authority. It first sketches some features of the current ecclesial context, using the Evangelical Lutheran Church in America as a case study. Then it turns to the societal context and attempts to identify those features of American culture that most significantly influence our perception of the Bible and its authority (a "post-Christendom" society and a post-Enlightenment culture).—C.R.M.

35. D. Juel, "The Authority of the Scriptures: an Assessment of a Conversation," *Curr TheolMiss* 23 (3, '96) 192-199.

The real crisis in scriptural authority is at the level of interpretation. The question about scriptural authority is at its base a question about the church, the nature of language, and the authority of God. [The article responds to articles on Hosea 2 by D. Jacobson (pp. 165-172) and on Hos 5:8–6:6 by D. T. Olson (pp. 173-184). Also included is a theological reflection by V. Westhelle (pp. 185-191).]—D.J.H.

36. N. Karjian, "The Question of Authority. A Feminist/Liberationist Perspective," *NEST TheolRev* 17 (1, '96) 18-32.

After reflecting on the biblical understanding of authority, the article considers authority as hierarchy versus authority as partnership, authority as binding versus authority as freedom, and the authority of the Bible. In the NT God works through love, not through force, subjugation, or dominance. The Bible has authority because it is the word inspired by God revealing the truth of the gospel. It has authority only to the extent that it brings life and freedom.—D.J.H.

37. G. J. King, "God's Word as the Source of Life: Towards Hong Kong 1996," *East Asian Pastoral Review* [Quezon City] 32 (1-2, '95) 20-35.

Written in preparation for the plenary assembly of the Catholic Biblical Federation at Hong Kong in July 1996, the article considers the context of faithful Bible reading today, the word of God as a word of life, the response of the church, and the response of the Catholic Biblical Federation.—D.J.H.

38. G. W. Knight, "The Scriptures Were Written for Our Instruction," *JournEvangTheol Soc* 39 (1, '96) 3-13.

It does not follow that ad hoc documents contain only ad hoc teaching. Ad hoc situations are often addressed by those who intend to give general teachings and lasting principles that apply to all human beings. Moreover, the apostle Paul specifically indicates that the Scriptures "were written for our instruction" (Rom 15:4; see also Rom 4:23-25; 1 Cor 9:8-10; 10:5, 11). Paul posited this principle on the basis of his convictions about the continuity in God's dealings with humans and about Christ as the fulfillment of the Scriptures. Paul wrote as if there were almost no gap between the Scriptures and "us."—D.J.H.

39. H. Knoche, "Trau nicht jedem Exegeten! Bibelkritik, Glaube und Kirche heute," *Bausteine* [Dalherda] 36 Sonderheft ('96) 3-36.

After sketching the history and presenting a critical analysis of the historical-critical method of biblical interpretation, the article considers the place of the Bible in the church and its significance for Christian faith. Then it discusses what the NT says about the Bible without the church. Finally it offers critical comments concerning G. Lüdemann's theories on various topics (truth, scholarship and the church, the historical Jesus, the NT authors, the NT and Israel, etc.).—D.J.H.

40. B. C. Lategan, "Imagination and Transformation: Ricoeur and the Role of Imagination," *Scriptura* 58 ('96) 213-232.

After addressing the suspicion that imagination is merely license for subjectivity, the article discusses P. Ricoeur's many contributions to understanding the imagination and the process of transformation. Then it illustrates the role of the imagination with reference to the figure of Abraham in Galatians 3 and the parable of the laborers in the vineyard (Mt 20:1-16).—D.J.H.

41. A. Lee, "Syncretism from the Perspectives of Chinese Religion and Biblical Tradition," *Ching Feng* [Hong Kong] 39 (1, '96) 1-24.

Syncretism is at the root of human religious experience and is a fact of life. It is characteristic of Chinese religious attitudes and the sapiential tradition of the Hebrews. Christianity has always been a syncretistic faith.—D.J.H.

42. C. Mabee, "American Biblical Hermeneutics: A Simple Plea for Life in the Process of Reading the Bible," *Dialog* 35 (2, '96) 111-116.

Somehow we must learn to make connections between historical reconstruction and the ongoing life of the Bible reader. After discussing the scholarly reading of the Bible and the American public, the article advances a tripartite model of reading in which interpretive tools and paradigms form a bridge or conduit of meaning from the text to the reader. Finally it proposes an initial framework of discussion for American biblical hermeneutics with reference to three categories of thought: formulation of a prophetic discourse for American public life; dialectics of church, university, and society; and formation of an ethical community.—C.R.M.

43. C. Marsh, "Letting the World be the World," *RevRelTheol* 3 (2, '96) 76-80.

F. Watson's *Text, Church and World* (1994) is a useful book. But his use of the term "world," the positioning that he accords to the "world" in his method, and the resulting ecclesial captivity of biblical study that he ends up espousing are open to question. [The same issue (pp. 80-81) contains a response by Watson.]—D.J.H.

44. V. H. MATTHEWS AND D. C. BENJAMIN, "Social Sciences and Biblical Studies," *Semeia* 68 ('94) 7-21.

After introducing the papers contained in the fascicle, the article explains the concepts of honor and shame, discusses the basic concerns and history of anthropology, and sketches the use of anthropology in biblical studies. Some of the most important work being done by anthropologists today is being applied to the Bible and its world. [The fascicle contains five articles on honor and shame—three on the OT and two on the NT [§§ 41-202, 312], as well as responses by J. K. Chance [§ 41-17] and G. M. Kressel (pp. 153-161).]—D.J.H.

45. T. MCGOVERN, "The New Catechism and Scripture," *HomPastRev* 96 (8, '96) 8-16.

Drawing largely on Vatican II's *Dei verbum,* the new *Catechism of the Catholic Church* gives a very complete synthesis of the Catholic church's teaching on the inspired text. The article discusses its treatment of the christocentric nature of Scripture, Scripture and the incarnation, inspiration and the truth of Scripture, interpretation, theological hermeneutics, the senses of Scripture, its spiritual meaning, the canon, and Scripture in church life.—D.J.H.

46. R. MEYNET, "I frutti dell'analisi retorica per l'esegesi biblica," *Gregorianum* 77 (3, '96) 403-436.

Rhetorical analysis of biblical texts provides criteria for delimiting textual units at various levels (segments, pericopes, larger units). It also is useful in interpretation, translation, and textual criticism. At each point the article provides examples that illustrate the value of this methodology for biblical exegesis.—D.J.H.

47. J. MORALES, "Mito y misterio," *ScriptTheol* 28 (1, '96) 77-95.

The article first clarifies the notion of myth in the light of how it was understood in antiquity and in modern discussion. Then it reflects on the process of demythologization already at work in the Bible and how "mythical" elements in the Bible are to be interpreted in the light of the Christian mystery.—D.J.H.

48. D. MUÑOZ LEÓN, "La relación entre Antiguo y Nuevo Testamento en el documento de la Pontificia Comisión Bíblica (1993)," *MiscCom* 52 (101, '94) 249-274.

The article discusses how the relation between the OT and the NT is treated in the four main parts of the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205]: (1) the canonical approach, recourse to Jewish traditions of interpretation, and the liberationist approach; (2) the spiritual sense, the relation between the literal and spiritual senses, and the fuller sense; (3) interpretation in the biblical and ecclesial traditions, and the explication of the christological, canonical, and ecclesial significance of texts as the exegete's task; and (4) actualization. It concludes with synthetic remarks on the OT, the NT, and their relation.—D.J.H.

49. R. E. MURPHY, "Reflections on 'Actualization' of the Bible," *BibTheolBull* 26 (2, '96) 79-81.

The 1993 document of the Pontifical Biblical Commission, "The Interpretation of the Bible in the Church" [§ 38-1205], concludes with a section called "actualization." After noting the document's definition of actualization ("to discover what the text has to say at the present time"), the article discusses its approach to the principles, methods, and limits of actualization as they affect our understanding of the NT.—C.R.M.

50. J. NEUNER, "The Word of God Entrusted to the Church," *Vidyajyoti* 60 (2, '96) 126-129.

In the perspective of Vatican II's *Dei verbum* the old question of the relation between tradition and Bible appears in a new light. Tradition is older than the Bible. The inspired books contain the church's tradition authentically; so the Bible is the rule of faith for the life and teaching of the church. The mission of the church, however, can be fulfilled only through the living tradition, the word of God embodied in the church.—D.J.H.

51. C. A. NEWSOM, "Bakhtin, the Bible, and Dialogic Truth," *JournRel* 76 (2, '96) 290-306.

The essay explores ways in which M. Bakhtin's understanding of dialogic truth and the polyphonic text might be of use in facilitating the conversation between the Bible and theology. Bakhtin's approach is not a method to be applied so much as it is a perception about the nature of discourse and a provocative claim about what it takes to articulate the "truth" of an idea. Its nonsystematic, nonabstract, nonreductive emphasis on unmerged voices in the text answers the biblical scholar's concern for respecting the variety and particularity of the Bible.—C.R.M.

52. J. NIEUVIARTS, "La Bible, la terre et le livre. Incarnation et Révélation," *Chronique* [Toulouse] (1, '96) 61-73.

After reflecting on the Bible as a book rooted in a land and a history, the article considers the Bible as the revelation of God: God as its author, and its divine and human word. Then it discusses the Bible's invitation to the reader to be reborn or to discover birth.—D.J.H.

53. J. NIEUVIARTS, "D'Ulysse à la Bible: les récits qui font le voyage," *Chronique* [Toulouse] (1, '96) 75-88.

The article presents observations on the characteristics that give narratives, especially biblical narratives, so much of their magic or power. It treats the universe of the narrative, its creation, its techniques, and its impact. While narrative tells a story, it also opens a story, that of the reader, who is transformed by what is read. In reading the Gospels or more generally the Bible, it is not information that one seeks but, when all is said and done, an encounter and a transformation.—C.R.M.

54. A. NOGUEZ A., "La escritura en la vida de la Iglesia a treinta años de la *Dei Verbum*," *Voces* [Mexico City] 8 ('96) 11-27.

After considering the historical context of Vatican II's *Dei verbum*, the article focuses on its treatment of the Bible in church life in chapter 6 and the ecclesial reception of it in various (pastoral, academic, media, ecumenical) fields.—D.J.H.

55. S. NOLAN, "Stand Up Virgin Signifiers: Biblical Interpretation, Common Cultures and Homosexuality," *ModBelieving* 37 (2, '96) 11-17.

Once liberated from enslavement to the mere representation of an author's mind, texts can be seen to function as semiotic resources—virgin signifiers prepared for insemination with meaning. The interpreter of the biblical text, unable to read in isolation, reads within a cultural context that has had its prior effect, profoundly shaping how the text will be read. The power the text possesses is that of connotative signifier, the meaning of which is constructed in the common culture. Evidence of this is observable in four hermeneutical approaches to biblical texts related to homosexuality. Each approach is shaped by a common culture. Each offers a different reading of the text with a different assessment of appropriate ethical response to homosexuality. Each has "rewritten" the text to include the common culture's reading.—D.J.H.

56. S. M. OGDEN, "Theology and Biblical Interpretation," *JournRel* 76 (2, '96) 172-188.

Is there at present a way to construe the Bible that is authentically theological and yet respects the integrity of critical biblical scholarship? The article argues for an affirmative answer to the question by clarifying what is meant by "theology," "biblical interpretation," and "theological interpretation." To understand these concepts as an adequate theology now requires (in particular, biblical interpretation as critical existentialist interpretation) is to have all the reason one needs to answer the question affirmatively.—D.J.H.

57. R. E. OLSON, "Back to the Bible (Almost)," *ChristToday* 40 (6, '96) 31-34.

For postliberal theologians such as H. Frei, G. Lindbeck, and others, the Bible is the narrative in and from which the Christian community lives, moves, and has its being. While evangelicals welcome their "back to the Bible" thrust, they are uneasy about postliberal theology's disinterest in Christianity's "objective truth" and the Bible's "space and time historicity."—D.J.H.

58r. D. PATTE, *Ethics of Biblical Interpretation* [*NTA* 40, p. 132].

B. J. MALINA, "The Bible: Witness or Warrant: Reflections on Daniel Patte's *Ethics of Biblical Interpretation,*" *BibTheolBull* 26 (2, '96) 82-87.—Patte's recent book comes as a howl of protest against the emergence of a sense of history in the West and the application of this sense of history in biblical studies. His recourse is to return to Romanticism and a multiple-meaninged "text with a life of its own," while arguing that the sense of history is not really important. The goal of his presentation is androcritical multidimensional exegetical practices. By and large Patte's concern is to have all readers find warrants for their projects in the Bible.—C.R.M.

59. E. H. PETERSON, "Caveat Lector," *Crux* 32 (1, '96) 2-12.

The article explains the four basic elements of *lectio divina* (reading, meditation, prayer, contemplation) and issues various warnings against attitudes and actions that might impoverish encounter with God's word in the Bible.—D.J.H.

60. J. J. PILCH, "Altered States of Consciousness: A 'Kitbashed' Model," *BibTheolBull* 26 (3, '96) 133-138.

This description of research on altered states of consciousness reviews the model constructed by E. Bourguignon, defines the terms etic and emic, notes E. M. Pattison's modifications to Bourguignon's model, and suggests how elements from the individual models may be utilized in the construction of a new model more suited to biblical research.—C.R.M.

61. P. S. PRAKASH, "The Bible and Christian Practices," *BangalTheolFor* 27 (3-4, '95) 59-77.

The Bible needs to be used responsibly in all Christian practices as a source for guidance concerning matters of faith, confession, and practice. It provides clues for understanding the human situation, problems, and behavior. It can create and shape reality, evoke a sense of hope and identity, and throw open new possibilities of human coexistence with the rest of nature. It is a book to be read, studied, used, and cherished.—D.J.H.

62. H. RÄISÄNEN, "Liberating Exegesis?" *BullJohnRylUnivLibMan* 78 (1, '96) 193-204.

Using E. Schüssler Fiorenza's reading of Revelation as a test case for sophisticated "liberating exegesis" that makes usefulness the decisive criterion for interpretation, this essay contends to the contrary that a division of labor between exegesis and application actually facilitates the task of contextual theology. Put simply, the issue is this: Can we admit that we have to make our own decisions with criteria external to the Bible? By definition exegesis cannot liberate the world any more than can church history. But the texts can be used by way of reinterpretation and application in the service of the liberating process.—C.R.M.

63. J. SAWARD, "Regaining Paradise: Paul Claudel and the Renewal of Exegesis," *DownRev* 114 (395, '96) 79-95.

In the years before his death in 1955, Claudel not only called for but also attempted a renewed exegesis of the Scriptures. He contended that Scripture must be read in and with the church, that the patristic and medieval tradition of spiritual exegesis must be reclaimed and continued, that the spiritual sense must be based on the historical and literal sense, that the Bible is a whole and must be read as such, and that the Bible must be read in the light of Christ.—D.J.H.

64. F. E. SCHOTT, "Biblical Authority and God—A Theological Reflection," *CurrTheolMiss* 23 (2, '96) 119-125.

The biblical text furnishes an identifiable content to the Christian witness while allowing this content to be appropriated by communities in diverse circumstances. Only by taking seriously both the historical meaning and the applicability of the text can theological interpretations be faithful to the identity of the community for which they are intended. Theology's primary responsibility is to aid the community in understanding God's faithfulness (see Hosea 1–2) and bearing witness to it in contextually relevant ways.—D.J.H.

65. G. SCHUNACK, "Neuere literaturkritische Interpretationsverfahren in der anglo-amerikanischen Exegese," *VerkForsch* 41 (1, '96) 28-55.

With reference to some twenty books published mainly in English during the 1980s and 1990s, this article traces the development of interest in literary criticism, and examines the concerns and pertinence for biblical studies of the following literary approaches to texts: rhetorical criticism, narrative criticism, reader-response criticism, and deconstruction.—D.J.H.

66. W. M. SHEA, "Catholic Reaction to Fundamentalism," *TheolStud* 57 (2, '96) 264-285.

After surveying articles and books that present Catholic responses to fundamentalism, the article examines statements by US Catholic bishops and by the Vatican (including the Pontifical Biblical Commission) on biblical fundamentalism. Then it calls on Catholics and fundamentalists to drop the polemics (even though there are good reasons for them) and engage in serious dialogue.—D.J.H.

67. F. SIEGERT, "'Expliquer l'Écriture par elle-même': origine et vicissitudes d'une maxime 'protestante,'" *ÉtudThéolRel* 71 (2, '96) 219-244.

After showing that the "Protestant" maxim of interpreting Scripture by itself has its roots in the critical philology of ancient Alexandria and the program of explaining Homer by Homer, the article traces its history from Hellenistic hermeneutics in the 1st century A.D. (the problem of myth at the beginning of the imperial era, Strabo's wit, Plutarch's interpretation of myth), through biblical hermeneutics in ancient Judaism and Christianity (Alexandrian Jews, the Jewish sages and midrash, Paul and his school, the Fathers of the Church), to the Reformation and the present (the principle posed by Luther, the slow victory of the historical-critical method).—D.J.H.

68. J. S. SIKER, "Uses of the Bible in the Theology of Gustavo Gutiérrez: Liberating Scriptures of the Poor," *BibInt* 4 (1, '96) 40-71.

This descriptive analysis of Gutiérrez's use(s) of the Bible explores the following questions: What biblical texts does Gutiérrez use? How does he use the Bible? How does he envision the authority of Scripture? What are his hermeneutical principles for using Scripture? and What is the practical significance of his approach to the Bible. Finally it presents a critical evaluation of Gutiérrez's biblical interpretation. [In the same issue (pp. 72-75) J. Pixley appends a "homiletic appeal" to Siker's analysis that clarifies the challenge that Gutiérrez and liberation theology present as the challenge to take up a militant biblical scholarship.]—C.R.M.

69. M. T. SPECKMAN, "Beyond the debate: an agenda for biblical studies in the new South Africa," *RelTheol/RelTeol* 3 (2, '96) 135-151.

Contrary to C. Kourie [§ 40-690], the new interpretational context compels South African biblical scholars to draw close to each other, to seek a common goal and a common point of departure, and to exchange resources with other disciplines. The African philosophy of *ukugqibelela* ("completeness, wholeness") can provide a starting point for developing a new agenda for biblical studies that includes local networking, Africanization, economics, biblical hermeneutics of development, and inter-faith issues.—D.J.H.

70. S. A. SWANSON, "Can We Reproduce the Exegesis of the New Testament? Why Are We Still Asking?" *TrinJourn* 17 (1, '96) 67-76.

The NT interpretations of OT passages are legitimate guides to the true meaning of those passages, even to the humanly intended meaning. The NT writers did not see themselves as only using or applying or appropriating the separate meaning of the OT for their new circumstances. They proclaimed what it meant.—D.J.H.

71. D. L. THOMPSON, "Women, Men, Slaves and the Bible: Hermeneutical Inquiries," *Christ ScholRev* 25 (3, '96) 326-349.

An egalitarian relationship between men and women, not a complementary or hierarchical view, best appropriates the will of God revealed in Scripture. (1) Attempts to support or deny egalitarian relationships between men and women solely on the basis of interpreting individual biblical texts in their contexts lead inevitability to eisegesis—to reading the interpreter's agenda into the text. (2) One can establish biblical support for egalitarian relationships between men and women by discerning the direction of the canonical dialogue on these issues and reaching a conclusion to which that dialogue did not come but to which it clearly points. (3) The church's experience in discerning God's will regarding slavery provides a hermeneutical paradigm sufficiently parallel to instruct its processing of the biblical material on the relationship between men and women.—D.J.H.

72. P. VANZAN, "Una miscellanea con inediti sulla 'Dei Verbum'. Omaggio a Umberto Betti," *CivCatt* 147 (3499, '96) 43-51.

Since Betti participated actively in the work on Vatican II's *Dei verbum,* the theological faculty of the Pontifical Lateran University in Rome prepared a volume in his honor entitled *La "Dei Verbum" trent'anni dopo* (1995). The essays deal with the chief topics of *Dei verbum:* revelation in itself and the potential of revealed truth, the transmission of revelation, divine inspiration, OT, NT, and the Bible in church life.—D.J.H.

73. B. VILLEGAS MATHIEU, "La Constitución *Dei Verbum* sobre la Revelación divina," *TeolVida* 37 (1-2, '96) 71-80.

The article discusses what Vatican II's *Dei verbum* stated about the following topics in the context of the history of Catholic theology: revelation and faith, Scripture and tradition, Scripture and the Magisterium, the inspiration and inerrancy of the Bible, and the Bible in Christian life.—D.J.H.

74. J. N. VORSTER, "Why opt for a rhetorical approach?" *Neotestamentica* 29 (2, '95) 393-418.

This paper seeks to provide some insight into what is meant by a rhetorical approach and show why it should be followed in studies on early Christianity. Thus it treats attempts at defining rhetoric, rhetoric's concern with reality (the search for human motivation, language, context), and early Christianity and a rhetorical approach.—C.R.M.

75. J. WARZECHA ET AL., "Sympozjum biblijne – 4.04.1995 r. Zagajenie," *StudTheolVars* 33 (2, '95) 137-188.

After an introduction by Warzecha (pp. 137-138) and J. Lach's appreciation of E. Dąbrowski as an interpreter of Scripture (pp. 139-145), there are five essays on the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205]: Warzecha on the historical setting and characteristics of the document (pp. 147-151), G. Rafiński on methods of and approaches to biblical interpretation (pp. 153-162), J. Chmiel on hermeneutical problems and biblical interpretation (pp. 163-167), S. Mędala on the characteristic features of Catholic biblical interpretation (pp. 169-181), and M. Czajkowski on biblical interpretation in church life (pp. 183-188).—D.J.H.

76. A. WIRE, "Chinese Biblical Interpretation Since Mid-Century," *BibInt* 4 (1, '96) 101-123.

As seen in written sermons and interpretations, Chinese Christian biblical interpretation in the 1950s focused on stories of God's human image, justice, solidarity, recognition, and fulfillment. In the 1980s it emphasized death and resurrection, incarnate love and human freedom, and the unity of all people and of all believers. The five elements of reading texts under the Chinese principle of "the ancient for its use today"—the whole authoritative tradition as text, the single story or saying as focus, social events as primary, ethical claims as the purpose, and the common possession of all findings—suggest many aspects of what in the West is called postmodern reading. [The same issue contains responses by Chenfang Lo (pp. 124-126) and Kwok Pui-lan (pp. 127-129).]—D.J.H.

77. C. M. Wood, "Scripture, Authenticity, and Truth," *JournRel* 76 (2, '96) 189-205.

Taking as its starting point R. Scroggs's denial of the claim that the Bible has authority [§ 39-1330], the article first explores the general concept of "authority" and its various types and classes. Then it reflects on the authority of Scripture in terms of its causative (nonexecutive) authority and its normative or canonical (executive) authority.—D.J.H.

78. J. Zumstein, "Narrative Analyse und neutestamentliche Exegese in der frankophonen Welt," *VerkForsch* 41 (1, '96) 5-27.

With reference to books and articles published in French mainly in the late 1980s and early 1990s, the article first discusses narratological exegesis of texts according to G. Genette and how this methodology has influenced NT scholars. Then it explains the semiotic approach to texts pioneered by A. J. Greimas and describes how it has been applied in NT exegesis by J. Delorme, P. Geoltrain, L. Panier, and other scholars.—D.J.H.

Textual Criticism

79. P. Burton, "Fragmentum Vindobonense 563: Another Latin-Gothic Bilingual?" *JournTheolStud* 47 (1, '96) 141-156.

The Old Latin Fragmentum Vindobonense (Vienna, Österreichische Nationalbibliothek 563) is a palimpsest of which the lower text includes fragments of a Latin translation of the Matthean passion narrative in a 5th-century hand. After pointing out similarities between it and Codex Brixianus (*f*), the article suggests that these two texts show traces of having been the Latin half of a Gothic-Latin bilingual.—D.J.H.

80. W. W. Combs, "Erasmus and the Textus Receptus," *Detroit Baptist Seminary Journal* [Detroit, MI] 1 ('96) 35-53.

Although Erasmus' *Textus Receptus* was the standard form of the Greek NT until the 19th century, it hardly represents the exact words of the original manuscripts. It is based on a few very late manuscripts, and in some cases it has no Greek manuscript support whatever. Fundamentalists today should reject attempts at making it the only acceptable form of the Greek text.—D.J.H.

81. F. E. Deist, "Text, Textuality, and Textual Criticism," *JournNWSemLang* 21 (2, '95) 59-67.

The traditional program of textual restoration implies a view of texts as monuments inhabited by innate meaning that may be recovered from them through the objective application of appropriate methods. Reading in a poststructuralist or deconstructionist fashion, however, revives the idea of "the biblical text" as a polyglot. Thus the Qumran manuscripts as well as the Aramaic, Syriac, Greek, and Latin texts of the OT become powerful intertexts enriching the process of meaning construction.—D.J.H.

82. J. Heimerdinger, "International Colloque: Le Codex de Bèze. 27-30 June 1994, in Lunel, France," *RevistCatTeol* 20 (2, '95) 401-409.

Codex Bezae is a bilingual Greek-Latin uncial manuscript containing the four Gospels and

Acts, with some lacunae. Three areas of recurring interest in the papers given at the 1994 Lunel colloquium were the appropriateness of identifying Codex Bezae as part of the "Western" text, the possibility that Codex Bezae represents the original text, and the place of origin of the codex.—D.J.H.

83. M. H. HEUER, "An Evaluation of John W. Burgon's Use of Patristic Evidence," *Journ EvangTheolSoc* 38 (4, '95) 519-530.

Burgon's index of 86,589 Scripture quotations from the Church Fathers was intended to defend the superiority and authority of the Majority or Byzantine text type. But his theological presuppositions (divine preservation of one text-type and the inferiority of others) and lack of access to modern critical patristic texts lessen the objectivity and accuracy of his work. Moreover, he frequently assumed that explanatory comments and vague allusions were definite quotations. His use of the medieval Church Fathers, while enlightening, provided little evidence for the earliness of the Byzantine text. The fact that some early patristic readings were assimilated into the Byzantine text does not demonstrate the existence of an early Byzantine text, as Burgon hoped.—D.J.H.

84. P. MARAVAL, "Le Centre d'Analyse et de Documentation Patristiques: histoire et bilan de trente ans d'existence," *RevHistPhilRel* 76 (2, '96) 211-221.

Founded in 1965 by A. Benoit and P. Prigent, the Centre d'Analyse et de Documentation Patristiques (CADP) at Strasbourg has as its goal to prepare a database of biblical quotations and allusions in ancient Christian literature that is available to all researchers. The article describes the origin and organization of the project, its technological procedures over the years, publications, value for biblical textual criticism and for research on patristic exegesis, and plans for the future.—D.J.H.

85. W. L. RICHARDS, "Test Passages *or* Profiles: A Comparison of Two Text-Critical Methods," *JournBibLit* 115 (2, '96) 251-269.

This paper examines two diverse approaches that have been used within the past twenty-five years for classifying Byzantine manuscripts without doing a full collation: the use of test passages (K. Aland), and the use of profiles (P. McReynolds and F. Wisse). Using 1 John as a basis for judging the two methods, it demonstrates that when examining a previously unclassified manuscript only in selected places in order to determine whether or not it is a Byzantine manuscript, the use of profiles is superior to the use of test readings.—C.R.M.

86. C. P. THIEDE, "The Magdalen Papyrus. A Reply," *ExpTimes* 107 (8, '96) 240-241.

D. C. Parker's comments [§ 40-718] on the author's suggestion that Papyrus Magdalen Greek 17 (= P^{64}) should be dated to the 1st century is marred by a number of misrepresentations and factual errors. The note corrects inaccuracies and calls for the presentation of divergent opinion on the basis of unpolemically presented data.—C.R.M.

87. C. B. TKACZ, "*Labor Tam Utilis:* The Creation of the Vulgate," *VigChrist* 50 (1, '96) 42-72.

Augustine considered Jerome's work on revising the Latin Bible a *labor tam utilis* that it deserved great praise. Jerome's consistent handling of the Scriptures as literary texts and the means now available for determining exactly what Jerome did and what others did in creating the Vulgate are topics of special interest. An extensive bibliography (pp. 64-72) is included.—D.J.H.

Textual Criticism, §§ 41-249, 282, 322, 364, 416r.

Biblical Linguistics and Philology

88. C. ATHERTON, “What every grammarian knows?” *ClassQuart* 46 (1, ’96) 239-260.

The whole question of what it is to know a language seems to have been raised only very occasionally in classical antiquity. After reviewing the social factors that gave rise to grammar, the study examines the theory and methodology of technical grammar (especially its preoccupation with linguistic purity) and its image and status among grammarians and other professionals. By ignoring ordinary language use and activity, and whatever cognitive resources made that activity possible, the technical grammarian overlooked the fact, not that analogy has its roots in usage, but that correctness does—specifically in ordinary speakers’ judgments about their own and others’ utterances.—C.R.M.

89. C. C. CARAGOUNIS, “The Error of Erasmus and Un-Greek Pronunciations of Greek,” *FilolNT* 8 (16, ’95) 151-185; *DeltBibMel* 25 (1, ’96) 60-80.

The “scientific” pronunciation of Greek is based on a practical joke played on Erasmus by the Swiss scholar, Loritus of Glarus. It is in fact a chaotic democracy of un-Greek pronunciations of Greek, each conceived according to what is deemed natural in the speaker’s own tongue. After explaining how this practical joke was possible, the article discusses the historical pronunciation of Greek with reference to vowels and diphthongs, consonants, accents, breathings and so forth. The historical Greek pronunciation is a *sine qua non* for textual criticism.—D.J.H.

90. L. DÍEZ MERINO, “Historia de la lexicografía aramea,” *AulaOr* 12 (2, ’94) 211-224.

After distinguishing five stages in the history of Aramaic lexicography, the article lists (by their authors’ names) lexicographical studies of particular Aramaic questions, Aramaic lexicons (from the 16th to the 20th century), and Aramaic concordances (19th and 20th centuries).—D.J.H.

91. K. F. KITCHELL ET AL., “Greek 2000—Crisis, Challenge, Deadline,” *ClassJourn* 91 (4, ’96) 393-420.

After an overview of Greek studies today, this article considers the crisis in Greek enrollments at universities and the state of high-school Greek in the USA and Canada (Fall 1994). Then it asks whether we need a committee for the promotion of Greek. Three appendixes are included. The article was prepared in collaboration with E. Phinney, S. Shelmerdine, and M. Skinner.—D.J.H.

92. J. MATEOS, “Ὑπακούω y terminos afines en el Nuevo Testamento,” *FilolNT* 8 (16, ’95) 209-226.

A semantic analysis of the verb ὑπακούω and related terms (ὑπακοή, ὑπήκοος, παρακούω, παρακοή) in the NT shows that they can have two main meanings, according to the different character of the address to which they respond. When the address is a command, ὑπακούω means “obey.” When it is a call or invitation, the meaning is “respond/assent/accept.”—D.J.H.

93. A. PIÑERO, “New Testament Philology Bulletin No. 16,” *FilolNT* 8 (16, ’95) 239-270.

This bulletin [see § 40-731] provides bibliographical information and (in most cases) summaries for 180 books and articles related to NT philology.—D.J.H.

94. F. RAURELL, “‘Gloria’ and ‘Maiestas’ in the ‘Veteres Versiones Latinae’ of the Bible,” *EstFran* 97 (1, ’96) 145-180.

The semantic scope of the Latin term *maiestas* is not satisfied by *gloria, claritas,* and *splendor.* After discussing uses of *maiestas* in classical Latin, the article sketches the history of the Latin Bible and examines thirty-four texts in the Latin Bible where *maiestas* is used (e.g. Mt 19:28; 24:30; 25:31; Lk 9:26, 31-32; 21:27; Acts 19:27; Heb 1:3; Jude 8; Rev 15:8). *Maiestas* manifests the greatness and supreme dominion of God according to his nature and according to the stable order of things in creation and history.—D.J.H

95. G. TOLONI, “ʼΑγαπάω come rilettura dei LXX di *šaʿašûʿím* (Is 5,7) e *šaʿaʿ* (Sal 94[93],19),” *RivistBib* 44 (2, ’96) 129-156.

The Septuagint’s renderings of the Hebrew noun *šaʿašûʿím* in Isa 5:7 and verb *šaʿaʿ* (“delight”) in Ps 94(93):19 by ἀγαπάω shows that the Greek translators extended the semantic area of these terms to include the idea of God’s love, probably to underline the election of Israel and the consolation that Yahweh assures to his followers. The interpretation effected by the Septuagint (God is just because he loves) appears faithful to the original sense.—D.J.H.

96. G. TOLONI, “Un’ ulteriore accezione di ΣΩΜΑ nei LXX,” *EstBíb* 54 (2, ’96) 145-164.

In the Septuagint of 1 Sam 31:10, 12 and Nah 3:3 the Greek substantive σῶμα clearly refers to the bodies of those who had fallen in battle (cf. Hebrew *gwyh*), thus taking up again the primitive meaning of “corpse” documented in Homer.—D.J.H.

97. G. J. ZEMEK, “Awesome Analogies: *Kathōs* Constructs in the NT,” *JournEvangTheol Soc* 38 (3, ’95) 337-348.

Some καθώς clauses in the NT operate in a theological arena so as to encourage pilgrims along their journey through vivid corroborations of the veracity of the God of the word and/or the Word of God. Others operate directly in an ethical arena (confirmed by obedience, conveyed through obligation) so as to challenge the travelers via some awesome analogies to make more progress.—D.J.H.

Biblical Linguistics and Philology, § 41-327.

Biblical Translation

98. P. COURTHIAL, “Qu’est-ce que la nouthésie? Brève apologie de quelques néologismes,” *RevRéf* 47 (4, ’96) 35-48.

The article argues that the Greek noun νουθεσία and verb νουθετέω used eleven times in the NT by Paul (Acts 20:31; Rom 15:14; 1 Cor 4:14; 10:11; Eph 6:4; etc.) should not be translated by French words but represented by the French neologisms *nouthésie* and *nouthésier*.—D.J.H.

99. J. JENSEN, "Watch Your Language! Of Princes and Music Directors," *America* 174 (19, '96) 7-11.

The attacks against the inclusive language in the NRSV and NAB (Revised) appear to arise from prejudice rather than from solid reasoning. Some writers are invoking Roman authority against something they do not like that has been done by the US Catholic bishops.—D.J.H.

100r. *The New Testament and Psalms. A New Inclusive Version,* ed. V. R. Gold [*NTA* 40, p. 328; § 40-1377r].

G. R. O'DAY, "Probing an inclusive scripture," *ChristCent* 113 (21, '96) 692-694.—In adapting the NRSV, this inclusive version very often arrives at its new translation by way of paraphrase (though its principles and presuppositions are made very clear). Examination of its handling of "Father-Son" language and οἱ Ἰουδαῖοι in John's Gospel suggests that it is seriously limited as a tool for interpretative and theological work. In the end few are served by this translation because it oversimplifies complex issues: scriptural authority, the gap between the 1st and the 20th century, and the church's history of social injustice and the painful quest for justice.—D.J.H.

101. J. J. PILCH, "Jews and Christians: Anachronisms in Bible Translations," *PACE* [Dubuque, IA] 25 (April, '96) 18-22.

The real problem raised by the term "the Jews" lies with translators and interpreters who share contemporary Western culture's lack of historical sense and its ethnocentric tendencies. Neither "Jews" nor "Christians" as these terms are understood and used today existed in biblical times and texts. The erroneous translation "Jew" should be replaced with the more appropriate rendition "Judean."—D.J.H.

102. H. SCHREIBER, "Ökumenische Bibelausgaben und deren Verwendung in der Liturgie und kirchlichem Leben in Mitteleuropa," *BibLiturg* 69 (2, '96) 97-100.

Ecumenical progress in the countries of central Europe has almost nowhere yet resulted in the use of common official Bible translations. The exception is Slovenia, where an ecumenical translation is generally accepted (though not yet used in the liturgy).—D.J.H.

103. A. WAGNER, "Von splittenden 'Superintendenten', geschlechtsneutralen 'Gemeindegliedern', und integrativen 'HebräerInnen'. Zur Gleichbehandlung von Frauen und Männern im Deutschen der Gegenwart und in Bibelübersetzungen," *EvangTheol* 56 (3, '96) 214-239.

This critical analysis of the development of the inclusive I-plural form in German (e.g. *StudentInnen*) treats its origin and justification, linguistic basis, place in the system of plurals, problems, forms, and linguistic value. Then it discusses the use of this form and other inclusive constructions in Bible translations today. [The same issue (pp. 239-249) contains a response by S. Fritsch-Oppermann.]—D.J.H.

Computer-Assisted Research

104. T. J. D. Bothma, "The use of information technology in studying biblical languages," *Journal for Semitics/Tydskrif vir Semitistiek* [Pretoria] 6 (2, '94) 201-230.

Research in the field of biblical information technology should concentrate on (1) the selection and restructuring of existing material to be included in an information system; (2) the creation of new information, especially various linguistic databases; and (3) software development, which includes research on standardization and the integration of biblical software products.—D.J.H.

Computer-Assisted Research, § 41-2.

Scholars

105. Anon., "Professor Benjamin Mazar, 1905-1995. In Memoriam," *IsrExplJourn* 45 (4, '95) 209-211.

Like his mentor W. F. Albright, Mazar interpreted archaeological evidence critically in the light of the biblical text. His most important archaeological work was in Jerusalem—the excavations at the Temple Mount (1968-77), alongside the western and southern walls and in the Ophel, south of the Temple Mount. He was a statesman among archaeologists and historians, a man of insight, vision, and enterprise, under whose aegis major archaeological institutions in Israel were created.—D.J.H.

106. H. J. de Jonge, "Joseph Scaliger's Historical Criticism of the New Testament," *NovTest* 38 (2, '96) 176-193.

The article shows how various factors associated with humanism could come together in the rudimentary beginnings of a historical-critical approach to the study of the NT by examining a series of exegetical observations (e.g. the duration of Jesus' public activity, the genealogies of Jesus, etc.) from the Leiden philologist Scaliger (1540-1609). However far Scaliger went in his criticism of the Gospels, he remained fundamentally convinced that the history behind these documents could be known and reconstructed.—C.R.M.

107. W. G. Dever and H. Shanks, "Is This Man a Biblical Archaeologist?" *BibArchRev* 22 (4, '96) 30-39, 62-63.

In response to questions from Shanks, Dever first discusses the term "biblical archaeology" [§ 40-1144] and calls for an honest dialogue between archaeology and biblical studies. Then he comments on the interpretation of archaeological evidence and its significance for understanding pre-exilic Israel and for the biblical narratives about the patriarchs.—D.J.H.

108. H. T. Donner, "Where Were You When *Honest to God* Appeared? Remembering Bishop John A. T. Robinson," *Theology* 99 (790, '96) 276-284.

Robinson's *Honest to God* (1963) remains amazing for its originality and breadth. His unorthodox views grew from his orthodoxy, especially with regard to his concept of the church's place and function in society. His orthodoxy was not conservative but rather led him to explore new territory in NT studies, theology, and church life.—D.J.H.

109. J. ENGELBRECHT, "In memory of her: the life and times of Winsome Munro," *Rel Theol/RelTeol* 3 (2, '96) 86-92.

The article describes the life (1925-94) of the late Professor Munro, with particular attention to her education and political activities related to South Africa. As a NT scholar, her special interests were women disciples and the late stratum of editorial additions in the NT Epistles. A photograph and a list of her publications are included.—D.J.H.

110. J. GILHOOLEY, "Raymond Brown and supporting cast," *Month* 29 (3, '96) 108-109.

Based on lectures on the church in the NT and today by Brown at Assumption College in Worcester, MA, in June 1995, this personal appreciation focuses on his great skill as a lecturer and on the positive responses that he elicited.—D.J.H.

111. W. V. HARRIS, "The silences of Momigliano," *Times Literary Supplement* [London] April 12 ('96) 6-7.

The scholarly work of A. Momigliano (1908-87) remains extraordinary in range and erudition. Though to some it will always seem that this protean genius never made the full and mature statement for which he had so many qualifications, others will continue to rank him among the greatest historians and thank him for his part in giving to late antiquity a new lease on life. However, his silence about his membership in Italian fascist organizations until he was expelled in 1938 "for being a Jew" is peculiar.—D.J.H.

112. S. HESCHEL, "Transforming Jesus from Jew to Aryan: Theological Politics in Nazi Germany," *Dialog* 35 (3, '96) 181-187.

The article describes the activities of the Aryan Christian Movement (*Deutsche Christen*), the Institute for the Study and Eradication of Jewish Influence on German Christian Life, and W. Grundmann (1906-76) and other NT scholars during the 1930s and 1940s. For Grundmann, Jesus was an Aryan hero (and not a Jew) who came to liberate humanity from the satanic powers of world Judaism. Jesus' *Abba* morality, as depicted by Grundmann, elevated autonomous moral decisions above the requirements of moral rulings such as the OT prohibition against murder.—D.J.H.

113. H. HILL, "La Science Catholique. Alfred Loisy's Program of Historical Theology," *Zeitschrift für Neuere Theologiegeschichte/Journal for the History of Modern Theology* [Berlin—New York] 3 (1, '96) 39-59.

The "Catholic science" that Loisy desired combined rigorous historical scholarship that rationalists and Protestants could accept with the affirmation of Catholic faith. The most distinctive feature of his historical theology was precisely a freedom from the constraints of history, which allowed it to respond to present needs rather than slavishly repeating old formulas. By drawing a sharp distinction between history and theology, Loisy asserted the autonomy of both. But the flexibility of his historical theology in responding to new challenges reflected its lack of substantive links to the traditional formulas of the church.—D.J.H.

114. S. HJELDE, "Sigmund Mowinckel — en forsker og et forskningsprosjekt" [Sigmund Mowinckel — a Researcher and a Research Project], *TidsTeolKirk* 67 (2, '96) 83-96.

The first fruit of a research project on Mowinckel's life (1884-1965) and work, this article first presents a biographical sketch of his personal and academic development until his appointment as associate professor at the University of Kristiania/Oslo in 1917. Then it discusses some methodological problems that the planned monograph on Mowinckel raises.—D.J.H.

115. I. H. JONES, "Profile: Morna D. Hooker-Stacey," *EpworthRev* 23 (2, '96) 18-27.

The article discusses the academic career of M. D. Hooker with attention to her activity as an editor, a Local Preacher, and a translator. A photograph of Hooker as well as a bibliography of her books, pamphlets, and articles are included.—C.R.M.

116. J. MACQUARRIE, "The Legacy of Bultmann," *HeythJourn* 37 (3, '96) 348-359.

R. Bultmann's work fell mainly into two different but related areas: historical investigation and hermeneutics. The essay first considers the historical legacy of Bultmann and then treats his views on interpretation, especially his controversial theory of demythologizing. Bultmann has the great merit of having reminded theologians that their work consists not only in investigating the past but also in interpreting the tradition in such a way that the NT message can be known as a live option in our time.—C.R.M.

117. S. MĘDALA, "Śp. Ks. Prof. Dr. hab. Jan Stępień (1910-1995)," *StudTheolVars* 33 (1, '95) 5-12.

The article describes the life, academic career, and publications of the late Professor Stepien. It gives particular attention to his contributions to biblical studies and church life in Poland.—D.J.H.

118. D. N. MYERS, "A New Scholarly Colony in Jerusalem: The Early History of Jewish Studies at the Hebrew University," *Judaism* 45 (2, '96) 142-159.

This history of the early days (1920s and 1930s) of the Hebrew University and its Institute of Jewish Studies in Jerusalem gives particular attention to how in the midst of an intricate web of relations between Diaspora and "local" Jews the Jerusalem scholars created a new scholarly colony. Their scholarship swayed between the poles of Zionism and *jüdische Wissenschaft* as they sought to reinvent the Jewish past while using organizational models and the guiding ethos of their predecessors in Germany. [The article is part of a symposium held in 1995 at Berkeley, CA, to mark the 70th anniversary of the founding of the Hebrew University.]—D.J.H.

119. F. F. RAMOS, "En la jubilación del Prof. Dr. Gabriel Pérez Rodríguez," *Salmanticensis* 43 (1, '96) 7-13.

The article describes Professor Pérez Rodriguez's achievements in teaching, biblical scholarship, biblical-apostolic activity, church life, and leadership. A photograph of him is included.—D.J.H.

120. A. SALOMON, "Śp. O. Prof. Dr. hab. Józef Wiesław Rosłon (1929-1993)," *Stud TheolVars* 33 (1, '95) 13-15.

This sketch of the late Professor Roslon's life and academic career gives particular attention to his contributions to the study of biblical languages and biblical theology. A list of his principal publications is included.—D.J.H.

121. J. A. SOGGIN, "Jonas Carl (*Ywns Ḥyym*) Greenfield (1926-1995)," *Henoch* 17 (3, '95) 278.

The article describes the educational background, academic career, and major publications of the late Professor Greenfield.—D.J.H.

122. M. E. TATE, "Eric Rust as a Biblical Theologian," *PerspRelStud* 22 (4, '95) 429-440.

This tribute to Rust reflects on his academic career from the perspective of his concerns for biblical thought and theology. [Seven other articles on Rust and a bibliography of his publications compiled by D. L. Gregg (pp. 465-473) appear in this fascicle entitled: *Perspectives on Theology. Essays in Honor of Eric C. Rust,* ed. R. E. Patterson, NABPR Festschrift Series 13.]—C.R.M.

123. S. WESTERHOLM, "Benjamin Franklin Meyer (1927-95)," *StudRel/SciRel* 24 (4, '95) 491-493.

The article describes the life and scholarly achievements of Professor Meyer. A scholar of daunting erudition, he was nonetheless humble and self-effacing. A selected bibliography of his books and articles is included.—D.J.H.

124. Z. ZEVIT, "In Memoriam. Jonas C. Greenfield, 1926-1995," *BullAmSchOrRes* 298 ('95) 3-5.

The article provides a personal appreciation and biographical sketch of the late Professor Greenfield. Although his main areas of research were the lexicography of ancient Northwest Semitic languages and Aramaic in all its periods and dialects, he also took an active interest in archaeology and related fields.—D.J.H.

Bulletins

125. E. BEST, "Recent Continental New Testament Literature," *ExpTimes* 107 (8, '96) 237-240.

It cannot be said that during the last year NT scholarship took any pronounced direction. The article describes and evaluates nine titles, all in German, under the following headings: theology, OT and NT, Jesus, the Johannine farewell discourses (two), Acts, the Pastorals, theophanies, and Polycarp.—C.R.M.

126. E. COTHENET, "Bulletin d'Écriture Sainte," *EspVie* 106 (19, '96) 273-283.

This bulletin presents descriptions and evaluations of recent publications (all in French) on the book of Revelation, Jews and Christians in the 1st century, and other NT topics.—D.J.H.

127. E. COTHENET AND L. WALTER, "Bulletin d'Écriture Sainte," *EspVie* 106 (25, '96) 363-368.

This bulletin presents descriptions and evaluations of five recent publications (all in French) on "Son of Man" in the Gospels, 7Q5 and the origin of the Gospels, Q, 1–2 Corinthians, and Mark by Cothenet, and one on prayer in the NT by Walter.—D.J.H.

128. D. SENIOR, "The Bible in Review: The New Testament and Related Topics," *Bib Today* 34 (3, '96) 194-199.

Descriptions and evaluations of twenty-four recently published books, all in English, on the NT and related matters.—D.J.H.

129. D. SENIOR, "The Bible in Review: The New Testament and Related Topics," *Bib Today* 34 (4, '96) 264-269.

Descriptions and evaluations of twenty-one recently published books, all in English, on the NT and related matters.—D.J.H.

130. D. SENIOR, "The Bible in Review: The New Testament and Related Topics," *Bib Today* 34 (5, '96) 325-331.

Descriptions and evaluations of twenty-four recently published books, all in English, on various topics in NT study and related areas.—D.J.H.

GOSPELS—ACTS

Gospels (General)

131. P. BILDE, "Johannes Døber — Et bidrag til en historisk rekonstruktion (John the Baptist — an Attempt at a Historical Reconstruction)," *DanskTeolTids* 59 (2, '96) 125-150.

Examination of the sources pertinent to John the Baptist in the Gospels as well as Josephus' *Antiquities* and the Dead Sea scrolls yields a picture of John as the eschatological prophet aiming by his preaching and baptism at preparing penitents for the definitive arrival of God and his kingdom. It appears that Jesus began as a disciple of John but later broke off from John's movement and founded his own group.—D.J.H.

132. R. H. GUNDRY, "ΕΥΑΓΓΕΛΙΟΝ: How Soon a Book?" *JournBibLit* 115 (2, '96) 321-325.

NT texts (Mk 1:1; Mt 24:14; 26:13) that have been used to support a bookish meaning for εὐαγγέλιον prior to Marcion fail to carry conviction. Passages from subapostolic literature (*Did.* 8:2; 11:3; 15:3, 4; *2 Clem.* 8:5; Ignatius *Smyrn.* 5:1; 7:2) borrow from books that became canonical but do not use εὐαγγέλιον for any of those books.—C.R.M.

133. C. J. SABATINO, "Disempowering Judgement," *Encounter* 57 (2, '96) 127-138.

Jesus does not allow for the judgmental attitude that so often operates in his name, and he even reverses and overturns the standards by which we often assess and judge the worthiness of persons. This thesis is developed with reference to four Gospel passages: the right of righteousness (Lk 18:9-14), the metaphor of the knowing hands (Mt 6:2-4), disarming judgment (Jn 8:3-11), and in all fairness (Mt 20:1-16).—D.J.H.

Gospels General, § 41-21.

134. K. BACKHAUS, "Hat Jesus vom Gottesbund gesprochen?" *TheolGlaub* 86 (3, '96) 343-356.

The covenant motif in Jesus' saying over the cup at the Last Supper (Mk 14:24/Mt 26:28; 1 Cor 11:25/Lk 22:20) belongs to the tradition-historical bedrock of Jesus material in the Gospels and satisfies the criteria of multiple attestation, dissimilarity, and coherence. It also fits with Jesus' start with John the Baptist and the characteristic theological horizon of his kingdom-preaching. The cup-saying indicates that Jesus indeed spoke of God's covenant.—D.J.H.

135. E. COTHENET, "Jésus: 70 ans de recherches," *EspVie* 106 (25, '96) 353-362.

This survey of seventy years of research on Jesus attempts to present the major currents of scholarship and to account for the successive changes in viewpoints. It treats the subject according to the following outline: the era of Bultmann, developments in France, dispute over the work of Bultmann, Jesus in his time, and new tendencies in research.—C.R.M.

136. P. F. CRAFFERT, "Wie sê jy is Jesus? Die dialektiek tussen Christus vandag en Jesus van ouds (Who do you say Jesus is? The dialectic between Christ today and Jesus of old)," *RelTheol/RelTeol* 2 (3, '95) 298-312.

The publication of J. D. Crossan's Jesus research has prompted discussion not only among NT scholars but also among theologians and other believers. This article reflects on two aspects of that debate: Who is Crossan's Jesus, and what are some of the difficulties in his construction of Jesus? What are the implications of Crossan's historical Jesus for theology and popular faith? [The same issue (pp. 313-322) contains D. Veldsman's article on the importance of the historical Jesus for popular religion.]—D.J.H.

137. J. D. CROSSAN, "Why Christians Must Search for the Historical Jesus," *BibRev* 12 (2, '96) 34-39, 42-45.

Contrary to L. T. Johnson's contention [§ 40-767], historical Jesus research is theologically necessary for Christianity. After critiquing Johnson's approach, the article focuses on the war of "Gospel types" in early Christianity (narrative- or biography-Gospel type, discourse- or dialogue-Gospel type, sayings-Gospel type). Then it discusses the form rather than the content of the four canonical Gospels, comparing the beginning and end of the passion narratives in Mk and Jn. Each Christian generation is called both to reconsider the historical Jesus and simultaneously to reinterpret that figure as Christ or Lord.—C.R.M.

138r. J. DUQUESNE, *Jésus* [*NTA* 39, pp. 503-504; § 40-762r].

O. GONZÁLEZ DE CARDEDAL, "Un libro sobre Jesús," *Salmanticensis* 43 (1, '96) 43-50.—Written by an autodidact, this volume synthesizes a large amount of information and scholarship about Jesus. But it is seriously flawed in its use of secondary sources, reading of Gospel texts, positivist conception of history, treatment of themes, and so forth. It will irritate professional exegetes and disturb various groups of readers.—D.J.H.

139. J. L. ESPINEL, "Inventario de palabras históricas de Jesús en escritos canónicos y apócrifos," *Ciencia Tomista* [Salamanca] 122 (1, '95) 147-160.

With reference to the 1994 Spanish version of J. D. Crossan's *The Historical Jesus* [*NTA*

36, p. 420], the article summarizes the major positions defended in the course of the presentation, and calls attention to the wide array of early Christian canonical and apocryphal texts on which they are based.—D.J.H.

140. S. FREYNE, "The Historical Jesus and Archaeology," *Explorations* [Philadelphia] 10 (2, '96) 6.

Archaeology has shown that from the early Hellenistic age there was an increasing number of Jewish settlements in Galilee. The new archaeology, properly and critically employed, supports the enterprise of allowing Jesus the Jew to have his true spiritual home.—D.J.H.

141. L. GUYÉNOT, "A New Perspective on John the Baptist's Failure to Support Jesus," *DownRev* 114 (395, '96) 129-152.

Despite the claims of Matthew and John, there is no reliable historical tradition according to which John the Baptist testified in favor of Jesus. Jesus was not only disappointed by John's indifference or hostility but also saw in it a failure ("scandal") hindering the divine strategy for the emergence of the kingdom of God. Jesus, who disapproved of apocalyptic expectations and revolutionary endeavors, felt that John's ministry had deviated from its original vocation by contributing to a climate that soon would degenerate into open war (see Mt 11:12).—D.J.H.

142. J. HOMERSKI, "Królestwo Boże w nauczaniu Jezusa (The Kingdom of God in the Teaching of Jesus)," *RoczTeol* 42 (1, '95) 59-68.

With his incarnation Jesus initiated the divine kingdom on earth. By his teaching he clarified its meaning, showed its characteristic traits, and insisted on commitment to it. With his salvific death he opened a way for God to reign in each person's soul. By establishing the church he made it possible for his work of propagating God's kingdom to continue on earth. His second coming will complete the Son's mission of handing the whole kingdom to the Father.—D.J.H.

143. R. A. HORSLEY, "Archaeology of Galilee and the historical context of Jesus," *Neotestamentica* 29 (2, '95) 211-229.

If assessed according to the structure and historical dynamics of urban-rural, ruler-ruled conflict in late Second Temple Palestine—instead of in the old essentialist categories of "Jewish" versus "Hellenistic"—recent archaeological evidence may point to a context in which Jesus' ministry and the movement(s) formed in response can be understood. Historical structural conflict between the cities established by the rulers of Galilee and the Galilean people, the vast majority of whom were living in village communities, was becoming more intense precisely during Jesus' lifetime. According to numerous Gospel traditions Jesus addresses precisely the kinds of conditions that would have resulted from the sudden impact of an intensified "urbanization" on a peasantry that in normal times was economically marginal at best.—C.R.M.

144. R. A. HORSLEY, "What has Galilee to do with Jerusalem? Political aspects of the Jesus movement," *HervTeolStud* 52 (1, '96) 88-104.

It is likely that Jesus and his movement(s) in Palestine did not simply have political implications but rather were engaged in social-political organizing that brought them into political conflict with the Jerusalem and Roman rulers. This disposition had its roots in the distinctiveness of Galilee/Galileans vis-à-vis Judea and Jerusalem (along with Roman domination). It found literary expression in the Synoptic Sayings Source (Q) and Mark's Gospel, which represent Jesus and his movement(s) as engaged in the renewal of Israel over against the rulers and ruling institutions in Jerusalem.—D.J.H.

145r. L. T. JOHNSON, *The Real Jesus* [*NTA* 40, p. 340].

R. J. HUTCHINSON, "The Jesus Seminar Unmasked," *ChristToday* 40 (5, '96) 28-30.—Johnson has mounted a frontal assault that demolishes the pretensions of the Jesus Seminar and reaffirms the Christ of faith. He demonstrates that the scholarship that undergirds the Jesus Seminar and similar enterprises is based on wild speculation and minuscule evidence. The second part of the article sketches Johnson's biography and reports on an interview with him.—C.R.M.

146. P. A. MAIA, "O Jesus histórico," *PerspTeol* 28 (74, '96) 107-118.

Based on the Portuguese version (1994), this detailed summary of J. D. Crossan's *The Historical Jesus* (1991) discusses methodology, Mediterranean anthropology, poverty and freedom, peasant and demonstrator, rebel and revolutionary, magic and meal, miracles, mission, death and burial, and so forth.—D.J.H.

147. F. J. MATERA, "Jesus among Jews and Gentiles," *BibToday* 34 (3, '96) 148-152.

Jesus lived as a faithful Jew among his own people, and observed and interpreted the Law. He conducted his mission among and for Israel, calling for repentance because God's kingdom was near. In the light of Jesus' resurrection, the early church eventually realized that his message involved the Gentiles too.—D.J.H.

148. S. W. NEED, "Gospel Truth: History and Significance," *RevRelTheol* 3 (2, '96) 8-16.

The five books discussed in this article raise old problems in new ways and offer some positive signs of development in the process: G. Stanton, *Gospel Truth?* (1995); J. K. Elliott (ed.), *The Apocryphal Jesus* (1996); B. Witherington, *Jesus the Sage* (1995); S. L. Davies, *Jesus the Healer* (1995); and D. E. Holwerda, *Jesus and Israel* (1995).—D.J.H.

149. P. O'LEARY, "*Jesus before Christianity*—a Re-reading," *DocLife* 46 (5, '96) 271-278.

The article reviews the scope and purpose of A. Nolan's *Jesus before Christianity* (1976) under the following headings: hermeneutical questions, faith, the coming of the kingdom of God, Messiah and Son of Man, Why did Jesus die?, the divinity of Jesus, and Jesus and the liberation he offers. [In the same issue (pp. 279-285) Nolan reflects on rereading his own book and responds to questions raised by O'Leary.]—C.R.M.

150. C. OSIEK, "Jesus and Galilee," *BibToday* 34 (3, '96) 153-159.

The recent flurry of interest in the historical Jesus has been accompanied by a new focus on the history and archaeology of Galilee in the Roman period and in particular on the cities of Tiberias, Sepphoris, and Capernaum. Each Gospel presents its own image not only of Jesus but also of his Galilean world.—D.J.H.

151. S. J. PATTERSON, "Shall We Teach What Jesus Taught?" *Prism* 11 (1, '96) 40-57.

We should teach what Jesus taught (the empire of God and its inclusion of "expendable" persons), and we should teach Jesus (Messiah, Lord, Savior). We need both the Jesus of history and the Christ of faith if we are to have a religious faith that is rooted in early Christian experience.—D.J.H.

152. H. PIETERSE, "Bybelwetenskaplike navorsing en die geloof van die gemeentes" [Biblical Scholarship and the Faith of the Church], *RelTheol/RelTeol* 3 (1, '96) 64-71.

The research of OT and NT scholars in the realistic-critical tradition points to the historical Jesus as being nothing more than a Jewish prophet. However, research by practical theologians and sociologists of religion regarding people's faith about Jesus produces a variety of perspectives. When biblical scholars communicate the results of their research on who Jesus was to members of the church, this will be only one perspective among a variety that believers have.—D.J.H.

153. B. REID, "Preaching Justice Parabolically," *Emmanuel* 102 (6, '96) 342-347.

Jesus moved people to enter his vision of justice primarily by means of parables, spoken and lived. His parables proceeded from encounter with the holy, contained a radical twist of the familiar, were open-ended, stood with the marginal, presented justice as a communal endeavor, and called for action.—D.J.H.

154. P. ROGERS, "Wanted: The Real, Historical Jesus," *MilltownStud* 37 ('96) 108-119.

After a sketch of the quest for the historical Jesus, the article describes and evaluates recent attempts at reconstructing the earthly life-story of Jesus by J. D. Crossan ("the most brilliantly provocative"), B. Thiering ("leaves me utterly unconvinced"), and J. P. Meier ("looks set to be a classic of its kind").—D.J.H.

155. E. H. SCHEFFLER, "Jesus from a psychological perspective," *Neotestamentica* 29 (2, '95) 299-312.

Since history is interpretation, psychological insights can facilitate historical understanding of Jesus. But the emphasis should be placed not on a psychoanalytical interpretation of Jesus' personality but rather on whether the effect that Jesus had on his followers can be explained psychologically. In this undertaking attention should be given to psychotherapy and to the processes of modeling and internalization.—D.J.H.

156. D. SENIOR, "The Never Ending Quest for Jesus," *BibToday* 34 (3, '96) 141-147.

There is at least a minimal consensus about the historical Jesus that cuts across the spectrum of most recent works on Jesus. When one begins to fill in this minimal sketch with more details, however, the consensus begins to break down. Nevertheless, many of the different historical portrayals of Jesus can be seen as complementary rather than contradictory.—C.R.M.

157. J. M. STRIJDOM, "The 'unconventionality' of Jesus from the perspective of a diverse audience: Evaluating Crossan's historical Jesus," *Neotestamentica* 29 (2, '95) 313-323.

J. D. Crossan's characterization of Jesus' intention as "unconventional" needs refinement once one considers the different perspectives from which his diverse audience may typically have viewed his words and deeds. This thesis is illustrated by analyses of Jesus' parable of the good Samaritan, healing of a leper, and table fellowship. Crossan's own analysis of the earliest passion traditions indicates that Jesus must have had very learned followers even during his lifetime.—D.J.H.

158. G. THEISSEN, "Historical Scepticism and the Criteria of Jesus Research *or* My Attempt to Leap Across Lessing's Yawning Gulf," *ScotJournTheol* 49 (2, '96) 147-176.

The gulf between historical knowledge and faith with regard to Jesus has deepened (the problem of source criticism), lengthened and become a maze of ditches (the problem of historical relativism), and widened (the problem of historical remoteness). But as we swim in G. Lessing's gulf, the basic criteria of impact plausibility and contextual plausibility (each with subcriteria based on coherence and incoherence) can serve as a life belt.—D.J.H.

159. R. L. THOMAS, "Evangelical Responses to the Jesus Seminar," *MastSemJourn* 7 (1, '96) 75-105.

Most evangelical critics of the Jesus Seminar use the same historical-critical methodology in Gospel study as do the people with whom they differ. In particular, they assume literary dependence among the Gospels and accept editorial practices by the Evangelists (arrangement, modification, creativity). But it is futile for evangelicals to attempt responses to the Jesus Seminar when they employ the same tainted methodology. The inerrancy of the Gospels is a guarantee that they are accurate in every detail.—D.J.H.

160. S. TWYCROSS, "Was Jesus Married?" *ExpTimes* 107 (11, '96) 334.

Jewish custom and the nature of the incarnation (see Jn 1:14) suggest that Jesus was married. Jn 11:20 and Lk 10:40 point to Mary of Bethany as Jesus' wife.—D.J.H.

161. A. G. VAN AARDE, "The 'third quest' for the historical Jesus — where should it begin: With Jesus' relationship to the Baptiser, or with the nativity traditions?" *Neotestamentica* 29 (2, '95) 325-356.

The thrust of Jesus' life and work was that he trusted God as his *Abba,* and by doing so he redefined the kingdom of God in terms of a fictive household in which everyone, including the "sinners," has a direct and an unmediated access to God. From the perspective of this assumption, a historical construct of Jesus' "whole life," including the birth record, within 1st-century Herodian Palestine can be built according to an imaginative sociological "ideal-type" that is historically intelligible and explanatory.—C.R.M.

162. R. VENTER, "Historical Jesus research and systematic theology: From alienation to a common vision," *Neotestamentica* 29 (2, '95) 357-392.

After describing the alienation and fragmentation that has existed between historical Jesus research and systematic theology, the article pleads for more meaningful interaction by identifying the fundamental differences between systematic Christology and the "third quest," searching for a common vision based on a common social location that reveals the interdependence of the two disciplines, and accepting the critical challenges to historical Jesus research and to systematic theology.—D.J.H.

163. G. VERMES, "Jesus the Jew and His Religion," *Explorations* [Philadelphia] 10 (2, '96) 7-8.

Jesus can best be defined as an outstanding Galilean charismatic *ḥāsîd.* He did not reject the Jewish Law. The kingdom of God was the symbolic framework of his message. Oceans separate the God-centered (theocentric) and existential religion preached and practiced by Jesus from christocentric and dogmatic Christianity.—D.J.H.

164. R. D. WITHERUP, "Jesus and Jerusalem," *BibToday* 34 (3, '96) 161-166.

After discussing Jerusalem in the 1st century, the article considers its identity as the "City of David" and the "Holy City," Jesus' conflict with the Temple, Jerusalem's role as the "city of rejection," and the special theological concerns of the Evangelists in portraying Jerusalem.—D.J.H.

165. N. T. WRIGHT, "How Jesus Saw Himself," *BibRev* 12 (3, '96) 22-29.

Jesus behaved as an eschatological prophet, told apocalyptic stories, and interpreted Jewish symbols (family, land, Torah, Temple). He believed that he was Israel's Messiah through whom God would restore the fortunes of his people. The Temple and God's return to Zion are the keys to Gospel Christology.—D.J.H.

166. P. YANCEY, "Unwrapping Jesus. My top ten surprises," *ChristToday* 40 (7, '96) 29-32, 34.

The article offers reflections in the form of a ten-item list of realizations arising from the process of writing a book on Jesus. Working from number ten upward it offers comments under the headings Jesus was a Jew, yet Jesus did not act like a Jew, Jesus lost the "culture wars," Jesus was a poor salesman, etc., concluding with Jesus saves my faith.—C.R.M.

Jesus, §§ 41-112, 467.

Passion and Death

167. J.-H. NICOLAS, "Le Christ est mort pour nos péchés selon les Écritures," *RevThom* 96 (2, '96) 209-234.

This investigation of what it means to say that Christ died for our sins first discusses the need for an acceptable explanation, some unacceptable solutions, and questions raised recently about the idea of humans being liberated from sin through Christ's death on the cross. Then it suggests a return to the notion of vicarious satisfaction with particular attention to the nature of sin and to Christ's expiatory death and our participation in the satisfaction brought about through Christ.—D.J.H.

168. J. T. PAWLIKOWSKI, "Reflections on the Brown-Crossan Debate," *Explorations* [Philadelphia] 10 (2, '96) 2-3.

The debate between R. E. Brown and J. D. Crossan [see § 40-1436] is rooted in their differing approaches to the nature of the passion narratives. Brown seems to be correct in holding that, while the Romans bear ultimate responsibility for Jesus' death, certain Jewish leaders of the day, especially those associated with the Temple priesthood in Jerusalem, share the blame.—D.J.H.

169. K. O. SANDNES, "The Death of Jesus for Human Sins. The Historical Basis for a Theological Concept," *Theology & Life* [Hong Kong] 15-16 ('93) 45-52.

This discussion of the early church's interpretation of Jesus' death in terms of the expiation of sins also appears in *Themelios* [§ 39-770].—C.R.M.

170. D. ALEIXANDRE, "Les femmes au tombeau. Une histoire qui est la nôtre," *Christus* 43 (170, '96) 152-158.

To the Gospel accounts of the women at Jesus' tomb (Mt 27:57-61; 28:1-10; Mk 15:42-47; 16:1-8; Lk 24:1-11, 22-24; Jn 20:1-2, 11-18) the article applies the threefold schema of "heart/eyes, mouth/ears, and hands/feet" in order to understand better what their words and actions symbolize.—D.J.H.

171. J. N. BREMMER, "The Resurrection between Zarathustra and Jonathan Z. Smith," *NedTheolTijd* 50 (2, '96) 89-107.

Taking as its starting point early Christian belief in the resurrection of Jesus, the article traces the roots of this belief in its Jewish environment and notes (contra É. Puech) its relative unimportance among the Essenes. Then it suggests that the strength of early Christian belief in the resurrection of the body cannot be separated from its historical context (i.e. the persecutions by the Romans). Finally it argues that the success of Christianity influenced other religions either to thematize the idea of resurrection (Zoroastrians) or to copy the belief (Mithraism, Attis).—D.J.H.

172. M.-L. GUBLER, "Die Auferstehung der Toten und das Weltgericht. Zur Entstehung der neutestamentlichen Zentralbotschaft," *Diakonia* 27 (3, '96) 150-161.

The article first considers the origin of resurrection hope in Israel with reference to images of the future in ancient religions, Israel's experience of exile, and beliefs in the God of history and Yahweh's day of judgment. Then it reflects on the theological significance of the resurrection of the dead and the judgment with reference to God and humankind.—D.J.H.

173. L. HOULDEN, "The Resurrection and Christianity," *Theology* 99 (789, '96) 198-205.

The claim that Christian faith stands or falls by belief in Jesus' resurrection is too narrow. Paul is the best NT supporter of the claim: no resurrection, no Christian faith. Yet resurrection is virtually absent from Hebrews. Even though the Evangelists (Mark, Matthew, Luke, John) give increasing attention to Jesus' resurrection, they place the real heart of what made Christianity salvific elsewhere than in the resurrection.—D.J.H.

174. J. A. KENT, "The Psychological Origins of the Resurrection Myth," *Faith and Freedom* [Oxford] 49 (1, '96) 5-22.

The essay first contends (with specific reference to Jn 20:14-16; Mt 28:16-17; Lk 24:13-35; Jn 21:9-14) that every reported post-crucifixion appearance of Jesus in the Gospels has at its center a core grief-related illusion. Then, on the basis of Acts and Paul's letters, it argues that Paul suffered an episode of conversion disorder on the road to Damascus. It concludes with a consideration of the religious implications of the grief experiences of Mary Magdalene and the disciples and of the conversion disorder experience of Paul.—C.R.M.

175. P. MASSET, "Faut-il encore parler de 'résurrection'? À propos d'un livre récent," *NouvRevThéol* 118 (2, '96) 258-265.

With reference to M.-É. Boismard's employment in *Faut-il encore parler de "résurrection"?* [*NTA* 40, p. 364] of the author's work on philosophical approaches to the issues of the immortality of the soul and the resurrection of the body [see *NouvRevThéol* 105 (4, '83) 321-344], the article seeks to clarify the differences between the two studies in order better to illuminate their shared result. It pays particular attention to the problems of defining the meaning of the terms "resurrection" and "immortality," and clarifies the contrasting approaches of Boismard's book and P. Grelot's critical review of it [§ 40-784r].—C.R.M.

176. R. RUBINKIEWICZ, "Zmartwychwstanie Chrystusa — zmartwychwskzeszenie nasze (The Resurrection of Christ — Our Rising from the Dead)," *RoczTeol* 42 (1, '95) 85-93.

With particular attention to texts in 1 Corinthians and Revelation, the article contends that the resurrection of all the dead is based on the resurrection of Jesus. Resurrection is not simply a physical or biological phenomenon. It is a shift to a totally different way of existence, which for the righteous consists in eternal life with Christ.—D.J.H.

177. M. WELKER, "Die Wirklichkeit des Auferstandenen. Gerd Lüdemanns aufklärerischer Fundamentalismus," *Evangelische Kommentare* [Stuttgart] 29 (4, '96) 206-207.

The Evangelists described the reality of Jesus' resurrection in a sophisticated manner. But Lüdemann interprets their accounts from the perspective of Enlightenment fundamentalism. [The same fascicle (p. 207) contains H. Wenz's response to Lüdemann's critique of K. Berger's *Wer war Jesus wirklich?* (1995).]—D.J.H.

Synoptics

178. W. E. ARNAL, "The Rhetoric of Marginality: Apocalypticism, Gnosticism, and Sayings Gospels," *HarvTheolRev* 88 (4, '95) 471-494.

Since the contexts of Q and *Gospel of Thomas* evince so many common features, these contexts may prove to be more valuable data for understanding the links between the two writings than any exclusively literary features. The study first offers a sketch of what a social stratification of *Thomas* might look like and then compares it with Q in a way that recognizes the complexity of the social history of both texts. Examination of the earliest layers of both Q and *Thomas* reveals that they share the following social features: literacy and a scribal mentality, a probable setting in village or town life, a group organization that did not entirely withdraw from the larger world, and a group mentality characterized by the adoption of a particular understanding of the world and a corresponding ethic. In spite of all these commonalities, Q and *Thomas* diverged considerably at the later stages of their development.—C.R.M.

179. R. H. HIERS, "The Kingdom of God in the Synoptic Tradition. Part One," *Journ RadRef* 5 (3, '96) 3-11.

Jesus regarded the coming of the kingdom of God as a future, supernatural occurrence. That he thought it to be present on earth in any sense is doubtful. Despite the recovery of the eschatological Jesus by J. Weiss and A. Schweitzer, many NT scholars have tried to dispose of the eschatological aspects of Jesus' thought, preaching, and activity. [Reprinted with minor revisions from *The Kingdom of God in the Synoptic Tradition* (1970).]—D.J.H.

180. M. KRÄMER, "Welches ist das erste Evangelium?" *Salesianum* 58 (1, '96) 3-19.

As an alternative to current theories about the Synoptic problem, the article proposes that on the one hand the primitive Jewish-Christian Gospel appeared in a Gentile-Christian version that served as the basis of the Gospels of Mark and Luke, and that on the other hand the primitive Jewish-Christian Gospel also went through two revisions (apologetic-polemic-paraenetic; Torah rigorist) before issuing in Matthew's Gospel.—D.J.H.

181. E. LINNEMANN, "The Lost Gospel of Q—Fact or Fantasy?" *TrinJourn* 17 (1, '96) 3-18.

The existence of Q cannot be corroborated from manuscript evidence, Paul's letters, or the known history of the early church. Q and the "Q people" are a historical fiction, no more real than the man in the moon. An abridged version of this article appeared in *Bible Review* [§ 40-143].—C.R.M.

182. F. NEIRYNCK, "The First Synoptic Pericope: The Appearance of John the Baptist in Q?" *EphTheolLov* 72 (1, '96) 41-74.

The acceptance of Mark's use of Q in Mk 1:1-6 would lead us back to the common-source hypothesis of the early 1950s. The article examines the evidence for such a move under the following headings: retrospect, the minor agreements, and how Q begins. Attempts at reconstruction of Q should have their basis in the texts of Mt and Lk. We can reasonably assume that Q (Lk) 3:7b-9 was introduced with something like "John said," but the evidence is deficient for reconstructions of Q 3:1-6, or Q 3:2-4, and 3:7a, and a fortiori for a demonstration of Mark's use of Q.—C.R.M.

183. R. S. NOTLEY, "Anti-Jewish Tendencies in the Synoptic Gospels," *JerusalemPersp* 51 ('96) 20-35, 38.

The study examines the Synoptic Gospels according to their increasing anti-Jewish sentiment (Luke, Mark, Matthew). While at its earliest stage the church was marked by a relative freedom from anti-Jewish sentiment, the natural evolution of Christianity from its Jewish context brought tensions that have penetrated even into the early strata of the Synoptic tradition.—C.R.M.

184. K.-G. SANDELIN, "The Jesus-Tradition and Idolatry," *NTStud* 42 (3, '96) 412-420.

The low profile towards non-Jewish religion in the Gospels (the word εἰδωλολατρία does not occur) stands in contrast to Paul's letters, Acts, and Revelation. The article seeks to explain the lack of a warning against idolatry from Jesus in the Synoptics with particular attention to Mk 12:13-17 parr.; Mk 13:14/Mt 24:15; Mk 12:28-34; and Mt 6:9/Lk 11:2. Jesus does hint at idolatry in the Gospels. The basic way of touching on the theme is by allusion to or citation of OT passages. Their proneness to take the Roman authorities into account explains why the theme of idolatry is so peripheral in the Synoptic Gospels.—C.R.M.

Synoptics, §§ 41-223, 240.

Matthew

185. B. CHARETTE, "'Never Has Anything Like This Been Seen in Israel': The Spirit as Eschatological Sign in Matthew's Gospel," *JournPentTheol* 8 ('96) 31-51.

Matthew is quite careful to describe the Holy Spirit's role at key moments in Jesus' life—

his birth, baptism, temptation, work of exorcism, and death—in such a way as to draw attention to the fact that the time of eschatological redemption has arrived. For Matthew, the Holy Spirit is above all the creative and purifying power by which God achieves his purpose of restoring his people to himself.—D.J.H.

186. H. J. B. COMBRINK, "The Reception of Matthew in Africa," *Scriptura* 58 ('96) 285-303.

Recent African readings of Matthew's Gospel [see §§ 39-786; 40-149] give particular attention to issues of liberation and inculturation: Jesus and rural society, inculturation in a particular context, poverty and oppression, martyrdom, dreams, cosmic implications, Bible translation, marriage, Christology, priestly commitment to the people of God, love and other values, and the church.—D.J.H.

187. H. J. B. COMBRINK, "Translating or Transforming - Receiving Matthew in Africa," *Scriptura* 58 ('96) 273-284.

With particular attention to the African situation, the article discusses issues encountered in translating Matthew's Gospel: various types of translation, cultural and social factors, figurative language, direct speech, and the hermeneutical and theological task.—D.J.H.

188. B. R. DOYLE, "Positions of Leadership: Some Reflections from Matthew's Gospel," *Pacifica* 9 (2, '96) 135-144.

With the partial exception of the role of Peter (see Mt 16:17-19), Matthew does not seem to describe other church offices. Rather, his emphasis is on the disciple becoming like the master, with the title "brother" including disciples and church members without distinction, and expressing the relationship of members with one another as with their master. The Gentiles provide an example of how not to lead (see 20:25-28). The task of disciple members is to become like their master and to make disciples of all nations (28:16-20).—D.J.H.

189. A. FREUNDLICH, "Preaching the End of the Matthew Cycle," *NewTheolRev* 9 (3, '96) 96-102.

The Matthean parables and other texts at the end of the Sunday lectionary Year A cycle emphasize the themes of forgiveness and spiritual accountability.—D.J.H.

190. S. P. KEALY, "On Reading Matthew," *Scripture in Church* [Dublin] 26 (103, '96) 348-352.

Matthew's Gospel is best read today as a holistic narrative, with an appreciation for Matthew's centrist position on most issues, and with the hope of recovering the Evangelist's adventurous spirit.—D.J.H.

191. J. V. NICLÓS ALBARRACÍN, "Aspectos cristológicos y haláquicos de carácter polémico en la traducción y comentario al Evangelio de San Mateo de Shem Tob Ben Shaprut," *Escritos del Vedat* [Torrent] 25 ('95) 199-246.

After explaining how a Hebrew version of Matthew's Gospel (see Appendix II on pp. 245-246) came to be included in Shem Tob's *Even Bohan* [see *NTA* 32, pp. 242-243; 40, p. 143], this article provides an index to the sections of Matthew's Gospel in Book 13 of *Even Bohan* and offers comments on the index (see also Appendix I on pp. 238-244). Then it considers the text in the light of Jewish and Christian hermeneutics, and calls attention to some christological and halakic polemical features in the Hebrew version.—D.J.H.

192. W. R. STEGNER, "Breaking Away: The Conflict with Formative Judaism," *BibRes* 40 ('95) 7-36.

The hostility between formative Judaism and the Matthean community arose primarily from three causes. Two causes involved the boundary-breaking activities of the Matthean community, which were related to their attempts to follow Jesus. The Matthean Christians saw Jesus as the final interpreter of the Law and probably were more lenient in observing the Torah than their opponents were. Furthermore, they related to Jesus as an object of religious devotion and so seemed to violate monotheism. The third cause of the hostility was the response of the leaders of formative Judaism (polemic and persecution) to such boundary-breaking activities.—D.J.H.

193. W. WEREN, "Children in Matthew: A Semantic Study," *Concilium* (2, '96) 53-63.

This semantic analysis of Matthean texts about children focuses on Mt 2:1-23; 11:16-17, 25 (recipients of revelation); 18:1-20; and 19:13-15. In many texts "child" (παιδίον, παῖς, τέκνον, νήπιος) designates real children who form a vulnerable group. Half of the texts refer to Jesus himself. The term is also used in a metaphorical sense and applied to (certain) followers of Jesus.—D.J.H.

Mt, §§ 41-79, 86.

194. [Mt 1–2] M. TIMMS, "The Birth Stories About Jesus," *Friends Quarterly* [Ashford, UK] 30 (1, '96) 17-24.

Because of the Greek mistranslation of the Hebrew word for "young woman" in Isa 7:14, Matthew and Luke described Jesus' birth as miraculous, born of a virgin. There are profound spiritual meanings hidden in the NT birth stories. The actual historical truth of the details is not really important now.—D.J.H.

195. J. NOLLAND, "What Kind of Genesis Do We Have in Matt 1.1?" *NTStud* 42 (3, '96) 463-471.

There is no new-creation theology behind the use of γένεσις in Mt 1:1, nor is γένεσις used in connection with the Greek title of the OT book. Mt 1:1 provides a heading only for the genealogy in 1:1-17 (with 1:18-25 as an explanatory supplement), not for the whole book.—D.J.H.

196. [Mt 1:1-17] J. NOLLAND, "Genealogical Annotation in Genesis as Background for the Matthean Genealogy of Jesus," *TynBull* 47 (1, '96) 115-122.

Since Matthew's genealogy of Jesus in 1:1-17 is interrupted at various points by the insertion of additional information, it can be described as an annotated genealogy. Matthew most likely learned his craft from the genealogical material in Genesis (see 4:17-18; 5:3-32; 10:1-32; 11:10-26; 36:9-43; 46:8-27). The two most important reasons for violating the genealogical pattern in Genesis are a concern to fit the genealogy into the wider literary context and a desire to enhance the capacity of the genealogies to function as compressed tellings of the history that stands behind them.—D.J.H.

197. [Mt 1:1-17] J. SZLAGA, "Historyczna prawda genealogii Jezusa Chrystusa według św. Mateusza (The Historical Truth of Jesus Christ's Genealogy according to St. Matthew)," *AnalCracov* 27 ('95) 303-313.

Although Mt 1:1-17 is based on historical data, it includes only those generations that Matthew thought worth mentioning. The genealogy testifies that Christ is the last link in the long chain of salvation history. It shows that his time is the summit of messianic promises given to Israel, while it promotes openness to Gentiles and sinners.—D.J.H.

198. J. NOLLAND, "No Son-of-God Christology in Matthew 1.18-25," *JournStudNT* 62 ('96) 3-12.

Despite the natural first impulse to link conception through the Spirit of God and the name "Emmanuel" to a Son-of-God Christology, this approach to understanding Mt 1:18-25 should be resisted. Examination of the role of the Spirit in 1:18 and 20, the reference to "the Lord" in the citation formula of 1:22, and the significance of the name "Emmanuel" in 1:23 shows that the christological focus is upon the initiative of God in the incorporation of Jesus into the line of David.—D.J.H.

199. B. T. VIVIANO, "The Movement of the Star, Matt 2:9 and Num 9:17," *RevBib* 103 (1, '96) 58-64.

The star that guides the Magi in Mt 2:1-12 is a miraculous star midrashically inspired by the messianic star of Num 24:17. The precise movement of the star (see Mt 2:9) was suggested to the Evangelist by the cloud-fire traditions of the Pentateuch, specifically by Num 9:15-23 (especially 9:17), as transformed by Hellenistic Judaism (see Wis 10:17; 18:3).—D.J.H.

200. [Mt 2:13-21] T. STRAMARE, "Dall'Egitto ho chiamato mio figlio. Un mistero della vita di Cristo," *BibOr* 37 (4, '95) 193-213.

After remarks about the text of Mt 2:13-21 (context, particular problems, unity), the article discusses the historicity of the flight into Egypt and the role of the passage in liturgy and church tradition. Then it considers Hos 11:1-5 and the use made of it in Mt 2:15 ("out of Egypt I called my son"), as well as its typological sense (Israel and Christ). Finally it deals with Jesus' entrance into the land of Israel (Mt 2:21) and the role of Joseph in this mystery of salvation.—D.J.H.

Mt 3:16, § 41-230.

Mt 4:1-11, § 41-231.

201. [Mt 5–7] G. ROBINSON, "The Sermon on the Mount and Eschatology," *BangalTheol For* 27 (3-4, '95) 30-41.

Interpreting the Sermon on the Mount from the perspective of traditional eschatology is not tenable. Mt 5–7 is better understood as expressing dialectic eschatology. The dialectic coming together of God and human, heaven and earth, continues in the future till the end of time, until the kingdom of God is fully realized.—D.J.H.

202. [Mt 5:3-12] K. C. HANSON, "How Honorable! How Shameful! A Cultural Analysis of Matthew's Makarisms and Reproaches," *Semeia* 68 ('94) 81-111.

After discussing honor and shame as pivotal values in ancient Mediterranean society, the article proposes that the biblical macarisms (or "beatitudes") and reproaches (or "woes") should be viewed in the context of the agonistic nature of Mediterranean culture, and should be translated "How honorable!" and "How shameful!", respectively. Then it addresses the form and function of the macarisms in Mt 5:3-12 and the reproaches in Mt 23:13-36, and concludes that they form an honor/shame *inclusio* around Jesus' public teaching.—D.J.H.

203. [Mt 5:3-12] M. WHITTERS, "The Beatitudes: Glimpses of Heaven for Those Stuck on Earth," *Emmanuel* 102 (4, '96) 223-229.

The article presents reflections on the eight beatitudes that appear in Mt 5:3-12. While the beatitudes were spoken from the mount, they were intended for those who trudge this earth.—C.R.M.

204. S. RUZER, "The Technique of Composite Citation in the Sermon on the Mount (Matt 5:21-22, 33-37)," *RevBib* 103 (1, '96) 65-75.

The antitheses in Mt 5:21-22 and 5:33-37 appear to be constructed along the lines of traditional rabbinic reasoning that identified Torah parallels for Decalogue precepts. Mt 5:21 may be identified as a composite citation of Exod 20:13/Deut 5:18 and Gen 9:6. Thus the polemic in Mt 5:22 ("But I say to you . . .") is directed not against a Torah saying but against a tendency to see parallel precepts of the Torah as having essentially the same content. Similarly in Mt 5:33 Jesus addresses not the biblical prohibition itself but one of its current interpretations, namely, the interpretation that does not distinguish between *laššāwʾ* in Exod 20:7 and *laššeqer* in Lev 19:12.—C.R.M.

205. [Mt 6:9-13] K. HAACKER, "Stammt das Vater-Unser nicht von Jesus?" *TheolBeitr* 27 (3, '96) 176-182.

U. Mell [§ 39-1450] has argued that the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) was a Christian reworking of a Jewish prayer and cannot be taken as the key to Jesus' theology. After summarizing Mell's arguments, the article concludes that even though the Lord's Prayer underwent development, only excessive skepticism and deficient methodology can allow doubt that the kernel of the prayer went back to Jesus.—D.J.H.

206. [Mt 6:9-13] C. MARUCCI, "Il Padre Nostro e la sua traduzione," *CivCatt* 147 (3502, '96) 338-350.

In response to questions raised by recent efforts toward reformulating the Italian version of the Lord's Prayer, the article discusses its literary context in the Gospels, the two NT versions (Mt 6:9-13; Lk 11:2-4), the original text, the structure, and eight translation problems.—D.J.H.

207. [Mt 8:22] D. M. GOLDENBERG, "Retroversion to Jesus' *ipsissima verba* and the Vocabulary of Jewish Palestinian Aramaic: the Case of *mataʾ* and *qartaʾ*," *Biblica* 77 (1, '96) 64-83.

H. Basser's ingenious Aramaic reconstruction of Mt 8:22 as "Let the city (*mātāʾ*) bury its dead (*mētāʾ*)" is not based on textual evidence that can be chronologically and dialectally restricted to the language of Jesus' time and place. Within Late Aramaic *mātāʾ* was restricted to the eastern dialects, and its equivalent *qārtāʾ* to the western dialects. It is unlikely that *mātāʾ* was part of the vocabulary of Jewish Palestinian Aramaic and that it would have been used by Jesus.—D.J.H.

208. [Mt 8:28] Z. SAFRAI, "Gergesa, Gerasa, or Gadara? Where Did Jesus' Miracle Occur?" *JerusalemPersp* 51 ('96) 16-19.

Three variant identifications for the location of the miracle of the swine all have solid textual support (see Mt 8:28; Mk 5:1; Lk 8:26). It appears that Christian residents of Galilee accurately transmitted the name of the miracle site, namely Gergesa.—C.R.M.

Mt 10:1–11:1, § 41-239.

Mt 11:2-19, § 41-271.

209. S. CHOW, "The Sign of Jonah Reconsidered: Matthew 12:38-42 and Luke 11:29-32," *Theology & Life* [Hong Kong] 15-16 ('93) 53-60.

After reviewing Jewish legends about Jonah, the study addresses the question of the originality and integrity of Mt 12:38-42 vis-à-vis Lk 11:29-32. It concludes that Mt 12:40 is not a later interpolation and that Mt 12:41-42 is the more original order compared to Lk 11:31-32. Although the Lukan version lacks the Matthean "sign" of the three days and nights in the belly of the fish, the future ἔσται in Lk 11:30 indicates that the Son of Man will rise from death as the prophet Jonah did.—C.R.M.

Mt 13:3-9, § 41-236.

210. R. E. STRELAN, "A Ripping Yarn: Matthew 13:24-30," *LuthTheolJourn* 30 (1, '96) 22-29.

It is generally understood that the parable of the weeds among the wheat in Mt 13:24-30 was told by Matthew as a polemic against those who would usurp the divine prerogative of judgment and seek to separate now the true from the false. Those working in the freedom of the gospel are not to do the weeding, not to root out those who are bound by the law and traditions of the "fathers." The parable is told against those who want to rip out the weeds.—D.J.H.

Mt 14:12-14, § 41-240.

211. TAN GIOK LIE, "Analysis of Jesus' Teaching Episode Within the Framework of the Seven Components of Teaching: Conflict Over the Tradition of Ceremonial Defilement (Matt 15:1-20; Mark 7:1-23)," *Stulos* [Bandung] 3 (2, '95) 83-94.

With reference to Mt 15:1-20/Mk 7:1-23, the article evaluates Jesus as a teacher in the light of the holistic environment, explicit curriculum and aims, class and individual learners, educational activities, results of learning, teacher, and application for 20th-century practice.—D.J.H.

212. J. M. GRAUE, "A Problem . . . or a Moonbeam? Sermon Study on Matthew 15:21-28," *LuthTheolJourn* 30 (2, '96) 75-80.

Though an outsider on several scores, the Canaanite woman according to Mt 15:21-28 grasped something about Jesus that others did not. She trusted Jesus as the one who brings God's forgiveness. In the end she received what she asked for.—D.J.H.

213. J. P. LEWIS, "'The Gates of Hell Shall Not Prevail Against It' (Matt 16:18): A Study of the History of Interpretation," *JournEvangTheolSoc* 38 (3, '95) 349-367.

This investigation of Mt 16:18c first considers the conceptual background in classical Greek and Latin texts and in OT and early Jewish writings. Then after considering the translation problems that the expression raises, the article traces the history of interpretation in the Church Fathers, the Middle Ages and Reformation, and the modern period. In keeping with the linguistic data, "gates of Hades" should be considered a figure of speech for death, which cannot keep the Christ imprisoned.—D.J.H.

214. D. HERMANT, "Structure littéraire du 'Discours communautaire' de Matthieu 18," *RevBib* 103 (1, '96) 76-90.

The community discourse in Mt 18:1-35 consists of six "periods" (vv. 1-4, 5-9, 10-14, 15-17, 18-20, 21-35) based on three simple procedures: repetition, inclusion, and word-links. After analyzing each of the six periods, the article draws conclusions about the structure of the discourse as a whole and about Matthew's literary technique.—D.J.H.

Mt 18, § 41-472.

215. [Mt 19:10-12] N. GUILLEMETTE, "Is Celibacy Better?" *Landas* 10 (1, '96) 3-38.

The texts most often put forward to prove the superiority of celibacy over marriage in fact do not do so. (1) That Mt 19:10-12 provides a doctrinal supplement on indissoluble marriage (see Mt 19:1-9) rather than a separate teaching on celibacy is indicated by the literary composition of the passage and of the entire chapter, the vocabulary, and Matthean theology. (2) Paul's views on marriage and celibacy in 1 Cor 7:25-40 make better sense when referred to a very definite sphere of Christian life—that of apostolic efficiency for certain specific tasks. But if we generalize them and apply them indiscriminately to the whole of Christian life, we end up with questionable conclusions. (3) Rather than saying that celibacy is superior to marriage, the Council of Trent (Session 24, Canon 10) merely stated that celibacy is not inferior to marriage.—D.J.H.

216. W. E. LANGLEY, "The Parable of the Two Sons (Matthew 21:28-32) against Its Semitic and Rabbinic Backdrop," *CathBibQuart* 58 (2, '96) 228-243.

A coherent and plausible meaning in the parable of the two sons (Mt 21:28-31a) and its application (21:31b-32) can be discovered that is independent of the question which son is put first and even of the question which son is judged obedient. The parable, instituting a Semitic correlative comparison witnessed also in rabbinic texts, sets up a pattern of obedience/disobedience. Each son is partly obedient and partly disobedient. How much more does someone who is disobedient on both counts (saying and doing) fail to do the will of his father!—D.J.H.

Mt 23:13-36, § 41-202.

217. N. D. NELSON, "'This Generation' in Matt 24:34: A Literary Critical Perspective," *JournEvangTheolSoc* 38 (3, '95) 369-385.

The article first shows how literary characterizations of the disciples and "this generation" are keys to the purpose and interpretation of the discourse in Mt 24 in general and the parable of the fig tree (24:32-35) in particular. Next it points out the distinction between the chronic difficulties of the interadvent age (24:4-14) and the acute tribulation that leads immediately to the end (24:15-28). Then it analyzes the four major interpretations of ἡ γενεὰ αὕτη in 24:34. "This generation" refers to a kind of people characterized by Matthew as unbelieving and headed toward eschatological judgment.—C.R.M.

218. [Mt 28:1] W. CARTER, "'To see the tomb.' Matthew's Women at the Tomb," *Exp Times* 107 (7, '96) 201-205.

The new purpose ("to see the tomb") that Matthew ascribes to the women in the reformulation of the opening verse of Mark's resurrection narrative (Mt 28:1; Mk 16:1) serves not to establish grief or confirm death but to indicate insightful anticipation of resurrection as the opening reality of the scene. The article employs redactional and narrative approaches to substantiate this reading, and indicates how it enriches the presentation of women and discipleship in Mt.—C.R.M.

Mark

219. E. BAMMEL, "The trial of Jesus in the Gospel of Mark," *HervTeolStud* 52 (1, '96) 48-67.

The study examines references to the trial of Jesus in the main body of Mk (8:31; 9:31; 10:33-34) and the trial narrative in Mk. The hearing before the Sanhedrin consists of four distinct parts: (1) 14:55-56; (2) 14:57-59; (3) 14:60-61a, 65; 15:1-2, and (4) 14:61b-64. Mark placed together the different traditions he was able to get hold of and put them under one heading, the nocturnal session. Mk 14 is an amalgamation of two points of view, one according to which the nocturnal hearing in front of the culprit is meant to be the verification of points of accusation that had been found convincing some time before, and another according to which the matter was still in the balance and the accusation almost at the point of collapse.—C.R.M.

220. B. BERGESON, "Buried in the Church: Raised in the Bread! Literary Observations in Mark's Gospel," *BibTheolBull* 26 (2, '96) 64-69.

Mark's passion/death/proclaimed resurrection narrative is neatly divided into two "when evening had come"/Galilee sections (14:17–15:41; 15:42-16:7). That Mark intentionally created these sections becomes clear when they are analyzed and compared to 1:32-39; 4:35–5:1; and 6:47-53. The pattern allows Mark to associate structurally Jesus' burial with the proclaimed resurrection. The play on words between Πέτρῳ in 16:7 and πέτρας in 15:46 signals Jesus' burial in the church. Jesus' statement upon taking the bread in 14:22 is the crucial key to understanding the resurrection of Jesus in Mk; for wherever the bread is, there is the body of Christ.—C.R.M.

221. E. E. CARR, "The Experience of God in the Gospel of Mark," *BibToday* 34 (4, '96) 222-227.

Mark's Gospel (see especially Mk 4:1-20; 1:10-12; 5:24-34) is deeply concerned with the interior life and with the healing that comes from a relationship between the heart of God and the heart of a human being. At its center is not only a mutual compassion but also a freedom to enter that relationship and to act upon it in faith.—D.J.H.

222. S. E. Dowd, "Reading Mark Reading Isaiah," *LexTheolQuart* 30 (3, '95) 133-143.

Mark understood the "good news of Jesus Christ" to be a message that stood in continuity with the message of Isaiah. The author made this continuity explicit by using his reading of Isaiah to make sense of the Gospel's narrative and sayings materials. Isaiah's blindness/deafness motif illuminates the Evangelist's attitude toward the Twelve.—C.R.M.

223. R. L. Lindsey, "Paraphrastic Gospels," *JerusalemPersp* 51 ('96) 10-15.

Mark had Luke's Gospel before him as he wrote and did not hesitate to lace the story with additional elements. Where Luke used a certain word or phrase, Mark used an equivalent but different word or phrase. Where Luke quotes from Scripture, Mark usually cites a different verse or alters Luke's citation by expanding or changing certain features.—C.R.M.

224. C. Marucci, "Spunti ecclesiologici nel Vangelo di Marco," *RassTeol* 37 (2, '96) 169-199.

With reference to particular texts, the article discusses elements in Mark's Gospel that have ecclesiological significance: the missionary dimension (1:17), the institution of the Twelve (3:13-19), the new family (3:31-35), the parables of growth (4:1-34), the stilling of the storm (4:35-41), the two multiplications of loaves (6:30-44; 8:1-9), liberation from Levitical norms (5:21-43; 7:1-23), and so forth.—D.J.H.

225. D. Rhoads, "The Story of Mark," *BibToday* 34 (4, '96) 209-214.

The article orients readers to Mark's version of the good news about Jesus—outline of its story-world and plot, some keys to its literary structure, and its implied impact on readers. The strategy of the narrator is, in part, to teach by failure. Each time the disciples fail, the readers learn how to follow faithfully.—C.R.M.

226. D. Senior, "The Gospel of Mark in Context," *BibToday* 34 (4, '96) 215-221.

Only in carefully probing the deep currents of the text and by matching them with an equally careful attention to circumstances in the social world of the 1st century can specific conclusions by suggested about where, when, and why Mark wrote his Gospel. Several profound motifs of Mark's narrative fit well with what we know of the circumstances of the Christian community in Rome about A.D. 70.—C.R.M.

227. P. Staples, "The Cultural Management of Space and Time in the Narrative of the Gospel of Mark," *Forum* 9 (1-2, '93) 19-45.

After preliminary remarks on the roles of space and time in social structuring, the article enters into critical dialogue with the structuralist analysis of space in Mark's Gospel presented by E. S. Malbon in *Narrative Space and Mythic Meaning in Mark* (1991). Then it presents an analysis of space and time in Mark's Gospel that draws on a wide selection of biblical and apocryphal texts, takes account of temporal as well as spatial markers, distinguishes between the sacred and profane orders and the ambiguous domains, and views the ἀνάβασις to Jerusalem as not only a highly complicated ritual process but also an attempt to re-create the sacred center in Jerusalem by performing the traditional Temple-dedication ritual in the context of the Passover festival.—D.J.H.

228. D. M. Sweetland, "Mark's Portrait of Jesus and the Disciples," *BibToday* 34 (4, '96) 228-235.

The Christian disciple is expected to have a correct understanding of Jesus' identity as

Messiah, Son of Man, and Son of God. One who travels along the way of Jesus gradually comes to understand Jesus' identity, the necessity of his suffering and death, and what significance these have for the correct understanding and practice of discipleship.—D.J.H.

229. B. M. F. VAN IERSEL, "Failed Followers in Mark: Mark 13:12 as a Key for the Identification of the Intended Readers," *CathBibQuart* 58 (2, '96) 244-263.

T. Radcliffe has suggested that Mark's Gospel was written for the Christians in Rome after the persecutions that arose in connection with the burning of Rome in A.D. 64 and after the destruction of the Jerusalem Temple in A.D. 70. The persecutions had turned the community of Rome into a divided house in which Christians could no longer trust each other (see Mk 13:12 and similar texts). Radcliffe's claim that the situation in Rome after A.D. 70 occasioned the writing of Mark's Gospel is questionable and unprovable. But his idea that the Roman situation after A.D. 64 illumines Mark's negative portrayal of the disciples, especially the stories of Peter's denial and Judas' betrayal, is fairly probable. Until a more suitable hypothesis comes along, there is every reason to employ Radcliffe's vision as a working hypothesis in Markan exegesis.—D.J.H.

Mk, § 41-351.

Mk 1:1-6, § 41-182.

230. [Mk 1:10] A. METTAYER, "L'Esprit descendit du ciel tel une colombe ou, lorsque le déplacement détermine le choix de la métaphore," *StudRel/SciRel* 24 (4, '95) 433-439.

The Spirit descending from heaven "like a dove" at Jesus' baptism (Mk 1:10; Mt 3:16; Lk 3:22; cf. Jn 1:32) serves as a simple witness to the theophany. The "dove" image evokes associations of spiritual nourishment and weaning, as well as writing (letter and Spirit).—D.J.H.

231. [Mk 1:12-13] X. TILLIETTE, "I filosofi leggono il Vangelo. La tentazione di Cristo," *RassTeol* 37 (3, '96) 293-311.

This investigation of how philosophers and other contemporary thinkers [see § 40-1348] have dealt with the NT accounts about the temptations of Jesus (Mk 1:12-13; Mt 4:1-11; Lk 4:1-13) gives particular attention to the approaches taken by F. Schleiermacher, F. Schelling, C. Secrétan, F. Dostoyevsky, R. Guardini, V. Solovieff, and N. Kazantzakis.—D.J.H.

232. J. C. OKOYE, "Mark 1:21-28 in African Perspective," *BibToday* 34 (4, '96) 240-245.

In Mk 1:21-28 teaching and exorcism illuminate each other. Operative in both is the authority of Jesus as God's agent of salvation. Mark's Gospel and the African worldview take for granted the existence of spirits, their interactions with people, and their power in this age.—D.J.H.

233. G. G. GAMBA, "A proposito di Marco 3,20-21 (Ricerca e definizione del senso)," *Salesianum* 58 (2, '96) 223-268.

The interpretation of Mk 3:20-21 as describing the attempt by Jesus' family to restrain him because they thought him to be out of his mind cannot be justified in the light of careful analysis of the context and vocabulary. In 3:21 the Twelve (οἱ παρ' αὐτοῦ, see 3:13-19) try to hold Jesus back because the crowd (ὄχλος, see 3:20) was out of control.—D.J.H.

234. A. YOONPRAYONG, "Jesus and his mother according to Mk 3.20.21, 31.35," *Marianum* 57 (2, '95) 513-643.

After asking whether Mk 3:20-21, 31-35 is an example of the Markan "sandwich technique," the article examines Mark's understanding of "the will of the Father" and presents detailed exegetical analyses of the two pericopes: Jesus and the well-wishers (3:20-21), and Jesus and his own people (3:31-35). From the perspectives of syntax, structure, and style, it is clear that Mk 3:20-21 and 3:31-35 do not form one of the Markan sandwich arrangements. Also, there is no need to associate Mary with the group in Mk 3:20-21. In 3:31-35, however, Mary with a group pays a visit to Jesus and hears his teaching about doing the "will of God," which consists in hearing Jesus' words and seeing his deeds with faith. The tension between Jesus and Mary arises from his being both divine and human. Three appendixes are included.—D.J.H.

235. A. VALENTINI, "Chi è mia madre, chi sono i miei fratelli? (Mc 3, 31-35)," *Marianum* 57 (2, '95) 645-684.

Although from many perspectives Mk 3:31-35 constitutes a new pericope without really close relations to what precedes it (not even 3:21), at the present Markan redactional level it forms with Mk 3:20-30 part of a polemic vis-à-vis the earthly family of Jesus. These episodes underline the demands of God's kingdom inaugurated by Jesus and the call to become Jesus' disciples.—D.J.H.

236. L. RAMAROSON, "Jésus semeur de parole et de peuple en Mc 4,3-9 et par.," *SciEsp* 47 (3, '95) 287-294.

Examination of nine biblical and intertestamental texts with the theme "God-sower" (Hos 2:25; Jer 31:27; *1 Enoch* 62:8; etc.) and the parable of the sower (Mk 4:3-9/Mt 13:3-9/Lk 8:5-8) suggests that the sower is Jesus who in sowing the word at the same time sows the people of God's kingdom, that the parable exhorts the people to responsibility, and that the explication of the parable (Mk 4:13-20 parr.) is faithful to Jesus' thought.—D.J.H.

237. [Mk 4:5] P. CHEMPAKASSERY, "*Dhvani* (Implied) Meaning of the Markan Parable of the Sower," *IndTheolStud* 33 (1, '96) 5-16.

After highlighting problems involved in interpreting the immediate growth of the seed sown on rocky ground in Mk 4:5, the article introduces the theory of *dhvani* and shows how it helps to uncover the implied meaning of the text. The peculiar use of the pronoun διά with the accusative to mean "in spite of" in Mk 4:5 is employed to show the situation of the church in the 1st century. The *dhvani* is that Mark was faced with a situation in which many enthusiastic Christians abandoned their faith in the face of persecution.—C.R.M.

Mk 5:1, § 41-208.

Mk 6:3, § 41-251.

238. J. A. DRAPER, "Wandering radicalism or purposeful activity? Jesus and the sending of messengers in Mark 6:6-56," *Neotestamentica* 29 (2, '95) 183-202.

If NT scholars are to use the designation "peasant," they will have to pay more attention to what social anthropologists say about peasant societies and peasant behavior. After discussing the nature of peasant society and resistance to domination, the study focuses on the distinctive characteristics of the mission of the Twelve in Mk 6:6-56. Then it considers the mission of the Twelve as a symbol of peasant resistance. The mission of the Twelve should not be viewed as the beginning of a process of purposeless wandering or dropping out of the status quo. Rather it is purposeful activity, carefully planned and executed under dangerous and difficult circumstances.—C.R.M.

239. E. CUVILLIER, "Coopération interprétative et questionnement du lecteur dans le récit d'envoi en mission (Mc 6:6b-13.30-32//Mt 10:1-11:1)," *RevHistPhilRel* 76 (2, '96) 139-155.

This reading of the mission of the Twelve in Mk 6:6b-13, 30-32 and Mt 10:1–11:1 is guided by U. Eco's work on the interpretative cooperation between reader and text. It first attempts to show how the reader of Mk is invited to cooperate in the interpretation of the missionary sending. Next it shows how the Evangelist questions the reader's understanding of the sending account (with the "sandwich" construction around 6:14-29, the juxtaposition of the multiplication of the bread in 6:33-44, and the questioning of the figure of the disciples from 6:45 on) in order to lead the reader to another conception of mission. Finally it analyzes some aspects of the account in Mt 10:1–11:1 under the assumption that Matthew is a reader of Mk. Matthew produced a text that unlike Mark's allows much less interpretative freedom and seeks not to change the reader's convictions but to reinforce them.—C.R.M.

240. P. ROLLAND, "La véritable préhistoire de Marc (Mc 6,30-34 et parallèles)," *RevBib* 103 (2, '96) 244-256.

In response to M.-É. Boismard who contends that one must have recourse to a proto-Mark [§ 24-764], this analysis of the Synoptic account of the introduction to the first multiplication of the loaves (Mk 6:30-34; Mt 14:12-14; Lk 9:10-11) shows that the text of Mark is best explained by the fusion of the pre-Matthean tradition with the pre-Lukan tradition, and that the hypothesis of a proto-Mark creates more difficulties than it solves.—D.J.H.

Mk 7:1-23, § 41-211.

241. J. B. GIBSON, "Another Look at Why Jesus 'Sighs Deeply': ἀναστενάζω in Mark 8: 12a," *JournTheolStud* 47 (1, '96) 131-140.

A survey of sixteen additional occurrences of ἀναστενάζω with a verb of speaking [see § 31-1097] confirms again that the only reason the Markan Jesus "sighed (groaned) deeply" at Mk 8:12 is that he experienced something that tried not his patience but his faithfulness.—C.R.M.

242. M. ÖHLER, "Die Verklärung (Mk 9:1-8): Die Ankunft der Herrschaft Gottes auf der Erde," *NovTest* 38 (3, '96) 197-217.

The article first considers the context of the transfiguration pericope in Mk 9:1-8 and presents an analysis of its structure with attention to traditional and redactional elements. Next it reviews in detail the various motifs of the pre-Markan tradition (six days, three disciples, the mountain; the transformation; Elijah and Moses; three tents; the cloud; the voice). Finally it summarizes the significance of the transfiguration account in the tradition and in Mark's understanding. The single most important change was the introduction of the narrative comment in v. 6 that made plain the rejection of Peter's proposal.—C.R.M.

243. [Mk 11:1-33] J. Botha, "The Bible in South African Public Discourse - With Special Reference to the Right to Protest," *Scriptura* 58 ('96) 329-343.

There are impressive analogies between the NT accounts of Jesus' entry into Jerusalem (Mk 11:1-33 parr.) seen in its historical context and the unarmed protest march in Bisho, South Africa in 1992 that aimed at removing the Ciskei military ruler. People with God on their side marching through a city to challenge the unjust status quo were confronted by reactionary authorities. Although the Bible can be a stumbling block for social transformation and the advancement of a human-rights culture in South Africa, some biblical stories can contribute positively to the realization of such a culture.—D.J.H.

244. J. K. Elliott, "The Position of the Verb in Mark with Special Reference to Chapter 13," *NovTest* 38 (2, '96) 136-144.

G. D. Kilpatrick's observation that for Mark the normal position of the verb is the initial one seems right. After noting about sixty verbs in initial position in Mk 13, the article considers the verbs in the medial and final positions. The appendix notes that Mark's order was not always accepted by Luke.—D.J.H.

245. [Mk 13] N. H. Taylor, "Palestinian Christianity and the Caligula Crisis. Part II. The Markan Eschatological Discourse," *JournStudNT* 62 ('96) 13-41.

The Caligula crisis [see § 41-550] was the first potentially cataclysmic event in Palestine since the ministry of Jesus. The desecration motif in Mk 13:14 was evoked by Caligula's intended sacrilege, and Mk 13 as a whole reflects the circumstances of the Palestinian Christians during the Caligula crisis and its aftermath. Mark 13 consists of the narrative framework (vv. 1-4); antecedent signs and traumas (vv. 5-13); the crisis (vv. 14-17); the last days, the final sufferings, and eschatological delivery (vv. 18-27); and the interpretation of the signs of the end, and calls to maintain vigilance in anticipation of them (vv. 28-37).—D.J.H.

Mk 13:12, § 41-229.

246. W. A. Such, "The *Crux Criticorum* of Mark 13:14," *RestorQuart* 38 (2, '96) 93-108.

Mk 13:14 (and its relation to 13:4) is still a *crux criticorum* for the interpretation of chapter 13. Using Mk 13:4 as an exegetical reference point, the article explores the structure of 13:1-14. It argues that 13:1-4 is built around the term σημεῖον, which functions as a kind of title and catchword, and points to and is fulfilled at 13:14. Then it shows that the temporal indicators and link words are shaped syntactically in 13:5-13 to peak at 13:14.—D.J.H.

247. B. van Iersel, "The Sun, Moon, and Stars of Mark 13,24-25 in a Greco-Roman Reading," *Biblica* 77 (1, '96) 84-92.

How did readers of shortly after A.D. 70 understand Mk 13:24-25? Such an audience reading or hearing what will happen to the sun, moon, and stars thought not just of material heavenly bodies but also, and at least in the case of ὁ ἥλιος and ἡ σελήνη possibly even primarily, of the illustrious inhabitants of the Greco-Roman world of the gods.—C.R.M.

248. [Mk 14–16] E. K. Broadhead, "Form and Function in the Passion Story: The Issue of Genre Reconsidered," *JournStudNT* 61 ('96) 3-28.

Most of the scenes in the Markan passion narrative (all except Mk 15:16-20 and 15:38-47) can be described formally as pronouncement reports within a passion context. The texts employ a pattern found throughout Mark's Gospel: The words of Jesus are incorporated into his story in such a way that they recall his mission and re-present his message as a living voice for his followers. Future attempts to define the genre of Mk 14–16 must reflect the central role of Jesus' words in the narration of his final days.—D.J.H.

Mk 14–16, § 41-220.

249. L. Ramaroson, "'Sinon, il pourrait y avoir un tumulte du peuple pendant la fête' (Mc 14,2, leçon D)," *SciEsp* 47 (3, '95) 295-298.

The reading μήποτε ἐν τῇ ἑορτῇ in Codex Bezae (D) of Mk 14:2 is in perfect harmony with Mark's Gospel and the historical context of Jesus' passion. Moreover, it can explain the development of the reading (μὴ ἐν τῇ ἑορτῇ, μήποτε) in Codex Vaticanus (B) and other manuscripts.—D.J.H.

Mk 14:24, § 41-134.

250. [Mk 14:51-52] J. E. Walsh, "The two linen cloths," *HomPastRev* 96 (10, '96) 63-66.

The account of the young man and the linen cloth in Mk 14:51-52 is based on Peter's reminiscence of an episode involving Mark as a boy of at most ten years old.—D.J.H.

Mk 14:55–15:2, § 41-219.

251. M. Barnouin, "'Marie, Mère de Jacques et de José' (Marc 15.40). Quelques observations," *NTStud* 42 (3, '96) 472-474.

The Markan passion narrative does not place the mother of Jesus at Calvary. It is unlikely that Mary the mother of James and Joses in Mk 15:40 is the mother of Jesus. These points suggest the need to rethink the interpretation of Mk 6:3 and the term "brother" there.—D.J.H.

Mk 16:1, § 41-218.

252. P. G. Bolt, "Mark 16:1-8: The Empty Tomb of a Hero?" *TynBull* 47 (1, '96) 27-37.

Mk 16:1-8 presents Jesus neither as an ancient "hero" nor as a figure who has been translated from death but rather as one who has been raised from the dead. The tomb in Mk 16:1-8 is that of the Son of Man, whose emptied tomb is pregnant with hope for many.—D.J.H.

253. [Mk 16:8] M. Trainor, "The Women, the Empty Tomb, and *That* Final Verse," *BibToday* 34 (3, '96) 177-182.

After discussing the significance of the appearances of women at the end of Mark's Gospel (Mk 15:40-41; 15:47–16:8), the article considers explanations for Mark's choice to end the Gospel at 16:8. Mark's final narrative ploy is to trap his readers in their presumption to preempt the conclusion to the story of Jesus.—C.R.M.

Luke

254. R. S. Ascough, "Narrative Technique and Generic Designation: Crowd Scenes in Luke-Acts and in Chariton," *CathBibQuart* 58 (1, '96) 69-81.

A comparison of crowd scenes in Chariton's novel *Chaereas and Callirhoe* with the presentation of crowds in both Luke and Acts reveals many similarities. The study first discusses

Lk-Acts as an ancient novel. Then it reviews how crowds function in the ancient novels and Lk-Acts: crowds as audience, crowds as an indication of popularity, crowds that prevent hostile action, crowd involvement in disturbances, and crowds and the narrative flow. Luke employed a narrative technique from a popular genre with which his audience was familiar in order to present his picture of the crowds.—C.R.M.

255. C. K. BARRETT, "The First New Testament?" *NovTest* 38 (2, '96) 94-104.

Luke is the new, expanded, rewritten, carefully edited, revised edition of Mark; readers could dispose of the old edition. The search for a model and motive for Acts is more complicated; there are, one may say, too many convincing motives. The clue to the question of the model and motivation of the combined work Lk-Acts is connected with the author's view of the OT. Luke accepted the authority of the OT and provided to accompany it an explanatory and interpretative parallel book—we may call it, though Luke did not, a NT. The eventual development of the NT canon had the effect of disrupting Luke's work, and thus Acts lost a good deal of its meaning as the "confirmation of the gospel."—C.R.M.

256. P. J. J. BOTHA, "Community and conviction in Luke-Acts," *Neotestamentica* 29 (2, '95) 145-165.

After insisting that interpretation is contextualizing, the essay first explores the prevalent intellectual and spiritual atmosphere of a 1st-century Greco-Roman urban center (with reference to the epic poem *Punica,* the writings of Josephus, and the *Satyricon*) and offers suggestions for situating Lk-Acts within this general experience at a possible occasion for a probable audience. Then it treats Lukan moral heroes and moral values. Luke's heroes espouse the true essence of τὰ ἔθη πατρῷα (Acts 28:17), offering their perspective to serve all.—C.R.M.

257. A. CASALEGNO, "O discípulo e a metáfora da luz nos escritos lucanos," *PerspTeol* 28 (74, '96) 65-81.

The article first examines texts in Lk-Acts that link discipleship and the metaphor of light: light and the apostolic mission (Acts 13:47), the lamp (Lk 8:16; 11:33), the light within or the lamp of the body (Lk 11:34-36), and the children of light (Lk 16:8). Then it relates these uses of light imagery to the situation of the Lukan community.—D.J.H.

258. A. DEL AGUA, "La interpretación del 'relato' en la doble obra lucana," *EstEcl* 71 (277, '96) 169-214.

The article first surveys how Luke's "story" has been interpreted in contemporary exegesis by form criticism, redaction criticism, and other (hermeneutical, promise and fulfillment, rhetorical, literary, narrative) approaches. Then it considers Luke-Acts as a story with reference to semantics and narrative analysis (plot, characters, point of view, patterns, events, setting), and in light of these approaches discusses the beginning of the story in Lk 1:1-4 and the programmatic *inclusio* formed by Lk 4:14-44 and Acts 28:17-31. The synthesis between the new cultural elements of Hellenism and faith in Jesus Christ "according to the Scriptures" constitutes the originality of Luke's "derashic" story.—D.J.H.

259. L. T. JOHNSON, "John the Baptist: Prophet of the Great Reversal," *BibToday* 34 (5, '96) 295-299.

It is within the overall prophetic context of Lk-Acts that Luke portrays John the Baptist as the prophet of God's great reversal. After sketching Luke's concern with prophetic characters, the article examines the place of John the Baptist in Lk-Acts, his distinguished prophetic role, and his preaching of repentance in anticipation of the message of Jesus.—C.R.M.

260. F. MANNS, "Un document judéo-chrétien: la source propre à Luc," *BibOr* 38 (1, '96) 43-62.

The source peculiar to Luke's Gospel shows special interest in the experience of the Spirit, Jerusalem and the Temple, John the Baptist, Israel and the nations, and criticism of wealth and of power. The source reflects the Jewish Christianity of the sapiential milieus of Jerusalem, and was close also to the pietist milieus.—D.J.H.

261. E. MAYER, "Sell Everything and Become 'Rich': Dealing with possessions according to Luke," *LuthTheolJourn* 30 (2, '96) 58-65.

Contrary to the scholarly consensus that Luke does not want to burden the post-Easter church with the directive to rid itself of all possessions (see e.g. Lk 5:11, 28; 6:20; 18:28; Acts 3:6), this essay argues that Luke indeed wants the renunciation of all possessions. The command to sell everything is meant literally, but with the twist that no one in the kingdom of God will end up in need.—C.R.M.

262. A. M. OKORIE, "The art of characterisation in the Lukan narrative: Jesus, the disciples and the populace," *RelTheol/RelTeol* 2 (3, '95) 274-282.

After comments on the nature of characterization, the article sketches the characters of Jesus, the disciples, and the populace in Luke's Gospel. Characterization occurs along a continuum from flat, nameless characterization to rounded, fully developed characterization. In Lk Jesus is the only character who may legitimately be considered round. The disciples are intermediate characters and function as a major point of identification for the readers. The populace functions as a thread in the Lukan plot and helps extend the narrative of Jesus' identity.—C.R.M.

Lk, § 41-223.

Lk 1–2, § 41-194.

263. M. JANSE, "L'importance de la position d'un mot 'accessoire' (à propos de Luc 1,3)," *Biblica* 77 (1, '96) 93-97.

The position of the enclitic personal pronoun σοι in Lk 1:3 suggests that it is attached to the words καθεξῆς and γράψαι, and that ἄνωθεν πᾶσιν ἀκριβῶς belongs with παρηκολουθηκότι.—D.J.H.

264. [Lk 1:3] D. P. MOESSNER, "'Eyewitnesses,' 'Informed Contemporaries,' and 'Unknowing Inquirers': Josephus' Criteria for Authentic Historiography and the Meaning of παρακολουθέω," *NovTest* 38 (2, '96) 105-122.

The meaning of παρακολουθέω in Josephus' *Against Apion* 1:53 does not mean "to go back over" anything whether through personal inquiry of living persons or research of "facts," and hence cannot be used to support the sense of "to investigate" for the same verb in Lk 1:3. In fact nowhere among the eight occurrences of παρακολουθέω in Josephus can this sense be seriously maintained. Rather in every occurrence παρακολουθέω always contains a sense of "following" (physically or with the mind) events and persons as they unfold or develop. In Josephus' reckoning Luke is either presenting himself as a contemporary who stayed actively informed about Jesus and his followers from the very beginning, or as one who, being an informed reader of "all" the events and traditions in the narratives of the "many" others, has an immediate comprehension or valuation of their significance.—C.R.M.

265. [Lk 1:30-33] E. LaVerdiere, "The Annunciation to Mary. A Story of Faith. III—The Announcement," *Emmanuel* 102 (4, '96) 215-222. [See § 40-1497.]

After a brief introduction (Lk 1:30), Gabriel's announcement to Mary concerns Mary's role as the mother of Jesus (1:31) and the identity and mission of Jesus (1:32-33).—D.J.H.

266. [Lk 1:34] E. LaVerdiere, "The Annunciation to Mary. A Story of Faith. IV—The Question," *Emmanuel* 102 (5, '96) 290-297.

From the storyteller's viewpoint Mary's question in Lk 1:34 ("How can this be, since I have no relations with a man?") was more an expression of amazement than of disbelief. No human relationship, no human effort, would enable Mary to conceive the Son of God. Divine life could come only from God.—D.J.H.

267. [Lk 2:7, 12] J. Kügler, "Die Windeln Jesu (Lk 2) - Nachtrag. Zum Gebrauch von ΣΠΑΡΓΑΝΟΝ bei Philo von Alexandrien," *BibNotiz* 81 ('96) 8-14.

This complement to the study of the symbolic significance of Jesus' swaddling clothes in Lk 2:7, 12 [§ 40-871] focuses on Philo's uses of σπαργανόω and related terms with reference to custom, education (negative and positive), general contexts, and royal figures (especially Gaius Caligula in *Legatio ad Gaium* 54).—D.J.H.

268. J. D. M. Derrett, "The Baptist's sermon: Luke 3,10-14," *BibOr* 37 (3, '95) 155-165.

In answer to three questions Luke puts three injunctions, one positive and two negative, into the mouth of John the Baptist in Lk 3:10-14: share resources with the destitute (v. 11), avoid illegal exactions (v. 13), and avoid extortion (v. 14). John may have been teaching in A.D. 33/34, which was a Sabbatical year. John is appealing to his initiates with reference to Exod 23:1-13 to combine religion and law.—C.R.M.

Lk 3:22, § 41-230.

Lk 4:1-13, § 41-231.

269. L. Basset, "La culpabilité, paralysie du coeur. Réinterprétation du récit de la guérison du paralysé (Lc 5/17-26)," *ÉtudThéolRel* 71 (3, '96) 331-345.

The healing of the paralytic in Lk 5:17-26 concerns guilt (or perfectionism) that can reach the point of paralyzing one's whole life, including the body. The power of the Lord that is with Jesus (see 5:17) is oriented not to causes or to the past but rather to the future. Healing involves renouncing self-accusation and self-justification (see 5:21, 24) and hearing the call of Christ to stand up before others and glorify God (see 5:25).—D.J.H.

270. H. Klein, "Gerichtsankündigung und Liebesforderung: Lk 6.24-6 und 27 innerhalb der Botschaft des frühen Christentums," *NTStud* 42 (3, '96) 421-433.

The curious juxtaposition of the woes against the rich (Lk 6:24-26) and the command to love one's enemies (Lk 6:27) is paralleled in other early Christian texts: Q (Lk 10:13-15; 11:37-52), Paul's letters (1 Thess 2:14-16), John's Gospel (8:31-59), and Matthew's Gospel (23:1-39). Such passages suggest that even the NT writers sometimes forgot or did not give sufficient consideration to the command to love one's enemies.—D.J.H.

271. [Lk 7:18-35] H. C. KEE, "Jesus: A Glutton and a Drunkard," *NTStud* 42 (3, '96) 374-393.

Those who regard Q(Lk) 7:18-35 (see Mt 11:2-19) as a random assemblage of pericopes fail to recognize that two basic and closely linked issues pervade the entire passage: Jesus as God's agent of renewal, and the criteria for sharing in the new community. After reviewing some current approaches to the text, the article presents an exposition with particular attention to its contrasting Jesus' role with that of John and to the issues of Christology and community. For those who continued to define God's people in terms of ethnic and ritual requirements, Jesus could be perceived only as a threat to their tradition and expectations, and so was denounced as "a glutton and a drunkard" (Lk 7:34/Mt 11:19).—D.J.H.

272. B. E. REID, "'Do You See This Woman?' Luke 7:36-50 as a Paradigm for Feminist Hermeneutics," *BibRes* 40 ('95) 37-49.

The article places Lk 7:36-50 in its Lukan context (seeing and believing, seeing and not believing), reviews ways in which the story has been perceived or misperceived (a prostitute? loose hair = loose woman?), and indicates how the narrative serves as a paradigm for feminist hermeneutics. Simon's ability to perceive Jesus correctly rested on his ability to change how he saw the woman. Today the story can invite those blinded by patriarchal perspectives to change the way in which they see women.—C.R.M.

Lk 8:5-8, § 41-236.

Lk 8:26, § 41-208.

Lk 9:10-11, § 41-240.

273. C. COMBET-GALLAND, "L'amour, au jeu de la loi et du hasard. La parabole du 'Bon Samaritain' et le débat qu'elle bouscule (Lc 10/25-37)," *ÉtudThéolRel* 71 (3, '96) 321-330.

Neither an allegory nor an example story, Lk 10:25-37 features a play between the dialogue about the Law (10:25-29) and the narration of the parable (10:30-37), as well as a play on the roles of the characters that challenges the hearer/reader in the process of identification.—D.J.H.

274. [Lk 10:25-37] J. I. H. MCDONALD, "The View from the Ditch—and other Angles. Interpreting the Parable of the Good Samaritan," *ScotJournTheol* 49 (1, '96) 21-37.

After considering the nature of the transformation from folk tale to parable in the case of the Good Samaritan (Lk 10:25-37), the essay reviews the variety of contexts bearing on the parable's interpretation. Then it approaches the question of interpretation by first identifying some of the more serious hazards and then, through their elimination, forming a notion of the parable's moral potential today.—C.R.M.

275. W. CARTER, "Getting Martha out of the Kitchen: Luke 10:38-42 Again," *Cath BibQuart* 58 (2, '96) 264-280.

With attention to the context of Luke's story of Martha and Mary (Lk 10:38-42) in the larger narrative and to the words selected for telling the story, the study claims that the text not only evidences the women's leadership but also instructs the Gospel's readers and hearers about ministry and leadership as an act of partnership. That two women supply the focus is not insignificant for the larger agenda of evaluating Luke's presentation of women. Martha and Mary are not invisible or silenced; nor are they domesticated or token figures. Their story presents an instructive example of crucial aspects of the tasks of ministry and discipleship in the new community.—C.R.M.

Lk 11:2-4, §§ 41-205–206.

276. M. HUMPHRIES, "The Kingdom of God in the Q Version of the Beelzebul Controversy. Q 11:14-26," *Forum* 9 (1-2, '93) 121-150.

Extracting Lk 11:20 from its immediate literary context in Lk 11:14-26 fails to assess the significance of this particular kingdom saying as it comes to expression in Q. The Q version of the Beelzebul controversy exemplifies a rhetorically sophisticated composition (an elaborated chreia). Each saying acquires its significance as an argument in support of a proposition. This includes also the kingdom saying, whose meaning emerges only when considered in concert with the discourse. The Q community is seeking to account for itself in the midst of a pluralistic and hostile environment precisely by equating its way of life with the kingdom of God.—C.R.M.

Lk 11:29-32, § 41-209.

277. A. J. MALHERBE, "The Christianization of a *Topos* (Luke 12:13-34)," *NovTest* 38 (2, '96) 123-135.

Redactional treatments of Lk 12:13-34 have discerned a logical unity in the passage but have not sufficiently appreciated the extent to which the entire text is shot through with items from the topos on greed. The study first reviews Greek and Latin deliberations on greed, emphasizing those elements that are reflected in the Lukan text. Then it notes the relevance of the topos in the flow of the Lukan narrative: the setting (12:3-12; cf. 8:9-18), the superfluity of covetousness (12:13-15), insatiability and hedonism (12:16-21), anxieties about basic needs (12:22-32), and the true treasure (12:33-34).—C.R.M.

278. E. R. WENDLAND, "Finding Some Lost Aspects of Meaning in Christ's Parables of the Lost—and Found (Luke 15)," *TrinJourn* 17 (1, '96) 19-65.

The study focuses on aspects of the macrotext, intertext, and "culture-text" that pertain to the message of Lk 15. It first considers the larger discourse arrangement of the pericope with attention to its linear and concentric format. Next it presents an overview of a selection of sociocultural factors that have an important bearing on the interpretation of the three parable texts dealing with those who are lost or found in relation to the kingdom of God. Then it examines Psalm 23's role as a prominent intertext during the composition of Lk 15. Finally it reflects on how the diverse discourse studies employed in the study help in understanding the dramatic interpersonal dynamics of the text.—C.R.M.

Lk 19:1-10, § 41-13.

279. F. Morell Baladrón, “El relato de la pasión según san Lucas. De Streeter a Brown: 70 años de investigación de la composición de Lc 22-23 [1ª parte],” *EstBib* 54 (1, ’96) 79-114.

This first installment in a survey of scholarly solutions to the problem of the relation of Luke’s passion narrative to that of Mark treats B. H. Streeter and the birth of the proto-Lk hypothesis, critique of the proto-Lk hypothesis, P. Winter and Luke’s special source, A. Vanhoye and the relation of the passion narrative to the kerygma, and linguistic arguments in support of the proto-Lk hypothesis in the work of J. Jeremias, H. Schürmann, and F. Rehkopf.—C.R.M.

280. F. Morell Baladrón, “El relato de la pasión según san Lucas. De Streeter a Brown: 70 años de investigación de la composición de Lc 22-23 [2ª parte],” *EstBib* 54 (2, ’96) 225-260.

This second installment of a survey of scholarly solutions to the problem of the relation of Luke’s passion narrative to that of Mark treats V. Taylor’s presentation concerning the proto-Lk hypothesis in *The Passion Narrative of St. Luke* (1972), critiques of the results of the linguistic method applied to the Lukan passion narrative (H. Schürmann, H. F. D. Sparks, R. Morgenthaler, F. Neirynck, W. G. Kümmel, E. E. Ellis), J. A. Fitzmyer’s denial of proto-Lk and acknowledgment of the diverse origins of Lukan special material, R. E. Brown’s defense of a special source for the Lukan passion story and redactional explanation of the peculiarities of Lk 22–23, and the redaction of the Lukan passion narrative as an open and debated question.—C.R.M.

281. J. D. M. Derrett, “The Walk to Emmaus (Lk 24,13-35): The Lost Dimension,” *Est Bib* 54 (2, ’96) 183-193.

Lk 24:13-35 reflects three OT passages: (1) The non-recognition of Jesus’ face arises from Yahweh’s reluctant decision at Exod 33:14 to allow only his presence or glory to accompany the multitude and his promise of “a place of rest” at the end. (2) The words that the disciples hear and Jesus’ questioning correspond to Mal 3:16-17. (3) The feasting with God by those who accept the covenant is promised in Exod 24:3, 7, 9-11.—D.J.H.

282. L. Ramaroson, “La première question posée aux disciples d’Emmaüs en Lc 24,17,” *SciEsp* 47 (3, ’95) 299-303.

The article attempts to show the advantages of the reading καὶ ἔστε over καὶ ἐστάθησαν in Lk 24:17, explains how ἐστάθησαν was substituted for ἔστε, and comments on the problems of translating the verse with the reading καὶ ἔστε σκυθρωποί.—C.R.M.

283. [Lk 24:18-27] G. J. Goldberg, “The Coincidences of the Emmaus Narrative of Luke and the Testimonium of Josephus,” *JournStudPseud* 13 (’95) 59-77.

When the *testimonium Flavianum* (Josephus, *Ant.* 18:63-64) is read side by side with Lk 24:18-27, a number of surprising coincidences become manifest. The study first identifies and evaluates coincidences of structure and specific expressions. Then it examines the Arabic version of the *testimonium* and shows that it is more similar to Luke’s Emmaus narrative than to the received Greek version of the *testimonium*. These coincidences may be due to chance, a Christian interpolator who altered the *testimonium*, or the use of similar or identical sources by Josephus and Luke. The last explanation is the simplest and provides a new tool for exploring both Josephus' *testimonium* and the transmission of ancient Christian Gospels.—C.R.M.

John

284. F. BRÄNDLE, "La fe que se hace vida. La fe en el evangelio du Juan y la experiencia del místico," *RevistEspir* 54 (217, '95) 523-543.

Taking Jn 2:24 as its starting point, the article first examines the theme of disbelief in John's Gospel with reference to the Paraclete's role of convicting the world of sin (16:8-9), belief in earthly and heavenly things (3:12, 18), and disbelief in Israel and the Christian community as well as blindness in the face of the mystery that is revealed (12:37-50). Then it considers Jesus' action at Cana as the prototype of the signs ("his disciples began to believe in him," 2:11).—D.J.H.

285. J.-A. A. BRANT, "Husband Hunting: Characterization and Narrative Art in the Gospel of John," *BibInt* 4 (2, '96) 205-223.

If one looks at the Johannine Jesus through the eyes of the Samaritan woman and Mary of Bethany, one encounters a potential lover or mate, a man capable of being loved and loving in return. By employing a mimetic theory of characterization and approaching the character of Jesus indirectly through the secondary characters, the reader constructs a "round" person. This reading of Jesus' character is supported by the exploration of these women's motives for their actions. In both cases ἔρως (the desire to have and to keep that which is good or beautiful for one's own) compels them to act. In the first case the result is comedy, whereas in the second case it is pathos. In both cases Jesus' response to the women's words and acts provides them with sufficient motivation to proceed with their overtures of love.—D.J.H.

286. A. DUPLEIX, "La lumière et l'amour. Méditation sur la spiritualité de saint Jean," *Chronique* [Toulouse] (1, '96) 105-116.

The article explores the themes of light and love in John's Gospel with reference to the following texts: 1:1-18; 2:1-12; 3:1-21; 4:1-42; 8:1-11; 9:1-41; 11:1-44; 13:1-20; 19:17-37; and 21:15-19.—D.J.H.

287. J. GALOT, "Le 'Don de Dieu' dans le dialogue évangélique," *EspVie* 106 (27, '96) 385-391.

With reference mainly to texts in the Fourth Gospel, the article reflects on the gift of the Son (the priority of the divine gift, Christ as the gift of God, the value of the gift of Christ's presence), the gift of the Father (the gift of the Son through the Father, the Father's engagement in the sacrifice, the gift of universal paternity, gift and response), and the gift of the Spirit (the gift of living water, the Spirit as God's most intimate gift, the gift of the Spirit without measure).—D.J.H.

288. A. GARCÍA-MORENO, "El sacramento de la penitencia en el IV Evangelio," *Script Theol* 28 (1, '96) 41-76.

Taking Jn 20:22-23 as its starting point, the article discusses the roots of the sacrament of reconciliation in the Fourth Gospel and 1 John with reference to sins committed after baptism, divine forgiveness and sure hope, confession of sins, understanding and mercy, Jesus' attitude toward sinners, purification before the Lord's Supper, the rite of forgiveness, the power of the Holy Spirit, and sign and sacrament.—D.J.H.

289. H. LANGKAMMER, "Kościół w Janowej Ewangelii (Die Kirche im Johannesevangelium)," *RoczTeol* 42 (1, '95) 69-77.

In John's Gospel we find no clearly defined ecclesiology. The church, however, is addressed as a concrete community. All those who believe in Christ and express that faith in action constitute the church (discipleship). There is only one church; it is guided by the "second Paraclete," whom Christ has sent to the church.—D.J.H.

290. T. D. LEA, "The Reliability of History in John's Gospel," *JournEvangTheolSoc* 38 (3, '95) 387-402.

After defining the meaning of the terms "history" and "reliability" in relation to the Fourth Gospel, the article surveys influential diachronic (R. E. Brown, J. L. Martyn) and synchronic (R. A. Culpepper) approaches to Jn with attention to their treatment of history in it. Finally it argues that solid evidence exists for the assertion that the historical material in the Fourth Gospel is reliable and trustworthy.—C.R.M.

291. H. A. LOMBARD, "Prolegomena to a Johannine theology: Sources, method and status of a narratological model," *Neotestamentica* 29 (2, '95) 253-272.

The narrative mode cannot be separated from its theological claims, since a narrative does not merely mediate revelation but is revelation as such. Narratological theology is a mode of self-involvement. The reader/theologian becomes committed to the text world and meaning-giving symbolic world that the Johannine text reveals.—D.J.H.

292. K. L. MCKAY, "'I am' in John's Gospel," *ExpTimes* 107 (10, '96) 302-303.

The emphatic words ἐγώ εἰμι used by Jesus in Jn are perfectly natural in their contexts and do not echo the words of Exod 3:14 in the Septuagint. Thus they are quite unlikely to have been used in the NT to convey any special significance in connection with God's declaration to Moses, however much modern English versions of the relevant passages, following the form of the Hebrew words, may suggest it.—C.R.M.

293. M. MORGEN, "Bulletin d'exégèse du Nouveau Testament. La littérature johannique," *RechSciRel* 84 (2, '96) 277-303.

Descriptions and evaluations of nineteen recent publications (in various languages) on the Johannine corpus: general works (seven), monographs (eight), and popular or pastoral works (four).—D.J.H.

294. J. C. O'NEILL, "*The Jews* in the Fourth Gospel," *IrBibStud* 18 (2, '96) 58-74.

A review of the Johannine narrative shows that the words "the Jews" are in no way intrinsic to the story; they are redundant. The Fourth Gospel was originally a collection of episodes that assumed Jesus and the disciples were faithful Jews caught up in sharp dialogue with their fellow Jews. The hostile references to Jews, largely encapsulated in the term "the Jews," for the most part look like scribal glosses. In the cases where the majority of manuscripts offer the reading "the Jews," we are justified in conjecturing that the reading was the result of scribal contamination and that the words did not belong to the earliest copies of the Fourth Gospel.—C.R.M.

295. M. RESE, "Das Selbstzeugnis des Johannesevangeliums über seinen Verfasser," *Eph TheolLov* 72 (1, '96) 75-111.

This study of the self-witness of the Fourth Gospel concerning its author first examines those texts that were designated as "self-witness" in 19th-century scholarship (Jn 1:14; 19:35; 21:24). Then it treats those texts that speak explicitly of the "disciple whom Jesus loved" (13:23-26; 19:25-27; 20:1-10; 21:1-14) and those passages that refer to an anonymous disciple (1:35-40; 18:15-18). It concludes with conservative and critical answers to the questions: Why did the author of John conceal himself in so secretive a manner? and, How did it happen that later church tradition identified John the son of Zebedee as the author? The author wished to pass for an eyewitness to gain recognition for his Gospel. John of Zebedee could be taken as the author since clues had been left for such an identification in the Gospel (Jn 1:35-40; 21:2).—C.R.M.

296. M.-L. RIGATO, "Convergenze e divergenze con Claude Tresmontant sull'autore del Quarto Vangelo," *RivistBib* 44 (2, '96) 193-204.

In his *Enquête sur l'Apocalypse* (1994) Tresmontant argues that the author of Revelation was also the author of John's Gospel. The article draws attention to convergences and divergences between the description of this author by Tresmontant and the writer's own characterization of John the Evangelist as a Levite and priest [§ 35-1202].—D.J.H.

297. G. S. SLOYAN, "The Gnostic Adoption of John's Gospel and Its Canonization by the Catholic Church," *BibTheolBull* 26 (3, '96) 125-132.

After providing a summary of the gnostic outlook and exploring its appeal to 2nd-century Christian intellectuals, the article examines the Fourth Gospel to see why it was so attractive to those whom we might have thought the last people in the world to accept the peculiar mythology of gnosticism. Then it recounts how the once suspect Fourth Gospel ended up as the backbone of Catholic Christology. 1 Jn may have done much to keep devotees of the Gospel within the Catholic camp.—C.R.M.

298. J. ZUMSTEIN, "Der Prozess der Relecture in der johanneischen Literatur," *NTStud* 42 (3, '96) 394-411.

Assuming that the canonical Johannine literature (Jn, 1–3 Jn) is the result of a long process of development, this study investigates how the Johannine school received and transmitted the traditions under its care, and what hermeneutical procedures it employed to interpret and actualize these diverse traditions. It proposes as a working hypothesis to see in the "process of rereading" (adapted from G. Genette's "transtextuality") one of the most important methods that distinguishes the theological work of the Johannine School. It describes the various aspects of this work of rereading, with particular reference to the Fourth Gospel, under the following headings: the superscription—indication of a definitive rereading (Jn), rereading one literary work through another literary work (1 Jn), paratext—prologue and epilogue, the process of internal rereading, and the theological basis of the rereading.—C.R.M.

Jn, §§ 41-450, 503.

299r. [Jn 1–4] F. J. MOLONEY, *Belief in the Word* [*NTA* 37, p. 440].

U. SCHNELLE, "Auf der Suche nach dem Leser," *VerkForsch* 41 (1, '96) 61-66.—After describing W. Iser's understanding of the act of reading, the article discusses Moloney's narratological methodology and its significance for interpreting specific passages in Jn 1–4. Then it reflects on the values and limits of narrative analysis for appreciating John's Gospel as a whole.—D.J.H.

300. S. CASTRO, "Proyecto literario-teológico de Jn 1-12. I: Jn 1,1-6,71," *MiscCom* 53 (102, '95) 3-42.

After setting the goal of establishing the literary and theological project of the final redactor of John's Gospel, this installment [see § 40-1527] first discusses the following texts: Jesus as always Word, life, and light (1:1-18); John the Baptist's presentation of Christ (1:19-34); the new Israel made concrete in the five disciples of Jesus (1:35-51); the project of Jesus and the new Israel (2:1-22); and its direction to all peoples (2:23–4:54). Then under the "re-creation of Israel" (5:1–12:43) it deals with 5:1-47 and 6:1-71.—D.J.H.

301. D. MUÑOZ LEÓN, "Trinidad inmanente e interpretación del NT. Preexistencia y encarnación del Verbo (Jn 1,1.14) según J. A. T. Robinson," *EstBib* 54 (2, '96) 195-223.

In *The Priority of John* (1985), Robinson interpreted the divine Logos in terms of unipersonal monotheism, thus denying the preexistence of the Logos as a divine person and understanding the incarnation as God simply making himself present in a human person in a special way. Such an interpretation fails to provide sufficient support for the affirmations about Jesus present in the Prologue (see Jn 1:1, 14) and in the Fourth Gospel as a whole.—D.J.H.

Jn 1:32, § 41-230.

302. F. SIEG, "IV Ewangelia o powołaniu pierwszych uczniów (J 1,35-51) (The Fourth Gospel about the Vocation of the First Disciples [John 1:35-51])," *Bobolanum* [Warsaw] 7 ('96) 126-152.

After considering the context and structure of Jn 1:35-51, this exegetical analysis gives particular attention to the motif of the Lamb of God, following Jesus, his first disciples, and the significance of 1:51. It concludes that the pericope has an exceptionally christocentric character that is based not only on Jesus' messianic titles but also on his relationship with the disciples.—D.J.H.

Jn 2, § 41-472.

Jn 2:1-12, § 41-498.

303. [Jn 2:13-22] U. SCHNELLE, "Die Tempelreinigung und die Christologie des Johannesevangeliums," *NTStud* 42 (3, '96) 359-373.

With particular attention to the position and content of the Johannine account of Jesus' cleansing of the Temple (Jn 2:13-22), the article first reflects on the christological implications and hermeneutical perspective: theology of the cross, and post-Easter anamnesis. Then it considers the ecclesiological conceptuality: Jesus Christ as the true place of salvation. The whole of Johannine Christology—the relation between the abasement and the exaltation of Jesus Christ—is present in this text.—D.J.H.

Jn 3:1, § 41-592.

304. [Jn 3:16] J. F. MacArthur, "The Love of God for Humanity," *MastSemJourn* 7 (1, '96) 7-30.

Jn 3:16 supports the fact that God's love extends to the whole world, even to those whom he does not save. God shows his love for all people through his common grace, compassion, admonitions to the lost, and gospel offer to them.—D.J.H.

305. [Jn 4:1-42] J. L. Ska, "Dal Nuovo all'Antico Testamento," *CivCatt* 147 (3499, '96) 14-23.

Taking as its starting point the Johannine accounts of Jesus' encounter with the Samaritan woman (Jn 4:1-42) and his healing of the paralytic and its accompanying discourse (5:1-47), the article shows how understanding of these texts is greatly enriched by attention to pertinent passages in the Pentateuch and other OT books.—D.J.H.

Jn 5:1-47, § 41-305.

306. J. H. Neyrey, "The Trials (Forensic) and Tribulations (Honor Challenges) of Jesus: John 7 in Social Science Perspective," *BibTheolBull* 26 (3, '96) 107-124.

A careful reading of the narrative in Jn 7 in terms of the setting at the Feast of Tabernacles and in light of the conventions of forensic proceedings in ancient Judea can go a long way toward solving some of the passage's perceived problems of coherence and logic. The narrative choice of forensic proceedings follows a regular pattern in which Jesus-the-accused honorably turns the tables on his accusers and conducts his own trial of them. In view of the shame of the cross the narrator fully appreciates the need to present Jesus in cultural terms as a successful person, a winner, and an honorable man. Jn 7 is that much richer for reading it in two keys: literary-formal and cultural.—C.R.M.

307. M. J. J. Menken, "The Origin of the Old Testament Quotation in John 7:38," *NovTest* 38 (2, '96) 160-175.

In Jn 7:37-38 one should read a stop after πινέτω; the words ὁ πιστεύων εἰς ἐμέ belong, as a pendent nominative, with 7:38. The word αὐτοῦ in 7:38 refers to Jesus rather than to the believer. The most probable source of the OT quotation is Ps 77:16, 20 (LXX); the epithet "living" of the water comes from Zech 14:8.—D.J.H.

308. [Jn 10:1-18] L. Schenke, "Das Rätsel von Tür und Hirt. Wer es löst, hat gewonnen!" *TrierTheolZeit* 105 (2, '96) 81-100.

The "shepherd discourse" in Jn 10:1-18 is purposefully structured and fits well in its present context. It consists of two main parts: the riddle (10:1-6), and the revelation discourse (10:7-18). The two parts are thematically interrelated: Jesus as the door to the sheep (10:1-2, 7-8) and for the sheep (10:3-5, 9-10); and Jesus as the shepherd (10:1-2, 11-13; 10:3-5, 14-16). The concluding section (10:17-18) functions as a theological explanation. The "shepherd discourse" served as a warning to the Johannine community to remain within the flock of Jesus. Whoever believes in Jesus as the door and the shepherd solves the riddle.—D.J.H.

309. K. TSUCHIDO, "Is There Anti-Semitism in the Fourth Gospel? An Exegetical Study of John 11:45-54," *AnnJapanBiblnst* 21 ('95) 57-72.

The article examines the literary devices used by the Evangelist in Jn 11:45-54 and argues that in this context the term οἱ Ἰουδαῖοι refers to "an elite and religious group in Jerusalem." To insist on finding anti-Semitism in this passage ignores the context. Translations should seek to prevent the kind of misunderstanding that has historically plagued numerous readers of this text. For example, 11:54a might be rendered: "Jesus therefore no longer went about openly among the leaders of their religion in the region of Judea." A proposed translation for the entire passage concludes the article.—C.R.M.

310. [Jn 13–17] N. NAGEL, "Hermann Sasse Identifies the Paraclete," *Lutheran Quarterly* [Milwaukee, WI] 10 (1, '96) 3-23.

To mark the 100th anniversary of Sasse's birth, the article discusses his essay "Der Paraklet im Johannesevangelium," *ZeitNTWiss* 24 (1925) 260-277, with attention to its historical setting, literary-critical methodology, treatment of the promises of the Paraclete, and relation to Sasse's subsequent career. Sasse argued that behind the enigmatic figure of the Paraclete there hides a prophetic person—none other than the Evangelist, the great unknown Christ-prophet from whom the Johannine Gospel originates.—D.J.H.

311. [Jn 13:1-20] P. MARCEL, "Jésus lave les pieds de ses disciples," *RevRéf* 47 (4, '96) 55-60.

The Johannine account of Jesus washing his disciples' feet is the key to everything that follows. Jesus knows that his hour has come to pass from this world to the Father (13:1), that the Father has given all things into his hands (13:3a), and that he had come from God and was going to God (13:3b). By washing the disciples' feet, Jesus expresses the Christian ideals of authority as reciprocal humility and of mutual love.—D.J.H.

312. [Jn 18–19] J. H. NEYREY, "Despising the Shame of the Cross: Honor and Shame in the Johannine Passion Narrative," *Semeia* 68 ('94) 113-137.

Viewed through the lenses of honor and shame, the Johannine passion narrative (Jn 18–19) far from being a status degradation ritual would have been perceived by the original audience as a status elevation ritual. After discussing the grammar of honor and shame and the ironic perspective of turning shame into honor, the study presents a reading of the "honorable" Johannine passion narrative. Attention to the typical form of a challenge/riposte encounter in the passion account illuminates the common social dynamics of the male world of the 1st century in all its agonistic flavor. Appreciation of the ancient psychology of honor and shame offers a more authentic cultural and historical reading of such social dynamics. [The same fascicle contains a general introduction to the use of anthropology in biblical studies [§ 41-44] as well as responses to the articles.]—C.R.M.

313. R. SUBLON, ". . . A souffert sous Ponce Pilate. Une lecture des chapitres 18 et 19 de l'Évangile de Jean," *Supplément* 197 ('96) 87-101.

After comments on the nature of the Johannine passion narrative, the article presents an imaginative account of Jesus' arrest, trial, passion, and death in the form of a midrash that develops especially the theme of the fulfillment of the Scriptures.—D.J.H.

314. W. WEREN, "'Het is volbracht': Structuur en betekenis van het lijdensverhaal van Johannes (Joh. 18 - 19) ('It is accomplished': A Narrative and Semantic Analysis of the Johannine Passion Narrative [Jn 18 - 19])," *TijdTheol* 36 (2, '96) 132-154.

The article first establishes that John's Gospel contains many anticipations of Jesus' passion and that these are more useful than the usual Synoptic comparisons are for bringing the Evangelist's own accents to light. Then in a narrative and semantic analysis of the three main parts of the Johannine passion narrative it gives particular attention to the difference between Jesus' approach to his suffering and death and the approach of Peter (18:1-27), the confrontation between Jesus and Pilate regarding Roman power and Jewish national autonomy and regarding Jesus as king of Israel (18:28–19:16a), and the illusory character of the existing social-political balance of power in the light of Jesus and Scripture (19:16b-42). References to the social-political situation in Jn 18–19 should not be used uncritically for a historical reconstruction of Jesus' last days or of the Judaism of the period.—D.J.H.

315. M. DE BURGOS NÚÑEZ, "La Soberanía Salvadora de Jesús en el Relato del Prendimiento (Juan 18,1-11)," *Communio* 28 (2-3, '95) 349-369.

After considering the theological conceptuality and rhetoric of the Johannine passion narrative, the article investigates the theme of the "saving sovereignty" of Jesus in the Johannine account of the arrest (Jn 18:1-11) with particular attention to the symbolism and theology of the text in comparison with its Synoptic parallels.—D.J.H.

316. L. PANIER, "Le tombeau, les anges et l'Écriture. Jean 20, 1-18," *SémiotBib* 81 ('96) 53-67.

After distinguishing two main parts in Jn 20 centering on the tomb (vv. 1-18) and the house of the disciples (vv. 19-31), this semiotic approach treats the sequences that comprise the first part: an object for quest and for inquiry (vv. 1-2), from sight of the signs to the invention of Scripture (vv. 3-10), and from the vision of angels to the call of a name (vv. 11-18). John's report attests and signals the real place of a filial subject (20:17, 31). Jesus appears to gain consent for his disappearance. The passage moves from the absent corpse to the text offered to the reading of faith.—C.R.M.

317. [Jn 20:17] L.-M. ANTONIOTTI, "L'apparition de Jésus à Marie de Magdala," *RevThom* 96 (2, '96) 302-311.

Jesus' command μή μου ἅπτου ("Do not touch me") to Mary Magdalene in Jn 20:17a must be read with reference to the mystery of Jesus' paschal glorification. The NT text should be interpreted in the light of the theophany described in Exodus 19, especially the command not to touch the sacred mountain of God (see Exod 19:12-13). The charge to Mary in 20:17b to be "apostle of the apostles" applies the words of Ps 89[88]:26-27 to the risen Jesus and presents him as the royal Messiah who takes possession of his kingdom.—D.J.H.

Acts of the Apostles

318. W. RAKOCY, "Przyczynek do dyskusji na temat kompozycji Dziejów Apostolskich (A Contribution to the Discussion on the Composition of Acts of the Apostles)," *Rocz Teol* 42 (1, '95) 103-110.

Acts 8:1b-3 serves as an important structural marker. The first major part of Acts (1:1–8:3) is situated in Jerusalem and deals with Judaism. The second major part consists of three units: preparation for preaching the gospel all over the world (8:4–11:18), preaching Christ to Jews and Gentiles alike (11:19–20:38), and Paul as a witness in chains (21:1–28:31).—D.J.H.

319. J. TAYLOR, "Paul Prisoner and Martyr," *RevBib* 103 (1, '96) 147-153.

This bulletin describes and evaluates four recent books: M.-E. Rosenblatt, *Paul the Accused* (1995); H. W. Tajra, *The Trial of St. Paul* (1989); B. Rapske, *The Book of Acts and Paul in Roman Custody* (1994); and Tajra, *The Martyrdom of St. Paul* (1994).—D.J.H.

Acts, §§ 41-254–259, 261, 519.

320. J. RIUS-CAMPS, "Las variantes de la Recensión Occidental de los Hechos de los Apóstoles (VI) (Hch 2,41-47)," *FilolNT* 8 (16, '95) 199-208.

This installment [see § 40-940] of the review of the textual variants of Codex D (Bezae) in comparison with the Alexandrian text in Acts presents philological and theological notes on the readings in the summary of Acts 2:41-47. The primitive concentric structure (a—vv. 41-42; b—vv. 43-47a; a′ —v. 47b) of the summary and the close correspondence between the stated characteristics of the new messianic community (v. 42) and their development (vv. 43-47) appear more clearly in the Western recension.—C.R.M.

321. C. J. COWTON, "The Alms Trade: A Note on Identifying the Beautiful Gate of Acts 3.2," *NTStud* 42 (3, '96) 475-476.

Attempts to identify Luke's "beautiful" gate (Acts 3:2) by pinpointing the optimal location for begging within the Temple complex are unfounded. Beggars could be expected to be distributed around the various entrances to the Temple in proportion to their relative traffic. There is no a priori economic reason why any gate need be without a beggar.—C.R.M.

322. J. HEIMERDINGER, "Unintentional Sins in Peter's Speech: Acts 3:12-26," *RevistCat Teol* 20 (2, '95) 269-276.

Careful attention to the version of Peter's speech in Acts 3:12-26 recorded in Codex Bezae (D) reveals an intimate familiarity on the part of its author with Jewish regulations and legal codes. It is composed from an insider's point of view. Its criticism of the Jews displays attitudes and reasoning that are typically Jewish, and thus the Bezan text is not hostile to the Jewish people so much as admonitory and hortatory in line with the prophetic writings of the OT. The implication is that Codex D represents the original text.—C.R.M.

Acts 7, § 41-689.

323. S. REYMOND, "Paul sur le chemin de Damas (*Ac 9, 22* et *26*). Temps et espace d'une expérience," *NouvRevThéol* 118 (4, '96) 520-538.

Luke presents three different readings of the conversion of Paul in the form of a third person report (Acts 9) and two autobiographical speeches (Acts 22 and 26). This variety in effect exposes one in the fashion of a controlled evolution to the theological significance of the language of experience. Utilizing a narrative-critical approach with particular attention to the notions of time and space, the article rereads Paul's experiences in the three conversion accounts as the history of a man, of a Jew, and of a people—a history greatly enhanced by a christocentric vision.—C.R.M.

324. W. CYRAN, "Namaszczenie Jezusa Duchem Świętym i mocą (Dz 10, 38) (Die Salbung mit dem Heiligen Geist und mit Kraft [APG 10, 38])," *RoczTeol* 42 (1, '95) 95-101.

According to Acts 10:38, God anointed Jesus with the Holy Spirit and with power. The text alludes to the baptism of Jesus (see Lk 3:21-22), which was a revelation of his messianic mission. As Messiah, Servant of God, and prophet, Jesus was empowered by God with the Holy Spirit to do powerful deeds, signs, and wonders.—D.J.H.

Acts 12:17, § 41-630.

325. B. W. WINTER, "On Introducing Gods to Athens: An Alternative Reading of Acts 17:18-20," *TynBull* 47 (1, '96) 71-90.

According to Acts 17:18, some Athenians perceived Paul to be a "herald of strange gods." Acts 17:18-20 should be connected with the role of the Areopagus in examining the claim for introducing new deities into Athens. When read in that setting, Acts 17:19b-20 can be translated as follows: "We possess the right to judge what this new teaching is being spoken of by you. You are bringing 'strange [foreign] things' to our ears: we therefore wish to judge what it is being claimed [or 'decreed'] 'these things' are."—D.J.H.

Acts 22, § 41-323.

Acts 26, § 41-323.

326. [Acts 27] J. M. GILCHRIST, "The Historicity of Paul's Shipwreck," *JournStudNT* 61 ('96) 29-51.

The article analyzes the narrative of Paul's shipwreck in Acts 27:1-44 with a view to advising archaeologists on the advisability of searching for the ship. It first evaluates the nature of the "we-sections" and concludes that they are an eyewitness record, though not contemporary with the events. Then it assesses previous attempts to identify the location of the shipwreck and proposes possible sites. The ship most likely ran aground just north of the strait between St. Paul's Islands and the mainland of Malta (see Acts 28:1).—C.R.M.

EPISTLES—REVELATION

Epistles (General)

327. J.-D. KAESTLI, "Livres du Nouveau Testament: Epîtres et Apocalypse," *Bulletin de Bibliographie Biblique* [Lausanne] 16 ('96) 1-68.

The fascicle [see § 39-265] first (pp. 1-59) provides bibliographic information about books and articles on the NT Epistles and Revelation that were published between 1991 and 1996. Then (pp. 60-68) it gives information about studies of NT Greek words.—D.J.H.

Paul

328. J.-N. ALETTI, "L'apôtre Paul et la parousie de Jésus Christ. L'eschatologie paulinienne et ses enjeux," *RechSciRel* 84 (1, '96) 15-41.

Although Paul shared many Jewish apocalyptic perspectives, he was especially concerned with the preeminence of Christ in the endtime events, the reconciliation with God brought about through the cross, and the inauguration of a new humanity by the resurrection of Christ. The Deuteropauline letters do not fundamentally modify Paul's eschatology except insofar as they accentuate the dominance of Christology in the vision of the endtime. It is always Paul's knowledge of the risen one, the second Adam, that directs his reflections and helps to decipher the final destiny of humankind in Christ.—D.J.H.

329. M. I. ALVES, "Simbolismo da linguagem cultual em S. Paulo," *Didaskalia* 26 (1, '96) 3-115.

After a survey of Paul's cultic vocabulary, the article discusses the nature of worship in the OT and the relation between the church and the world according to Paul. Then it shows how Paul used cultic categories as symbols of prayer and of Christian life in general under the following headings: the faithful and the sacred (access to God, living sacrifice, acceptable offering), apostolate and priesthood (the apostle as one set apart, minister of the gospel, faith as liturgy, fragrant offering), and the new sanctuary and worship in the Spirit (temples of God in the Spirit, worship of God in the Spirit, spiritual worship).—D.J.H.

330. D. E. AUNE, "Zwei Modelle der menschlichen Natur bei Paulus," *TheolQuart* 176 (1, '96) 28-39.

Paul worked with at least two different ancient models of human nature in order to explain the inner tensions and conflicts that Christians experience in their attempt to live in conformity with God's will. The model of irrational behavior (with roots in popular Hellenistic thought) is reflected in Rom 7:14-25 and Gal 5:16-17, and is easily understandable for Christians who live in the modern world and are confronted in similar ways with conflicts that bring with them the responsibility of ethical decisions. The apocalyptic macrocosm-microcosm-model has analogies in early Jewish texts (e.g. the Qumran *Community Rule* iii 13–iv 26), and is presupposed in a number of Pauline texts (e.g. Rom 6:6; 2 Cor 5:17; Eph 4:22-23; Col 3:5-11), even if it is not explicitly developed in them.—D.J.H.

331r. J. BECKER, *Paul. "L'Apôtre des nations"* [*NTA* 40, p. 152; see 37, p. 445; 38, p. 127].

E. CUVILLIER, "Paul, l'apôtre des nations. À propos d'un livre récent," *ÉtudThéolRel* 71 (2, '96) 265-270.—After situating Becker's work in the context of recent Pauline research, the article discusses his approaches to Paul's origin and foundational experience, as well as to Paul's views on humankind under the reign of sin, the Law, the experience of salvation by faith, the theology of the cross, and ethics. Becker pursues the Lutheran line of interpreting Paul, with a preference for R. Bultmann against E. Käsemann. As a reference work for theology students, pastors, and others, it will occupy the place that G. Bornkamm's work has held since 1970.—D.J.H.

332. G. DAUTZENBERG, "Die Freiheit bei Paulus und in der Stoa," *TheolQuart* 176 (1, '96) 65-76.

After briefly summarizing the approaches and results of F. S. Jones's (*"Freiheit" in den Briefen des Apostels Paulus,* 1987) and S. Vollenweider's (*Freiheit als neue Schöpfung,* 1989) investigations of Paul's statements about freedom, the article reviews these statements in chronological order in order to inquire about their understanding of freedom (1 Cor 7:22; 9:1, 19; 10:29; 2 Cor 3:17; Gal 2:4; 4:21-31; 5:1; 5:13; Rom 6:18-22; 7:3; 8:2; 8:21). Then it compares "freedom" in Paul with "freedom" in the Stoa. Attention is given to the work of Jones and Vollenweider throughout the discussion.—C.R.M.

333. D. A. DESILVA, "Paul and the Stoa: A Comparison," *JournEvangTheolSoc* 38 (4, '95) 549-564.

The study reviews the parallels between Paul and Stoicism by examining simple verbal parallels, more extended verbal parallels, conceptual parallels, shared use of topoi and images, shared use of formal elements such as the diatribe, lists of virtues and vices, and *peristasis* catalogues, and finally the parallels of natural theology and natural law. It is clear that Paul learned a great deal about the Stoic aspects of the popular philosophy of his day. Paul's encounter with Christ accounts for many of the differences between Paul and the Stoics at each level of parallelism explored.—C.R.M.

334r. G. D. FEE, *God's Empowering Presence. The Holy Spirit in the Letters of Paul* [*NTA* 39, pp. 150-151].

E. SCHWEIZER, "A Very Helpful Challenge: Gordon Fee's *God's Empowering Presence*," *JournPentTheol* 8 ('96) 7-21.—After a sketch of Fee's final chapter, the article comments on his views regarding the authenticity of the Pauline letters and Paul's theological development, the miraculous as an ongoing reality in Paul's life and in the Pauline churches, the issue of Paul's trinitarianism, and the implications of the Spirit as eschatological fulfillment (especially as it impacts Paul's understanding of justification and sanctification). [The same fascicle (pp. 23-30) contains Fee's responses on these topics.]—D.J.H.

335. E. FRANCO, "Chiesa come *koinōnia:* immagini, realtà, mistero," *RivistBib* 44 (2, '96) 157-192.

The study traces the implications and theological development of Paul's discourse on the church, singling out κοινωνία (communion and life-sharing) as the basic category underlying appeals to the body of Christ. It surveys Pauline and Deuteropauline images of the church under these headings: planting and building, bride and mother, and body of Christ. It underlines the common features in this rich and diverse imagery that enable us to grasp and delineate the innermost nature or mysteriousness of the church.—C.R.M.

336. M. GARCÍA CORDERO, "La correlación de la fe y las obras en la justificación del creyente según los escritos del Nuevo Testamento (II)," *Ciencia Tomista* [Salamanca] 122 (3, '95) 439-476.

This installment [see § 40-1686] in the investigation of the relation between faith and works in the justification of the believer according to the NT focuses on pertinent passages in the following Pauline writings: 1 Thessalonians, 2 Thessalonians, 1 Corinthians, 2 Corinthians, Galatians, and Romans. [To be continued]—D.J.H.

337. J. L. JAQUETTE, "Foundational convictions, ethical instruction and theologising in Paul," *Neotestamentica* 29 (2, '95) 231-252.

The article shows how a venerable Jewish symbol (election) provided the convictional framework within which appropriate behavior was defined by Paul, how Paul adapted a common Hellenistic philosophical topos (the Greco-Roman eudaimonists' distinction between important matters and irrelevant ones—the ἀδιάφορα) for use in a different symbolic universe, and how the apostle used the diverse traditions that he inherited as words targeted for different exigencies.—D.J.H.

338. R. KANGAS, "The Pattern of Paul and the Religion of James," *Affirmation & Critique* [Anaheim, CA] 1 (3, '96) 32-43.

In the NT Paul is a pattern of one who lives, moves, and has his being in union with the triune God, whereas James who is godly but lacking revelation is an example of one whose life is not fully according to and for God's NT economy. Readers of the NT should recognize the risk of a blind adherence to the religion of James and the blessing of following Paul as the God-appointed pattern.—D.J.H.

339. I. H. MARSHALL, "Salvation, Grace and Works in the Later Writings in the Pauline Corpus," *NTStud* 42 (3, '96) 339-358.

The study examines the place of works in Eph 2:8-10; Tit 3:4-7; and 2 Tim 1:9 in order to determine what the later development of Paul's theology of salvation might say about the character of his thought in the generally accepted letters. It concludes that it is not surprising that the fundamental structure of the grace/works antithesis, which comes most explicitly to expression in Ephesians and the Pastoral Epistles, should have determined the thinking of Paul in the *Hauptbriefe,* where it is expressed in a faith/works antithesis that serves to open up entry to salvation for the Gentiles and to deny that acceptance by God is dependent on any kind of human works. A question mark is thus placed against the view that Paul was opposed to "works of the Law" simply as the symbols of a Judaism that excluded the Gentiles.—C.R.M.

340. E. R. MARTINEZ, "Paul and the Easter Gospel," *Priests & People* 10 (4, '96) 149-153.

What is perhaps most striking about Paul's preaching is his uncompromising insistence that "we proclaim Christ crucified" (1 Cor 1:23). Yet, Paul cannot speak of the mystery of God's love without involving the whole Trinity. For Paul, the problem of our suffering always involves Jesus Christ, his cross and resurrection.—D.J.H.

341. J. MURPHY-O'CONNOR, "Pauline Studies," *RevBib* 103 (1, '96) 138-147.

This bulletin [see § 40-964] describes and evaluates eight recent books: T. Callan, *Psychological Perspectives on the Life of Paul* (1990); J. Ziesler, *Pauline Christianity* (1990); J. B. Reid, *Jesus. God's Emptiness, God's Fullness* (1990); R. Riesner, *Die Frühzeit des Apostels Paulus* (1994); S. M. Pogoloff, *Logos and Sophia* (1992); B. S. Rosner, *Paul, Scripture and Ethics* (1994); P. T. Gooch, *Dangerous Food* (1993); and C. Heil, *Die Ablehnung der Speisegebote durch Paulus* (1994).—D.J.H.

342. J. MURPHY-O'CONNOR, "Pauline Studies," *RevBib* 103 (2, '96) 290-296.

Descriptions and evaluations of seven books: C. K. Barrett, *Paul* (1994); J. D. G. Dunn, *The Epistle to the Galatians* (1993); N. Taylor, *Paul, Antioch and Jerusalem* (1992); R. Schlarb, *Wir sind mit Christus begraben* (1990); M. Pesce, *Le due fasi della predicazione di Paolo* (1994); R. H. Bell, *Provoked to Jealousy* (1994); and J. K. Chow, *Patronage and Power* (1992).—D.J.H.

343. J. NIEUVIARTS, "Saint Paul: La bonne nouvelle dans toute le Méditerranée," *Chronique* [Toulouse] (1, '96) 89-103.

This consideration of Paul's career and theology first treats his person, identity, background, and life (chronology). Next it presents a brief survey of his letters. Finally it outlines the great intuitions that served as the foundation of his thought.—C.R.M.

344. S. F. PLYMALE, "Paul, Prayer, and Presence," *Listening* [Romeoville, IL] 31 (2, '96) 152-164.

Within his letters Paul employed prayer and prayerful language to generate an ambience in which the recipients of his letters sense themselves not just with Paul but with Paul in a deliberately created worshipful atmosphere. In a sense these letters intentionally prepare a place ("a mental synagogue") where Paul, the letter's recipients, and God come together.—D.J.H.

345. J. T. REED, "Are Paul's Thanksgivings 'Epistolary'?" *JournStudNT* 61 ('96) 87-99.

P. Arzt [see § 38-1475] has not demonstrated in terms either of the epistolary evidence or his questionable methodology on epistolary "formulas" (and thus what he counts as parallels with Paul's thanksgivings) that Paul's thanksgivings (Romans, 1 Corinthians, Philippians, 1 Thessalonians, Philemon; cf. 2 Thessalonians, Colossians) should not be interpreted in the light of epistolary thanksgiving formulas.—D.J.H.

346. G. SELLIN, "Die religionsgeschichtlichen Hintergründe der paulinischen 'Christusmystik,'" *TheolQuart* 176 (1, '96) 7-27.

After a survey of research on Paul's Christ-mysticism and its background, this article considers the possibilities and problems involved in the attempt to use the works of Philo as a way of understanding Paul's mysticism. Then it shows how Philo's statements can illuminate three important elements of Paul's Christ-mysticism: the indwelling of Christ within believers ("Christ in me"), the existence of believers "in Christ" and the related motif of the body of Christ, and the "unity" of believers in Christ.—D.J.H.

347. T. SENSING, "Towards a Definition of Paraenesis," *RestorQuart* 38 (3, '96) 145-158.

Paraenesis has often been defined as isolated moral maxims unrelated to its literary or historical context. Recent studies, however, have clearly demonstrated that both historical and literary contexts are essential when interpreting Pauline paraenesis. Furthermore, Pauline paraenesis is intricately connected to Pauline theology.—D.J.H.

348. G. M. SMIGA, "Preaching at Risk: Interpreting Paul's Statements on the Law," *New TheolRev* 9 (3, '96) 74-95.

Paul's statements on the Law are not easily harmonized, and the fact that he wrote letters adds to the lack of clarity on this matter. Scholars have used at least five distinct approaches to explain why Paul was against the Law: the qualitative solution (some quality in the Law renders it opposed to God's intention and to the gospel), the quantitative solution (its requirements cannot be fulfilled), the backwards-dogmatic solution (faith in Jesus Christ as God's new means to salvation excludes the Law), the sociological solution (the proper relationship between Jews and Gentiles is the real issue), and the dual-fulfillment solution (the Law and Christ as two exclusive fulfillments of two separate promises). The backwards-dogmatic solution is the most satisfying context in which to read Paul and the most useful in preaching.—D.J.H.

349. M. STOWASSER, "Christus, das Ende welchen Gesetzes? Eine Problemanzeige," *Proto Bib* 5 (1, '96) 1-18.

After surveying the Pauline tradition regarding the value of the Torah (soteriological, cultic-ritual, ethical), the article considers Paul's criteriological use of the love-command and attitudes toward the Torah as authoritative norm in the post-Pauline tradition. It concludes that Rom 11:18 can provide the theological argument that some OT social-ethical laws still express God's will for Christians.—D.J.H.

350. C. STRECKER, "Paulus aus einer 'neuen Perspektive.' Der Paradigmenwechsel in der jüngeren Paulusforschung," *Kirche und Israel* [Neukirchen-Vluyn] 11 (1, '96) 3-18.

The "new perspective" on Paul stresses his concern with the soteriological inclusion of the Gentiles rather than individual salvation, and no longer views his teaching on justification as an attack against "works-righteous" or "legalistic" Judaism. This perspective has been developed in different ways by K. Stendahl, E. P. Sanders, H. Räisänen, J. D. G. Dunn, N. T. Wright, and L. Gaston. [The same issue contains German versions of Stendahl's essay on Paul and the introspective conscience of the West (pp. 19-33), and of Dunn's treatment of Paul and the Law (pp. 34-45).]—D.J.H.

351. Y. TAKAHASHI, "The New Testament View of 'People' and 'Race' As Presented in the letters of Paul and the Gospel of Mark," *AnnJapanBiblnst* 21 ('95) 73-90.

After clarifying the meaning of the terms "people," "race," and "nation" in the biblical world, the article examines the problem of race in Paul with particular attention to Galatians and Romans. Then it considers the literary treatment of the various characters in Mk in relation to the social situation that gave birth to the narrative. While we cannot say that Paul's ideas of Jewish nationalism and the faith community are integrated, in Mk believers constructed a new plausibility structure that was clearly distinct from neo-racialism and ultranationalism.—C.R.M.

352. S. VOLLENWEIDER, "Der Geist Gottes als Selbst der Glaubenden. Überlegungen zu einem ontologischen Problem in der paulinischen Anthropologie," *ZeitTheolKirch* 93 (2, '96) 163-192.

How according to Paul can the Holy Spirit enter the inmost self of the believer and still remain the Spirit of God? After stating the classic positions of W. Bousset and R. Bultmann on this matter, and clarifying the concept of the "self," the article considers the indwelling of the Holy Spirit in believers according to Rom 8:9-11, the individuation of the πνεῦμα (see Rom 8:15-16; 1 Cor 14:14-15; 5:1-5; 6:17), the Spirit as the "self," spirit and body in the tension of the times, and the relation between justification and participation.—D.J.H.

353. D. ZELLER, "Selbstbezogenheit und Selbstdarstellung in den Paulusbriefen," *Theol Quart* 176 (1, '96) 40-52.

The article explores Paul's references to and presentations of himself with particular attention to Hellenistic popular ethical texts. In the light of paraenetic passages in Paul's letters and in Hellenistic texts, it focuses on three themes: living for oneself, pleasing oneself, and boasting about oneself. It uses these texts to highlight Paul's theological ideals (living for God, pleasing God, and boasting about God) as well as his own self-consciousness and understanding of human nature.—D.J.H.

354. W. M. ZOBA, "Father, Son, and . . . ," *ChristToday* 40 (7, '96) 18-24.

In *God's Empowering Presence* (1994) G. D. Fee advances a vision of the Holy Spirit's role and function, as Paul understood it, that enables today's churches to reassess. His formidable book has now been condensed into the more popular *Paul, the Spirit, and the People of God* (1996), and the article summarizes his thoughts in five basic assertions.—C.R.M.

Paul, §§ 41-38, 319, 467, 503, 519.

Romans, 1–2 Corinthians

355. J. BLIGH, "Baptismal Transformation of the Gentile World," *HeythJourn* 37 (3, '96) 371-381.

The article considers the connection, or lack of connection, between Paul's discussion of baptism in Romans 6–7 and various views expressed in other parts of the same letter. Paul saw a greater difference between the mortal Christ and the risen Christ, and a greater contrast between the unbaptized and the baptized, than is usually recognized. He wanted Christians to base their self-understanding on their baptism, a mysterious once-only rite to be constantly renewed in memory. His exaggerated estimate of the power of baptism to transform the Gentile world led him to make mistaken predictions about the future of Israel. He also failed to deal with the remedy for postbaptismal sin and to spell out any liturgical obligations incurred by the baptized.—D.J.H.

356. [Rom 2] D. BOYARIN, "The Jews in Neo-Lutheran Interpretations of Paul," *Dialog* 35 (3, '96) 193-198.

In their interpretations of Romans 2 as describing "EveryJew" as a contemnable part of "Everyman," R. Bultmann and E. Käsemann revived the Lutheran tradition whereby Paul stood against everything Jewish as the very essence of that which God hated and which he had sent Christ (and Paul) to strike down. But the Jew whom Paul addresses and attacks in Romans 2 is one who does not successfully keep the Law and relies on God's grace to the Jews to save him or her at the last judgment. Luther (and S. Westerholm) missed how central the re-creation of universal Israel was for Paul, and that justification by grace was a necessary condition for this.—D.J.H.

357. T. H. TOBIN, "What Shall We Say that Abraham Found? The Controversy behind Romans 4," *HarvTheolRev* 88 (4, '95) 437-452.

When set against the background of Paul's earlier use of Abraham in Galatians, the Abraham of Romans 4 emerges as the father of both Jews and Gentile believers. The "seed of Abraham" is interpreted in Romans 4 as a collective noun referring to both Jews and Gentile believers rather than as a singular noun (as in Galatians) which, by referring to Christ alone, excludes Jews as the seed. The "either/or" arguments of Galatians are replaced by "both/and" arguments in Romans 4. Thus Paul sought to bring out the continuity of his positions about justification and the place of the Gentiles with more traditional interpretations of the Jewish Scriptures and probably more traditional Roman Christian views of the relation of belief in Jesus to Judaism.—D.J.H.

358. J. KUDASIEWICZ, "Wolność od prawa (Rz 7, 1-4) w świetle historii egzegezy (Libertas a lege [R 7, 1-4] in luce historiae exegeseos)," *AnalCracov* 27 ('95) 211-217.

Examination of exegetical issues in Rom 7:1-4 in light of the history of interpretation suggests that (1) νόμος refers to the Mosaic Law, (2) 7:2-3 should be taken as a parable rather than as an allegory, and (3) those who have been freed from the Law through baptism have in Christ not only a lord but also a spouse.—D.J.H.

359. [Rom 9–11] F. BAUDIN, "Israël et l'Église," *RevRéf* 47 (3, '96) 23-40.

In Romans 9–11, Paul describes the privileges of Israel and defines the human and spiritual identity of the Jews, situates the "Greeks" and non-Jews in relation to Israel as the people of God, and considers their respective roles and complementarity in the divine plan.—D.J.H.

360. C. H. COSGROVE, "Rhetorical Suspense in Romans 9–11: A Study in Polyvalence and Hermeneutical Election," *JournBibLit* 115 (2, '96) 271-287.

The article identifies and explicates examples of co-deliberation and suspense in Romans 9–11, and proposes that co-deliberation is an apt hermeneutical trope for describing our interpretive situation before the Pauline text. The deliberative moment in Rom 11:11ff. reactivates what had seemed to be only a momentary suspense—a quickly, if only implicitly, resolved suspense—in 9:22ff. Paul confronts us with what is ostensibly an oblique hermeneutical directive that requires from us a personally self-involving decision about the text's subject (carnal Israel).—D.J.H.

361. C. F. EDGAR, "Paul and the Law: A Narrative Analysis of the Pentateuch and Its Significance for Understanding Romans 9:30–10:4," *SewaneeTheolRev* 39 (3, '96) 269-284.

When Paul writes about the Law in his epistles, it is the Law as a text to which he refers. The article first portrays the Law as it is understood in its narrative dimension according to J. Sailhammer's method in *The Pentateuch as Narrative* (1992). Then it examines Paul's view of the Law and its function in Rom 9:30–10:4 in light of this narrative view of the Pentateuch. Paul's view of the Law is consistent with the Pentateuch's own view, i.e. Paul sees the Law as an instrument that points to Christ.—C.R.M.

Rom 13:1-7, § 41-422.

362. S. BIELECKI, "Kairos chrześcijanina według Rz 13, 11-14 (Christian's *kairos* According to Rom 13, 11-14)," *CollTheol* 65 (3, '95) 85-99.

After discussing the uses of the term καιρός in extrabiblical writings and in Paul's letter to the Romans and the Septuagint, the article considers Rom 13:11-14 in relation to other passages in Romans (5:6; 3:26; 8:18; 11:5). Then it examines the literary structure of the text and presents an exegesis of its two main parts (13:11-12a, 12b-14) with reference to the theme of Christian life in the present καιρός and its paraenetic implications.—D.J.H.

363. J. ECKERT, "'Zieht den Herrn Jesus Christus an . . .!' (Röm 13, 14). Zu einer enthusiastischen Metapher der neutestamentlichen Verkündigung," *TrierTheolZeit* 105 (1, '96) 39-60.

This investigation of the metaphor of putting on Christ (as a garment) proceeds in five steps: not Jesus' garment or other relics of his life but the living Lord as the content of the Christian proclamation; the present as the time to put on Christ (Rom 13:11-14); history-of-religions data for the metaphor "to put on Christ"; "for all who have been baptized in Christ have put on Christ" (Gal 3:27); and putting on the "new human" and the renewal of God's image in humans through Christ (Col 3:8-11; Eph 4:20-24).—D.J.H.

364. U.-K. PLISCH, "Die Apostelin Junia: Das exegetische Problem in Röm 16.7 im Licht von Nestle-Aland^{27} und der sahidischen Überlieferung," *NTStud* 42 (3, '96) 477-478.

The critical apparatus in the 27th edition of the Nestle-Aland Greek NT provides evidence in Rom 16:7 for the accented form Ἰουνίαν, which reflects the feminine name Ἰουνία. The syntactical context of the Sahidic version also demands that the name be taken as that of a woman.—D.J.H.

365. J. J. MEGGITT, "The Social Status of Erastus (Rom. 16:23)," *NovTest* 38 (3, '96) 218-223.

Despite the current fashion to the contrary, Erastus' socioeconomic situation (see Rom 16:23) was most likely indistinguishable from that of his fellow believers. He cannot be used as evidence of the spread of the new faith among the socially powerful of the Principate.—C.R.M.

366. [1–2 Cor] A. STEWART-SYKES, "Ancient Editors and Copyists and Modern Partition Theories: The Case of the Corinthian Correspondence," *JournStudNT* 61 ('96) 53-64.

Complex theories concerning the compilation of the canonical epistles out of smaller units should be evaluated with regard to the physical, compositional, and scribal processes that would be involved in the envisaged redactional process. With reference to recent compositional theories concerning the construction of the Corinthian letters, the article proposes a new criterion for the examination of partition theories: the criterion of physical possibility. The argument assumes that the epistles of Paul were originally written and subsequently preserved on rolls. It concludes that since complex partition theories involve complex and difficult scribal tasks, they are less tenable than theories that would involve a scribe in simple tasks.—C.R.M.

367. R. B. TERRY, "Patterns of Discourse Structure in I Corinthians," *JournTransTextling* 7 (4, '96) 1-32.

After introductory comments on the historical background of 1 Corinthians, the study identifies the ten discourses that make up the letter (chaps. 1–4 on division, 5–6 on fornication, 7 on marriage, etc.) and treats such topics as Paul's use of chiasmus in major sections, macrostructures of the discourses, culture as a unifying theme, the centrality of Christ, and types of grammatical and conceptual patterns. It concludes that 1 Corinthians is a highly structured piece of literature and that its patterning at both higher and lower levels of discourse constrained the way in which Paul could intelligibly present his material by the grammar of discourse.—C.R.M.

368. W. DEMING, "The Unity of 1 Corinthians 5–6," *JournBibLit* 115 (2, '96) 289-312.

Scholars are mistaken in arguing for a libertine backdrop for 1 Cor 5:1-13 and 6:12-20, and consequently have misconstrued the logic and unity of Paul's discussion. Rather, the crisis to which Paul was responding was but a single case of sexual misconduct that some Corinthians attempted unsuccessfully to resolve in the public courts, thereby producing both strife and moral confusion within the community. This interpretation is supported by both internal and external data, and allows 1 Corinthians 5–6 to be read as a coherent, unified response to the Corinthians' various missteps and misdeeds.—D.J.H.

369. J. C. Poirier and J. Frankovic, "Celibacy and Charism in 1 Cor 7:5-7," *HarvTheol Rev* 89 (1, '96) 1-18.

The essay attempts to show that 1 Cor 7:5-7 is best understood in the context of ritual purity concerns. With respect to 1 Cor 7:5 it seems that Paul marks seasons of prayer with sexual abstinence as demanded by the distinctive concerns of ritual purity. Paul's own celibacy (1 Cor 7:7) is subsumed under the obligations attending to his χάρισμα of prophecy. Thus Paul continued to adhere to the logic of ritual purity, did not regard celibacy as a charism, and exercised his own celibate practice for the sake of his prophetic office (indistinguishable from his apostolic office).—C.R.M.

1 Cor 7:25-40, § 41-215.

370. J. Lambrecht, "Universalism in 1 Cor 8:1-11:1?" *Gregorianum* 77 (2, '96) 333-339.

The article first analyzes the three main parts of 1 Cor 8:1–11:1: knowledge and love (8:1-13), Paul's example (9:1-27), and no partnership with demons (10:1–11:1). Then it focuses on Paul's negative vision of the pagan religions (8:4-6; 10:1-22), and his apostolic zeal to save as many people as possible (9:19-23; 10:31-32). Paul's universalism was decidedly "Christian": All peoples are called to belong to Christ and so, through Christ, secure their salvation. The questions concerning the salvific value of other authentic religions and the salvation of innumerable people without knowledge of Christ were not asked by Paul and did not enter his horizon.—D.J.H.

371. G. W. Dawes, "The Danger of Idolatry: First Corinthians 8:7-13," *CathBibQuart* 58 (1, '96) 82-98.

The sin into which the "weak" were being led according to 1 Cor 8:7-13 was not that of acting contrary to their own beliefs (see Romans 14–15) but that of idolatry. The behavior of those "having knowledge" was leading the "weak" into the mistaken judgment that they might take part in cultic meals in pagan temples. Because the "weak" lacked a clear conviction regarding the nonexistence of pagan gods, this action was for them an act of idolatry. The difference in tone between 8:7-13 and 10:14-22 may be accounted for in terms of Paul's rhetorical strategy: In 8:7-13 Paul responded to those "having knowledge" on their own grounds, while in 10:14-22 he introduced a new consideration in opposition to their behavior.—D.J.H.

372. M. Theobald, "'Allen bin ich alles geworden . . .' (1 Kor 9, 22b). Paulus und das Problem der Inkulturation des Glaubens," *TheolQuart* 176 (1, '96) 1-6.

After observations on the inculturation of faith today and on pertinent texts in Paul's letters and Acts, the article focuses on 1 Cor 9:19-23 and notes that it concerns the accommodation not of the gospel but rather of the preacher. It concludes with reflections on the role of Paul's anthropology in the development of the theme of inculturation.—D.J.H.

373. S. E. McGinn, "ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς: 1 Cor 11:10 and the Ecclesial Authority of Women," *Listening* [Romeoville, IL] 31 (2, '96) 91-104.

The notion that 1 Cor 11:10 refers to an authority superior to the woman prophet and to which she is subordinated is incorrect. Since ἐξουσίαν ἔχειν in the Septuagint refers to the authority of the subject of the verb over others, 1 Cor 11:10 should be rendered as follows: "Owing to all these things, the woman has authority over the 'head' (i.e. the man) through the angels." The angels are the mediators of this power of prophetic women over men because they mediate the words of prophecy. The woman's head-covering (see 11:4-5, 14-15) also becomes the physical sign that baptism has eliminated class distinctions between her and other women.—D.J.H.

374. [1 Cor 12–14] E. A. ENGELBRECHT, "'To Speak in a Tongue': The Old Testament and Early Rabbinic Background of a Pauline Expression," *ConcJourn* 22 (3, '96) 295-302.

The article reviews the use of the phrase "to speak in a tongue" (ἐν γλώσσῃ λαλεῖν) in the OT, Dead Sea scrolls, and rabbinic literature. It concludes that the expression was a common Semitic idiom unknown in pre-Christian Greek literature, and that it is never used in the sense of "ecstatic utterance" but consistently refers to the speaking of a foreign language. Paul adapted the idiom (suggested to him by Isa 28:11) to address the difficulties at Corinth.—C.R.M.

375. K. O. SANDNES, "Prophecy — A Sign for Believers (1 Cor 14,20-25)," *Biblica* 77 (1, '96) 1-15.

The assertion in 1 Cor 14:22 that prophecy is not for unbelievers but for believers is hard to reconcile with the example in 14:24-25. The study develops a solution to this problem by discussing the rhetorical topos of common advantage, Paul's deliberative aim of persuading the Corinthians to prophesy, the meaning of "sign" in this text, and the role of the believer in the text. Paul's aim is not to present the gifts of prophecy and speaking in tongues as such but to teach his converts about these two gifts from the perspective of their possible effect upon unbelievers. This is what v. 22b is referring to. It falls outside the examples of vv. 23-25 because it represents the main perspective on both of them.—C.R.M.

376. P. F. LOCKWOOD, "Does 1 Corinthians 14:34-35 Exclude Women from the Pastoral Office?" *LuthTheolJourn* 30 (1, '96) 30-38.

In view of the apparent contradiction between 1 Cor 11:2-16, especially v. 5, and 14:34-35, the article reviews and evaluates the three main attempts to deal with this discrepancy. It is a highly speculative exegesis that claims that 14:34-35 has limited application to a males-only office of the early church. Nor is there sufficient evidence to determine that only wives were forbidden to speak in 14:34-35. The most compelling way of accounting for the problems raised by 14:34-35 is to conclude that the regulation about women's silence does not come from Paul's hand at all.—C.R.M.

377. H. W. HOLLANDER AND G. E. VAN DER HOUT, "The Apostle Paul Calling Himself an Abortion: 1 Cor. 15:8 within the Context of 1 Cor. 15:8-10," *NovTest* 38 (3, '96) 224-236.

Recent research on the meaning and use of the term ἔκτρωμα in 1 Cor 15:8 shows that no single interpretation commands consensus. Paul adopted the term ἔκτρωμα from Hellenistic-Jewish tradition reflected in the Greek OT where the term is used almost exclusively in a figurative sense. From the context and vocabulary used in 1 Cor 15:9-10 it seems obvious that Paul introduced the prophetic motif of "sufficiency in spite of insufficiency" in order to depict his role as a messenger of the Lord. He employed the term ἔκτρωμα to depict himself as one who is in a most deplorable situation, but nevertheless was appointed by God to be his apostle.—C.R.M.

378. L. L. BELLEVILLE, "Paul's Polemic and Theology of the Spirit in Second Corinthians," *CathBibQuart* 58 (2, '96) 281-304.

This study examines the theology of the Spirit in 2 Corinthians and the way in which it intersects with Paul's polemical and argumentative stance in the letter. It treats the role of the Spirit in the Christian life (1:21-22; 5:5; 13:13), the credentialing work of the Spirit (3:1-3; 6:6; 11:4), and the function of the Spirit in salvation history (3:6-18). In an unprecedented way Paul places the work of the Spirit at the center of redemptive history in 2 Corinthians. References to the Spirit are critically placed and serve to advance one or another aspect of Paul's general argument.—C.R.M.

379. W. S. KURZ, "2 Corinthians: Implied Readers and Canonical Implications," *JournStudNT* 62 ('96) 43-63.

If 2 Corinthians is a composite, as most commentators hold, then it is no longer aimed at the original problems, opponents, situations, or audiences of its component parts. After reviewing key insights and concepts from studies of composite and pseudonymous letters, the Pauline letter corpus, and the NT canon, the study applies these insights to passages from 2 Corinthians to test and corroborate their applicability to that text. Whether fragments in a composite letter or original whole letters are now read as part of a collection of Pauline letters, their situation is actually closer to the canonical setting of later and other audiences reading these letters as part of their Bibles, than to historical-critically reconstructed original audiences of the individual fragments or letters.—C.R.M.

380. D. A. DESILVA, "Meeting the Exigency of a Complex Rhetorical Situation: Paul's Strategy in 2 Corinthians 1 through 7," *AndUnivSemStud* 34 (1, '96) 5-22.

The study offers further demonstration that 2 Corinthians 1–9 is a literary and rhetorical whole. In light of arguments for the acceptance of 2 Corinthians 8–9 and 6:14–7:1 as native to the letter [§ 38-1518], it explains more fully the role of 1:1–2:13 as an introduction (exordium) to 2:14–7:4, against the view that the former passage contains the introduction and body of a separate letter concluded immediately by 7:5-16. The language of the exordium and peroration (7:4-16) aims at facilitating the full reconciliation and realignment of the believers with Paul, which forms the central thrust of the arguments and appeals of 2:14–7:3. At the same time the exordium provides a "sample" of the topics to be developed in 2:14–7:3.—C.R.M.

381. A. A. MYRICK, "'Father' Imagery in 2 Corinthians 1-9 and Jewish Paternal Tradition," *TynBull* 47 (1, '96) 163-171.

2 Corinthians 1–9 indicates that the paternal practice of giving direction in the form of confronting love is integral to the biblical model of pastoral care. Paul's role as "father" is best understood along the lines of a Jewish paternal tradition of care. The close affinity between Prov 3:12; Sir 30:1; Wis 11:9-10; and 2 Cor 2:4 underscores the importance of both the OT and early Jewish literature for studying the origins of Paul's pastoral practice.—D.J.H.

2 Cor 3:17, § 41-534.

382. N. WALTER, “Hellenistische Eschatologie bei Paulus? Zu 2 Kor 5, 1-10,” *TheolQuart* 176 (1, ’96) 53-64.

After defining what is meant by “eschatology” and “Hellenistic,” the study examines 2 Cor 5:1-10 as an example of the blending of biblical (i.e. apocalyptic) and nonbiblical-Hellenistic eschatologies in which the latter type predominates. One should probably speak of a conscious hellenizing tendency with respect to eschatology in 2 Cor 5:1-10. Such “inculturation” allowed Paul’s gospel to reach new hearers.—C.R.M.

383. [2 Cor 11:1–12:13] R. ATKINS, “Pauline Theology and Shame Affect: Reading a Social Location,” *Listening* [Romeoville, IL] 31 (2, ’96) 137-151.

The article first explains the concepts of social location, shame- and guilt-based measures, developmental strategy, toxic shame as a therapeutic strategy, moving beyond cultural bias, affect theory, shame-humiliation affect, and interpreting a shame-based cultural bias. Then it considers 2 Cor 11:1–12:13 as Paul’s social-location text, and suggests that the function of Paul’s self-revelation was to sustain honor in the face of the profound dishonor of betrayal and that the issue at hand was the boundary of the group.—D.J.H.

Galatians–Philemon

384. S. M. ELLIOTT, “Paul and His Gentile Audiences: Mystery-Cults, Anatolian Popular Religiosity, and Paul’s Claim of Divine Authority in Galatians,” *Listening* [Romeoville, IL] 31 (2, ’96) 117-136.

Three shifts of focus promise a more productive approach to the question of the relation of early Christianity to the so-called “mystery-religions”: (1) from “mystery religions” to “popular religiosity” as the relevant Gentile religious context; (2) from the larger Greco-Roman social world to particular locations and “zones” within it; and (3) from “Paul and his opponents” to “Paul’s Gentile audiences” as the major factor in the rhetorical situation of Paul’s letters. A discussion of Paul’s letter to the Galatians in its Anatolian cultic context illustrates the proposed methodological shift.—C.R.M.

385. R. G. HALL, “Arguing Like an Apocalypse: Galatians and an Ancient *Topos* Outside the Greco-Roman Rhetorical Tradition,” *NTStud* 42 (3, ’96) 434-453.

The article first describes an argumentative form found in some Jewish apocalyptic works (see *1 Enoch* 72–82; 85-90; *Jubilees* 15): The apocalyptist claims inspiration, reveals God’s judgment distinguishing the righteous from the wicked, calls readers to join the righteous, and shows how joining with God entails particular courses of action. Then it demonstrates how Paul in Galatians appropriated this topos: Paul claims inspiration to reveal that in Christ God has inaugurated a righteous sphere, urges the Galatians to stand fast in this righteous sphere, and shows how standing in this righteous sphere entails cleaving to himself and to his gospel and repudiating the gospel of circumcision and those who preach it.—D.J.H.

Galatians, § 41-357.

386. [Gal 2:20] J. G. JANZEN, “Coleridge and *Pistis Christou*,” *ExpTimes* 107 (9, ’96) 265-268.

The article draws attention to some comments of S. T. Coleridge centering on Gal 2:20 in which he construed πίστις Χριστοῦ to mean the "faith(fulness) of Christ." After presenting Coleridge's comments, it explores some implications of his use of Philippians for the contemporary debate over the interpretation of πίστις Χριστοῦ and indicates the congeniality of his interpretation with the views of M. D. Hooker.—C.R.M.

Gal 3:27, § 41-363.

387. [Gal 3:28] F. G. DOWNING, "A Cynic Preparation for Paul's Gospel for Jew and Greek, Slave and Free, Male and Female," *NTStud* 42 (3, '96) 454-462.

The breach with social convention that becoming a member of the Christian movement entailed, a movement flaunting the slogan "neither Jew nor Greek, neither slave nor free, no male and female" (Gal 3:28), and engaging in a public life-style to match, could only have appeared as some sort of Cynicism in the towns of 1st-century Galatia. This Cynic-sounding formula must have summarized a great deal of what Paul and his associates and their first converts at that stage had wanted to have said and enacted.—C.R.M.

388. J. LAMBRECHT, "Is Gal. 5:11b a Parenthesis? A Response to T. Baarda," *NovTest* 38 (3, '96) 237-241.

Contrary to Baarda [§ 37-876], most probably Gal 5:11b is not simply a parenthesis. Hidden within the question form lies the apodosis that depends on the protasis of 5:11a. Verse 11c, introduced by ἄρα, provides us with a second apodosis, equally depending on the protasis of v. 11a.—C.R.M.

389. R. A. CAMPBELL, "'Against such things there is no law'? Galatians 5:23*b* again," *Exp Times* 107 (9, '96) 271-272.

In Gal 5:23 τῶν τοιούτων should be translated "such people." The parenthetical remark of v. 23 ("there is no condemnation for people like that") balances the earlier verdict in v. 21 ("those who do such things will not inherit the kingdom of God").—C.R.M.

390. [Eph] M. T. MARSHALL, "The Fullness of Incarnation: God's New Humanity in the Body of Christ," *RevExp* 93 (2, '96) 187-201.

This essay on the christological vision of Ephesians first presents a descriptive overview of the central themes, with particular attention to those areas that illuminate ecclesial and ethical concerns. Then it offers a prescriptive application of the results of the survey to the life of the contemporary church.—C.R.M.

391. C. C. NEWMAN, "An Annotated Bibliography of Ephesians," *RevExp* 93 (2, '96) 271-275.

This annotated bibliography of books and articles on Ephesians is divided into three parts: background and introductory works (five items), technical commentaries (four), and homiletical commentaries (six).—D.J.H.

392. J. B. POLHILL, "An Overview Of Ephesians," *RevExp* 93 (2, '96) 179-186.

The letter to the Ephesians is unique in its development of Pauline themes (church, reconciliation), literary style, and "general" character. Writing from prison, Paul reflects on the unity of all in Jesus Christ—a unity manifested above all in the church, where Jew and Greek abide together, one new humanity in Jesus Christ. [The same fascicle contains Polhill's teaching outline of Ephesians (pp. 267-269).]—D.J.H.

393. P. QUALLS AND J. D. W. WATTS, "Isaiah in Ephesians," *RevExp* 93 (2, '96) 249-259.

After describing the OT book of Isaiah as a backdrop to Ephesians, the article considers the influences of Isaiah on Eph 1:4-14; 1:15-23; 2:1-22; 5:3-14; and 6:13-17. An appendix (pp. 256-258) lists Isaiah citations noted by A. T. Lincoln in *Ephesians* (1990).—D.J.H.

394. C. REYNIER, "La bénédiction en Éphésiens 1,3-14. Élection, filiation, rédemption," *NouvRevThéol* 118 (2, '96) 182-199.

This study first considers the unity and literary genre of the blessing in Eph 1:3-14 and its literary composition in two parts: 1:3-10 and 1:11-14. Then it examines the relation between these two parts and the place of redemption in them, especially the question of the place of the Son in the eternal design of the Father. In presenting Christ not as the revealer but as the content of revelation, the blessing shows that redemption takes its place entirely within God's design without having to be its foundation. The church is defined solely by the relationship of believers to Christ, whatever their ethnic, cultural, or religious background.—C.R.M.

395. C. C. NEWMAN, "Election and Predestination in Ephesians 1:4-6a: An Exegetical-Theological Study of the Historical, Christological Realization of God's Purpose," *RevExp* 93 (2, '96) 237-247.

Neither double predestination nor universalism is proposed in Eph 1:4-6a. Rather, the text affirms that God's sovereign purposes work in paradoxical conjunction with human freedom: Divine election/predestination and human response are only as incompatible as are the cross and resurrection of Jesus. The body of the article is a phrase-by-phrase exposition of the passage.—D.J.H.

396. B. W. FONG, "Addressing the Issue of Racial Reconciliation According to the Principles of Eph 2:11-22," *JournEvangTheolSoc* 38 (4, '95) 565-580.

The principles established in Eph 2:11-22 can help Christians today confront the problem of racial and ethnic hostility: (1) A Christian's past spiritual heritage and present spiritual union cannot be separated (vv. 11-13). (2) All Christians share in a common peace both with their fellow believers and with God (vv. 14-18). (3) The union that Christ established for Jew and Gentile has specific consequences (vv. 19-22).—D.J.H.

397. [Eph 2:11-22] R. P. MARTIN, "Reconciliation and Unity in Ephesians," *RevExp* 93 (2, '96) 203-235.

After treating the setting of Ephesians, this study of Eph 2:11-22 presents detailed observations on the structure of the passage and then treats its content under the rubrics "reconciliation based on unity" and "the new creation." It first appeared in the author's *Reconciliation. A Study of Paul's Theology* (1981).—C.R.M.

398. [Eph 2:11-22] C. MCMAHAN, "The Wall Is Gone!" *RevExp* 93 (2, '96) 261-266.

"The wall is gone!" is the good news that Paul headlined in Eph 2:11-22. After considering the dividing wall between Gentiles and Jews (2:14c), the article discusses the remembrance of the wall (2:11-12) and its destruction (2:13-22).—D.J.H.

399. E. A. C. Pretorius, "New trends in reading Philippians: A literature review," *Neotestamentica* 29 (2, '95) 273-298.

The article reviews three recent approaches to Philippians that indicate conceptual renewal: the notion of a paradigm shift (P. F. Aspan), historical-critical stocktaking (W. Schenk), and a call to steadfastness and political/military rhetoric (T. C. Geoffrion). Ample scope exists for the coexistence and cooperation of different and even opposing methods. Also included (pp. 291-298) is a bibliographic overview of research on Philippians.—D.J.H.

400. J. G. Janzen, "Creation and New Creation in Philippians 1:6," *HorBibTheol* 18 (1, '96) 27-54.

Paul's encouragement to the Philippians in 1:6 includes the note that, within the larger beginning (ἐνάρχομαι) and completion (ἐπιτελέω) established by the gospel of Christ and reframing the world-historical process, those who serve Christ may hope and plan to begin many discrete microcosmic tasks and bring them to a preliminary completion that in itself testifies to what will be the case macrocosmically "in the day of Jesus Christ."—D.J.H.

401. E. Treiyer, "S'en aller et être avec Christ: Philippiens 1:23," *AndUnivSemStud* 34 (1, '96) 47-64.

In expressing his desire "to depart and be with Christ" in Phil 1:23, Paul was not interested in describing or defining his state after death. Rather, he was looking at his death as the climax of his association with the earthly experience of Christ and bearing witness to his conviction that even in death the Lord would be at his side.—D.J.H.

402. [Col] R. Yates, "From Christology to Soteriology," *ExpTimes* 107 (9, '96) 268-270.

Attention to the series of metaphors for the death of Christ in Col 2:8-15 and the remarkable concentration of words to express the significance of Christ's death throughout Colossians suggests that the addressees had failed to take seriously the soteriological and ethical implications of the epistle's Christology. As in the Fourth Gospel, Colossians holds Christology and soteriology together as a foil to misunderstanding and false doctrine.—C.R.M.

403. J. Łach, "Kodeks domowy w liście do Kolosan (Kol 3,18–4,1) (Le code domestique dans l'épître aux Colossiens [Col 3,18–4,1])," *AnalCracov* 27 ('95) 219-231.

Although the prescriptions in the household code in Col 3:18–4:1 have parallels in the Greco-Roman world, they do not simply repeat common teachings. Rather, they introduce gradually and gently the principle of equality based on the nature of God the creator and Christ the redeemer. Their gradual approach toward attaining the ideal of life in Christ was the most effective strategy during the first decades of the Christian movement.—D.J.H.

404. F. W. Hughes, "The Social World of 2 Thessalonians," *Listening* [Romeoville, IL] 31 (2, '96) 105-116.

The article employs rhetorical criticism to bridge the gap between the analysis of the rhetorical situation and the social situation of 2 Thessalonians. After treating the rhetoric of pseudonymity, it presents a rhetorical-critical description of the shape of the use of Pauline letters and Pauline theology in 2 Thessalonians. The context of the conflicts found in 2 Thessalonians is the struggle for Paul's legacy. From 2 Thess 2:2 and 3:17 it appears that the heretics attacked were fellow Pauline Christians, perhaps those responsible for writing Colossians and Ephesians.—C.R.M.

405. M. BERGER, "Die Katechon-Vorstellung 2Thess 2,6f. Dietrich Bonhoeffers Interpretation im Kontext der Rezeptionsgeschichte," *ProtoBib* 5 (1, '96) 33-56.

After sketching the history of the interpretation of the κατέχων-figure in 2 Thess 2:6-7, the article discusses its place in Bonhoeffer's theological reading of history as decay, and situates his interpretation in the reception-history of the concept.—D.J.H.

406. M. GOULDER, "The Pastor's Wolves. Jewish Christian Visionaries behind the Pastoral Epistles," *NovTest* 38 (3, '96) 242-256.

This discussion of the opposition criticized in the Pastoral epistles first sets out presuppositions and contends that the letters are pervasively polemical. The opponents are Jewish Christians keen to press the Law and its traditional interpretations on the Pastor's Gentile congregations. But they are not "normative" Jews. They are members of a charismatic Christian movement and claim visions of God and his court. Their visionaries have seen the Throne and have dilated upon the aeons, the extensions of God, to such an extent that the Pastor can imply that they are polytheists. They have traced the relationship between these aeons in a proto-gnostic myth. The driving force behind these visions was in part the traditional Ezekiel-Enoch type aspiration to pierce the firmament; and in part it was the quest for a Christology.—C.R.M.

407. M. J. GOODWIN, "The Pauline Background of the Living God as Interpretive Context for 1 Timothy 4.10," *JournStudNT* 61 ('96) 65-85.

After a preliminary analysis of 1 Tim 4:10 in its literary context, this investigation of the proper interpretive context for the verse surveys the significance of the "living God" in Paul's letters, canonical Acts, and *Acts of Paul.* Then it explores the relation of 1 Tim 4:10 to the language and themes in Paul's genuine letters. It concludes that the author of 1 Timothy drew upon Pauline oral tradition that circulated in his community and employed a known saying of Paul at 4:10 to legitimate the central norm of εὐσέβεια in 4:8.—C.R.M.

408. B. GINESTE, "*Genomenos en rhômè* (*2 Tm* 1, 17): Onésiphore a-t-il 'été à Rome'?" *RevThom* 96 (1, '96) 67-106.

While the details at the end of 2 Timothy appear to relate well to Paul's captivity at Caesarea, 2 Tim 1:17 seems to point to Rome. After setting out the problem of locating 2 Timothy in the course of the known life of Paul, the article engages in an extended grammatical and lexical analysis of the phrase γενόμενος ἐν ῥώμῃ in 2 Tim 1:17. Although generally translated as "having arrived at Rome," the phrase actually characterizes Onesiphorus as "full of strength." This translation restores the antithesis between the hesitation owing to shame (αἰσχύνη, v. 16) and the enthusiasm of a healthy moral strength (ῥώμῃ). Thus Onesiphorus functions as an example of spiritual strength (ῥώμῃ) for Timothy. This interpretation of 2 Tim 1:17 in conjunction with the details at the end of the letter suggests that Paul dictated 2 Timothy to Luke in Herod's praetorium after his transfer from Jerusalem (see Acts 23:31-34).—C.R.M.

409. W. STEGEMANN, "Antisemitische und rassistische Vorurteile in Titus 1,10-16," *Kirche und Israel* [Neukirchen-Vluyn] 11 (1, '96) 46-61.

The hostile language of Tit 1:10-16 reflects the process of negative labeling through deviance accusations against a heterodox Christian group. Although early Christians viewed themselves as a religious rather than an ethnic group, this text contains elements that could be considered anti-Jewish and racist (with regard to Cretans).—D.J.H.

410. C. L. Holman, "Titus 3.5-6: A Window on Worldwide Pentecost," *JournPentTheol* 8 ('96) 53-62.

This examination of Tit 3:5-6 in light of its literary affinities with Acts (especially Acts 2) and in light of certain historical considerations finds reasons to see the dynamic of the pentecostal Spirit as found in Acts serving as a presupposition for understanding Spirit reception in the Pauline mission and beyond within 1st-century Christianity. The "outpouring" of Tit 3:6 is best seen as resembling the kind of affusion that occurred on the day of Pentecost (see Acts 2:4). There is some reason to think that such a reception of the Spirit often occurred in a baptismal setting.—C.R.M.

Hebrews

411. R. L. Dixon, "The Kingdom of God in Hebrews," *Stulos* [Bandung] 3 (2, '95) 95-112.

The concept of the kingdom of God binds Hebrews 1–8 into a cohesive framework: the promulgation of the kingdom and the enthronement of the Son (1:1-14), the character of the kingdom of God (2:1–4:13), and kingdom and covenant relationship (4:14–8:13). Hebrews 9–10 expands and deepens the argument of 4:14–8:13 by contrasting the two covenants, while chapters 11–13 describe the role of faith in kingdom living.—D.J.H.

412. J.-P. Michaud, "Que reste-t-il des rites après Jésus? Une lecture de l'épître aux Hébreux," *Théologiques* [Montreal] 4 (1, '96) 33-55.

Hebrews is the only NT book that treats directly the question of ritual. Large parts of the work are devoted to demonstrating the inefficacy of the rituals of the first covenant in the light of Christ (see 10:9). Although Hebrews may contain some indications of Christian rituals (baptism, Eucharist, ministry of the word), its real focus regarding the priesthood of believers is their ethical engagement.—D.J.H.

413. P. Pilhofer, "ΚΡΕΙΤΤΟΝΟΣ ΔΙΑΘΗΚΗΣ ΕΓΓΥΟΣ. Die Bedeutung der Präexistenzchristologie für die Theologie des Hebräerbriefs," *TheolLitZeit* 121 (4, '96) 319-328.

The author of Hebrews stresses both the divinity and the humanity of Jesus, and gives particular attention to Jesus' preexistence (see 1:1-4). The portrayal of Jesus as a Melchizedek figure (see chap. 7) is especially important in the preexistence Christology of Hebrews. On account of his preexistence Jesus is the "surety (ἔγγυος) of a better covenant" (7:22).—D.J.H.

414. R. B. Compton, "Persevering and Falling Away: A Reexamination of Hebrews 6:4-6," *Detroit Baptist Seminary Journal* [Detroit, MI] 1 ('96) 135-167.

The article first briefly identifies the strengths and weaknesses of four interpretative positions on Heb 6:4-6: (1) true believer: apostasy/loss of salvation, (2) true believer: apostasy/loss of reward, (3) true believer: hypothetical apostasy/loss of salvation, and (4) false believer: apostasy/eternal condemnation. Then it argues that the fourth view offers the most consistent interpretation of the verses within their own and related contexts and leaves the least number of questions unanswered.—C.R.M.

Heb 7:22, § 41-413.

415. [Heb 8:1-2] A. VANHOYE, "La *'teleiôsis'* du Christ: point capital de la Christologie sacerdotale d'Hébreux," *NTStud* 42 (3, '96) 321-338.

The author of Hebrews presents the τελείωσις (see τετελειωμένον in 7:28) of Christ the high priest as the main point (see κεφάλαιον in 8:1-2) of his Christology. The τελείωσις of Christ consists in the sacrificial offering whose minister (λειτουργός) was Christ now seated at God's right hand. In Heb 8:1–9:28 the author contrasts the τελείωσις of Christ with the ancient cult, and develops existential and relational characteristics of the priestly τελείωσις of Christ.—D.J.H.

Catholic Epistles

416r. K. ALAND (ED.), *Text und Textwert der griechischen Handschriften des Neuen Testaments.* I. *Die Katholischen Briefe* [*NTA* 32, p. 249].

W. L. RICHARDS, "A Closer Look: *Text und Textwert der griechischen Handschriften des Neuen Testaments: Die Katholischen Briefe,*" *AndUnivSemStud* 34 (1, '96) 37-46.—To classify all available manuscripts (approximately 552) containing the Catholic Epistles, Aland and his collaborators used 98 test passages. After describing the statistical data made available by these volumes, the article raises five methodological questions regarding the use of statistics and their implications for classification purposes. It concludes that on the whole these volumes constitute an important and indispensable part of ongoing research on the Greek NT text.—D.J.H.

417. M. AHRENS, "Vom Chaos zur Einheit. Literarische oder historische Betrachtung des Jakobusbriefes?" *ProtoBib* 5 (1, '96) 59-63.

The article briefly summarizes literary-critical investigations of James by W. Wuellner, H. Frankemölle, and D. F. Watson, and contrasts their approaches with M. Dibelius's historical-critical treatment of paraenesis in James. Text-immanent approaches alone are not sufficient to explain the origins of the paraenetical materials in James. Historical considerations remain necessary.—C.R.M.

418. J. L. P. WOLMARANS, "Resente navorsing oor die Jakobusbrief" [Recent Research on the Letter of James], *Acta Patristica et Byzantina* [Pretoria] 6 ('95) 180-191.

After raising questions about the objectivity of research on James, the article discusses recent scholarship on its theology, ethical teachings, origin, present significance, place in the canon, impact on hearers or readers, rhetoric, and rhetorical limits. Then it suggests some new ways of research on James, with particular attention to matters of ethos and rhetoric.—D.J.H.

James, § 41-338.

419. J. L. P. WOLMARANS, "Male and female sexual imagery: James 1:14-15, 18," *Acta Patristica et Byzantina* [Pretoria] 5 ('94) 134-141.

In the negative metaphor of Jas 1:14-15 a female of bad character initiates the sexual act with a male; this illicit liaison has devastating repercussions. In the positive metaphor of Jas 1:18 the male (a husband) initiates the sexual act with his wife, and the intercourse has beneficial consequences. On a secondary level, this sexual imagery strengthens male patriarchal values and the structuring of society according to these values.—D.J.H.

420. S. SNYDER, "Participles and Imperatives in 1 Peter: A Re-Examination in the Light of Recent Scholarly Trends," *FiloINT* 8 (16, '95) 187-198.

After accepting that Hellenistic Greek does make use of an independent participle with a commanding sense, the article surveys notable passages in 1 Peter (e.g. 1:13; 1:14-15; 1:22; etc.) in which these kinds of participles are supposedly used to see if such an interpretation is justified. It concludes that the number of participles in 1 Peter that are independent and commanding is far fewer than appears in the commentaries and translations.—C.R.M.

421. P. L. TITE, "The Compositional Function of the Petrine Prescript: A Look at 1 Pet 1:1-3," *JournEvangTheolSoc* 39 (1, '96) 47-56.

The prescript of 1 Peter is the programmatic introduction to the entire letter. It puts forth the "diaspora" theme and identifies Christians as awaiting the gathering of the saints at the eschaton (1:1-2a). By its transition from 1:2b to 1:3a it sets the stage for the blessing that follows.—D.J.H.

422. G. JOSSA, "La sottomissione alle autorità politiche in 1Pt 2,13-17," *RivistBib* 44 (2, '96) 205-211.

After surveying how modern scholars have viewed the relation between 1 Pet 2:13-17 and Rom 13:1-7, the article argues that in many respects 1 Pet 2:13-17 remains faithful to Pauline theology, and concludes that early Christian thought about political life is strongly marked by the eschatological perspective.—D.J.H.

423. [1 Pet 3:19] J. H. SKILTON, "A Glance at Some Old Problems in First Peter," *WestTheolJourn* 58 (1, '96) 1-9.

Attention to the syntax of 1 Pet 3:19-20 (ἀπειθήσασιν as adverbial and temporal), the causal force of ἐν ᾧ in 3:19 (taking the cause to be the redemptive events mentioned in v. 18), and other considerations suggest that there are obvious and latent strengths in Augustine's interpretation of 3:19 that Christ's preaching took place in the days of Noah.—C.R.M.

424. [2 Pet 1:16-21] J. SHERWOOD, "The Only Sure Word," *MastSemJourn* 7 (1, '96) 53-74.

Moving from the least to the most authoritative, Peter in 2 Pet 1:16-19 considers four different sources of knowledge: illegitimate myths (v. 16a), legitimate personal perception (vv. 16b-18), superior Scripture (v. 19a), and face-to-face with Christ (v. 19b). Then in 1:20-21 he returns to the importance of Scripture—its divine origin and inspiration.—D.J.H.

425. H. LANGKAMMER, "Kościół w Listach św. Jana (Die Kirche in den Johannesbriefen)," *RoczTeol* 42 (1, '95) 79-83.

The Johannine epistles are directed to concrete communities of Christians. They draw attention to the received apostolic faith and defend this faith against external and internal attacks. Their most important paraenetic concern is the actualization of genuine love of God in love of neighbor.—D.J.H.

1–3 Jn, §§ 41-293, 298.

1 Jn, §§ 41-85, 288, 297.

Revelation

426. P. A. ABIR, "A Theology of Protest in the Book of Revelation," *IndTheolStud* 33 (1, '96) 43-53.

The protest nature of Christian life is quite vivid in Revelation. The essay develops this theme under the following headings: Christianity in conflict, the anti-kingdom at work, the protest of the Christians, and the protest of the seer. The seer pictures the challenging life of the church of Asia Minor that gave witness to its faith that leads even to death in a life of crisis and conflict.—C.R.M.

427. M.-É. BOISMARD, "Le sort des impies dans l'Apocalypse," *LumVie* 45 (2, '96) 69-79.

In Revelation and other biblical texts, fire is a symbol of total destruction rather than a punishment involving eternal suffering. The sanction that awaits the wicked after death is nonexistence.—D.J.H.

428. A. D. CALLAHAN, "The Language of Apocalypse," *HarvTheolRev* 88 (4, '95) 453-470.

NT scholars have offered three assessments, all of them negative, of the grammatical and syntactic excesses of Revelation. The study first reviews these assessments and judges them to be unsatisfactory explanations for the language of the seer. Then after calling attention to an emerging scholarly consensus on the intentionality of the language of Revelation, it proposes an idiolectical reading that appreciates both the intentionality and the insurgency of the text. The seer, with strategy and premeditation, transgressed grammatical norms as an exercise of his own discursive power. To change even one jarring solecism is to compromise the integrity of the discourse, to make a concession to the very hegemony that the text itself opposes.—C.R.M.

429. D. A. DESILVA, "The Construction and Social Function of a Counter-Cosmos in the Revelation of John," *Forum* 9 (1-2, '93) 47-61.

After considering the cosmos of Revelation and its correlation with John's world (with particular attention to ethics and worldview), the article offers a theoretical analysis of John's counter-cosmos, reflects on the intended effect of Revelation in its social setting, and discusses the social-setting of apocalyptic literature. John uses apocalypticism as a lever that is long enough to move the Greco-Roman world and its definitions of reality, and to replace them with the counter-definitions that allow for a strong Christian counterculture to maintain a prophetic stance.—D.J.H.

430. H. GIESEN, "Ermutigung zur Glaubenstreue in schwerer Zeit. Zum Zweck der Johannesoffenbarung," *TrierTheolZeit* 105 (1, '96) 61-76.

Since there was no systematic persecution of Christians in Domitian's reign, encouraging Christians in a situation of persecution cannot have been the purpose of the book of Revelation. Rather, its primary aim seems to have been to warn Christians against the attractions associated with various cults of the gods and of the emperor, and to indicate their dangers for Christian faith.—D.J.H.

431. J.-C. GIROUD, "L'Agneau égorgé et debout," *LumVie* 45 (2, '96) 35-42.

The figure of the Lamb is one of the basic components of Revelation. This semiotic reading of passages concerning the Lamb in Revelation focuses on the theme of salvation already accomplished or in the course of accomplishment. Following the figure of the Lamb in the course of the text brings one to the realization of the arrival of the kingdom.—C.R.M.

432. M. HENGEL, "Die Throngemeinschaft des Lammes mit Gott in der Johannesapokalypse," *TheolBeitr* 27 (3, '96) 159-175.

Careful analysis of references to the throne of God and the Lamb in Revelation 4–5 and other pertinent passages shows that Revelation's Christology stands closer to that of John's Gospel and 1 John than is usually recognized. In Revelation there is not only an exaltation Christology but also a preexistence Christology. Revelation presupposes a concept of incarnation and attributes divine dignity to the Son as the sacrificial Lamb in communion with the Father.—D.J.H.

433. R. INFANTE, "L'Agnello nell'Apocalisse," *VetChrist* 32 (2, '95) 321-338.

After listing the uses of ἀρνίον to designate Christ in Revelation and the OT-Jewish contexts of "lamb" imagery, the article examines the principal passages in Revelation that portray Christ as the Lamb: God, the scroll, and the Lamb (chaps. 4–5); the wrath of the Lamb (6:16-17); salvation realized (7:9-17); the Lamb with the 144,000 on Mount Zion (14:1-5); the victory of the Lamb (17:14); the marriage feast of the Lamb (19:6-9); and the new Jerusalem (21:9–22:5). The title "Lamb" in Revelation has a christological and soteriological function.—D.J.H.

434. F. MARTIN, "L'auteur identifié, l'auteur autorisé," *LumVie* 45 (2, '96) 7-21.

The question of the authorship of Revelation involves both the writer's identity and what authorized him to write. After surveying patristic and modern scholarly opinions about the author's identity, the article considers how the author presented himself (as a prophet) and his relation to the beloved disciple (see especially Jn 21).—D.J.H.

435. P. M. MCDONALD, "Lion as Slain Lamb: On Reading Revelation Recursively," *Horizons* 23 (1, '96) 29-47.

What John said about the Lion of the tribe of Judah as the slain Lamb in Revelation 5 shows that Jesus' powerful victory that led to the salvation of the redeemed (see 5:9-10) resulted not from an act of physical prowess (leonine or conventionally messianic) but from his crucifixion. Though this was John's best understanding of Jesus, his use of "conquering" imagery in conjunction with the combat myth can very easily convey an attitude that is representative of pre-Christian, unconverted notions of what Jesus (as Messiah) was about.

John's real message is that God's word overcomes evil, even in the sociopolitical sphere.—D.J.H.

Revelation, §§ 41-62, 293, 296.

436. S. C. BERTHIAUME, "Participant Tracking in Revelation 4–7: Toward a Theory of Markedness," *JournTransTextling* 7 (4, '96) 87-108.

After providing background information on the author, readers, and genre of Revelation, the article proposes a macrosegmentation for Revelation 4–7 and then initiates a participant analysis in which each of the nineteen different human/humanlike participants are described according to (1) scope—its persistence throughout the macrosegments of the text, (2) weight—the total number of times it is referred to in a continuous string of two or more instances, and (3) length—its total number of referents in the text. From these variables the function of each of the nineteen participants is determined, whether it is of major or minor rank.—C.R.M.

437. [Rev 5] P. BORGEN, "Moses, Jesus, and the Roman Emperor. Observations in Philo's Writings and the Revelation of John," *NovTest* 38 (2, '96) 145-159.

Philo's picture of Moses as divine king was influenced by ideas from Hellenistic kingship in general, as well as specifically from images of Roman emperors (especially Gaius Caligula) and their claims for divine prerogatives and power. Such insights can illuminate aspects of the heavenly throne room scene in Revelation 5. Whereas for Philo the people of God was the Jewish nation, John expressed the conviction that this role had been transferred to the multi-national people of God established through Jesus' death.—D.J.H.

438. [Rev 6:1-8] P. SAUZEAU AND A. SAUZEAU, "Les chevaux colorés de l''Apocalypse'. I: L'Apocalypse de Jean, Zacharie et les traditions de l'Iran," *RevHistRel* 212 (3, '95) 259-298.

If Rev 6:1-8 refers to a passage in proto-Zechariah (see 1:8-11; 6:1-8), the colors (white, red, black) and the attributes (bow, sword, set of scales) clearly relate to an Indo-European pattern identified by G. Dumézil. These coincidences suggest a borrowing from Iranian sources and exchanges between Jewish-Christian and Indo-European traditions—part of the process that led to the development of apocalyptic.—D.J.H.

439. [Rev 6:1-8] P. SAUZEAU AND A. SAUZEAU, "Les chevaux colorés de l''Apocalypse'. II: Commentaires, iconographie et légendes de l'Antiquité au Moyen Age," *RevHistRel* 212 (4, '95) 379-396.

Although the theological commentaries do not add to the "Dumézilian" interpretation proposed for the colored horses in Rev 6:1-8 [§ 41-438], the illuminations of the *Beatus* commentaries do testify to some Iranian influence, especially in the depiction of the white rider. The point is strengthened by iconographic documents related to St. George. Legends of Celtic or Germanic origin also indicate the Indo-European origin of the theme of colored horses or horsemen. The varied nature of the evidence brings up notions of borrowings and syncretism.—D.J.H.

440. D.-E. GUERY, "Les signes de la Femme et du Dragon: Apocalypse 12," *LumVie* 45 (2, '96) 23-33.

After placing Revelation 12 within the larger structure of the book, the article explores the significance of the signs of the woman (12:1) and the dragon (12:3). Both signs are related to the time of the exodus (the woman evokes the protection of God while the dragon signifies the enemies of the people of God). The dragon is the devil or Satan (12:9). The woman is the archetypal symbol of the eternal, indestructible church, Mary.—C.R.M.

441. [Rev 15:3-4] J. A. DU RAND, "The song of the Lamb because of the victory of the Lamb," *Neotestamentica* 29 (2, '95) 203-210.

The song of Moses (see Exod 15:1-18; Deut 32:1-43) and of the Lamb in Rev 15:3-4 functions to combine the war and exodus perspectives in Revelation. After the background war of David and Goliath (see Tosefta-Targum on 1 Samuel 17), paralleled by the struggle between the Lamb and the beast, the new people of God, proclaiming his kingdom through song, are entering the new exodus of the established kingdom of God on earth.—D.J.H.

442. S. M. ELLIOTT, "Who Is Addressed in Revelation 18:6-7?" *BibRes* 40 ('95) 98-113.

The imperatives in Rev 18:6-7 (ἀπόδοτε, διπλώσατε, κεράσατε, δότε) continue the address to ὁ λαός μου from 18:4. After surveying scholarship on this issue, the article argues that ὁ λαός μου is the addressee of the imperatives under four headings: within Revelation, OT background texts of Revelation 18, Pseudepigrapha and Qumran texts, and the "political thought" of Revelation.—D.J.H.

443. [Rev 20–22] J. SÉGUY, "Millénium, Troisième âge, et Jérusalem céleste," *LumVie* 45 (2, '96) 55-68.

After discussing the millennium and the heavenly Jerusalem according to Revelation 20–22, the article describes various approaches to the relation between Christ's return and the millennium. Then with reference to Joachim of Fiore's idea of the "third age" it sketches the history of millenarian movements.—D.J.H.

444. [Rev 22:20] J.-C. SAGNE, "'Oui, je viens bientôt': le désir et l'espérance," *LumVie* 45 (2, '96) 43-54.

Taking as its starting point Rev 22:20 ("Surely I am coming soon"), the article discusses the desire for the Lord's return in Revelation, reactions of fear today regarding his return, and the place of desire in the mystery of hope.—D.J.H.

BIBLICAL THEOLOGY

445. D. L. ADAMS, "The Present God: A Framework for Biblical Theology," *ConcJourn* 22 (3, '96) 279-294.

A genuine and coherent biblical theology ought to be authentically biblical, and should provide the foundations for understanding the worship life and dogmatic theology of the people of God. A biblical theology built upon a framework of the concept of divine presence (both local and accompanying) meets these criteria.—D.J.H.

446. J. R. DONAHUE, "The Literary Turn and New Testament Theology: Detour or New Direction?" *JournRel* 76 (2, '96) 250-275.

The article surveys aspects of current literary movements in biblical studies and offers some suggestions about their relation to NT theology under two headings: the challenge of the new literary criticism (from redaction criticism to poststructuralism), and the new historicism. The literary turn in biblical studies has been both detour and new direction for NT theology. Developments within rhetorical criticism and the new historicism offer the best combination of historical research, literary sophistication, and concern for religious experience that can give a new direction for NT theology.—C.R.M.

447. G. F. HASEL, "Proposals for a Canonical Biblical Theology," *AndUnivSemStud* 34 (1, '96) 23-33.

The article presents seven theses, with elaboration, for a "canonical biblical theology" in which Scripture is understood to be the norm of biblical theology and even of systematic/dogmatic theology. For example: A "canonical biblical theology" is a theological-historical undertaking and is not a purely historical or descriptive enterprise; and, Biblical theology presents the most profound challenge and the greatest hope for the biblical scholar in the latter part of the 20th century.—C.R.M.

448. W. G. JEANROND, "Criteria for New Biblical Theologies," *JournRel* 76 (2, '96) 233-249.

Biblical theology ought to be one among the many critical ways of approaching the biblical texts, because it deals with an important aspect of these texts' communication, namely, how some people experienced God, reflected on God's presence in the history of Israel and in the life, death, and resurrection of Jesus of Nazareth, and organized their lives accordingly. After discussing current objections to biblical theology, the article offers a hermeneutically based argument on behalf of new critical and self-critical biblical theologies, proposes eleven criteria for such critical biblical theologies, and offers conclusions on the potential of a critical biblical theology.—D.J.H.

449. B. O. LONG, "Ambitions of Dissent: Biblical Theology in a Postmodern Future," *JournRel* 76 (2, '96) 276-289.

After sketching the premises of postmodernism, the article first returns to L. Gilkey's 1961 critique of "revelation in history" as a theological concept [§ 6-877] and connects it to L. Perdue's consideration of the prospects for biblical theology in *The Collapse of History* (1994) under the heading "the persistence of modernism." Then it offers further reflections under the heading "strategic dissents." If modernist biblical criticism may be viewed as a mode by which theological exegesis shared space with secular historical inquiry, then perhaps it is not unrealistic to hope that in the permeable borderlands of postmodern-modern transformations, a new phase of biblical criticism might be negotiated.—C.R.M.

450. R. MORGAN, "Can the Critical Study of Scripture Provide a Doctrinal Norm?" *Journ Rel* 76 (2, '96) 206-232.

Christian Scripture does not yield a normative theology but suggests a doctrinal norm. The norm implies both soteriology and the doctrine of God as Trinity, but is best expressed in a simple christological formula. The clarity of John's Gospel in articulating what Christianity sees as essential demands for it a central position in NT theology. When interpreted correctly as religious and theological witness (without undue emphasis on the question of historicity), John's Gospel best expresses the doctrinal norm of Christian theology.—D.J.H.

451. M. MÜLLER, "Die Septuaginta als die Bibel der neutestamentlichen Kirche. Einige Überlegungen," *KerDog* 42 (1, '96) 65-78.

The German version of an article published in English in *Scandinavian Journal of the Old Testament* [§ 38-975].—D.J.H.

452. H. G. REVENTLOW, "Theologie und Hermeneutik des Alten Testaments (Schluss)," *TheolRund* 61 (2, '96) 123-176.

This second installment in a survey of publications on OT theology and hermeneutics since 1986 [see § 40-1649] deals with essays in *Festschriften* and collections, preparatory works, monographs and collections devoted to biblical hermeneutics, the history of interpretation, and the first nine volumes in the *Jahrbuch für Biblische Theologie* project.—D.J.H.

453. G. SEGALLA, "Dieci anni di Teologia (Biblica) del Nuovo Testamento (1985-1995) tra la ricerca di un'unità teologico-biblica e la deriva verso una pluralità storico-religiosa," *Teologia* 21 (1, '96) 67-127.

This article describes and evaluates recent (between 1985 and 1995) publications on NT theology according to the following outline: biblical theology of the NT (B. S. Childs, H. Hübner, P. Stuhlmacher), NT theology between history and theology (K. Berger, W. Schmithals, N. T. Wright), descriptions of NT theologies in their historical-literary sequence (J. Gnilka, A. Weiser, L. Morris), and a round-table discussion of NT approaches to the divine plan of salvation (G. B. Caird with L. D. Hurst). An introduction and conclusion place these works in the context of the history of NT theology.—D.J.H.

Christology

454. D. BRAINE, "What Makes a Christology into a Christian Theology?" *NewBlackfr* 77 (905, '96) 288-302.

In Christianity, faith in Jesus is indissolubly linked to the reception in faith of Christianity as a historically given public revelation by God to humankind. Accepting any authority in the church's witness to Jesus as the Son of God depends on some acceptance of the historicity of the NT in respect of Jesus' own self-understanding.—D.J.H.

455. H. D. BUCKWALTER, "The Origin of Christology—Evolution or Explosion?" *Evang Journ* 14 (1, '96) 9-24.

The moving force behind the explosive development of Christology within the early church was the impact of the historical Jesus. This included what Jesus said about God, others, and himself, how he behaved, and apostolic assessment of his life and work after his resurrection, exaltation, and outpouring of the Spirit. Only this position makes sense out of the remarkable and otherwise baffling earliness of the NT evidence about Christology.—D.J.H.

456. J. P. CALLAHAN, "The Convergence of Narrative and Christology: Hans W. Frei on the Uniqueness of Jesus Christ," *JournEvangTheolSoc* 38 (4, '95) 531-547.

In H. W. Frei's *The Identity of Jesus Christ* (1975) it is of central importance to display how the christological claim of the unsubstitutable uniqueness of Christ stands at the heart of Christian self-description. Yet Frei is an enigmatic figure to evangelicals because of a perceived tension between the serious manner in which he approached the realism of the

Gospels and the fictive character he attributed to them. Evangelicals should appreciate Frei's constructive venture into Christology with its commitment to the inextricable relation between the realistic depiction of Jesus Christ in the Gospels and christological truth-claims regarding his uniqueness.—C.R.M.

457. B. CHILTON, "The Son of Man—Who Was He?" *BibRev* 12 (4, '96) 34-39, 45-47.

The "Son of Man" was Jesus' way of talking about himself as a person who had access to the very throne of God, the place of another, angelic person. Jesus took a classic passage from the Bible (Daniel 7), blended it with an Aramaic idiom of his time ("son of man" as generic), and related it to himself. That was his characteristic manner of dealing with Scripture.—D.J.H.

458. M. GÖRG, "Thronen zur Rechten Gottes. Zur altägyptischen Wurzel einer Bekenntnisformel," *BibNotiz* 81 ('96) 72-81.

In dialogue mainly with M. Hengel, the article first presents a semantic analysis of the Masoretic text of Ps 110:1b-d and discusses examples of the Egyptian motif of the king seated at the god's right hand. Then it analyzes the Septuagint version of Ps 110:1b-d with reference to the eschatological-apocalyptic expectations of 3rd- and 2nd-century B.C. Alexandria.—D.J.H.

459r. J. GUILLET, *Jésus dans la foi des premiers disciples* [*NTA* 40, p. 522].

Y. SIMOENS, "Jésus dans la foi des premiers disciples. À propos d'un livre récent," *Nouv RevThéol* 118 (3, '96) 417-422.—The appearance of this book marks in effect the completion of a series of works on the mystery of Christ. After briefly reviewing Guillet's earlier writings, the article comments on his exegetical method and surveys the topics treated in the present volume. Guillet's style may be characterized as a mediation of faith in service of following Christ.—C.R.M.

460. R. HAIGHT, "Jesus and World Religions," *ModTheol* 12 (3, '96) 321-344.

The essay deals with the way Christians relate to Jesus in a situation of religious pluralism and attempts to determine a credible theological location of Jesus in the world of religious pluralism. After outlining assumptions and premises, it argues that Jesus should be considered normative for the Christian imagination even while admitting that there are religious mediations on a par with Jesus and thus also normative. It concludes with reflections on the implications of this position for formal Christology.—C.R.M.

461. L. W. HURTADO, "Christ-Devotion in the First Two Centuries: Reflections and a Proposal," *TorontoJournTheol* 12 (1, '96) 17-33.

W. Bousset's *Kyrios Christos* (1913) and O. Cullmann's *Die Christologie des Neuen Testaments* (1957) are the two most significant works to date for understanding the present state of scholarship on the formation of belief in Christ. Though on several historical issues Cullmann has perhaps proven more reliable, it is *Kyrios Christos,* despite its being badly outdated and built upon a simplistic theory of the religious development of early Christianity, that provides us with the better model for the sort of analysis we now need. The article identifies instructive characteristics of Bousett's study, discusses three major factors or forces connected with the developments of Christ-devotion in the first two centuries, and suggests the features that a historical map of the territory of early Christ-devotion should possess.—C.R.M.

462. R. NOTOMIHARDJO, "Jesus as Lord (*Kyrios*): A Consideration of the Development of the Concept in the New Testament," *Stulos* [Bandung] 4 (1, '96) 75-87.

The application of Κύριος to Jesus not simply as a general term or a respectful greeting but rather as a title with religious meaning denoting absolutely that Jesus is Lord (and not a lord) arose in the early Jewish-Christian community in Palestine. In addition to its present aspect (see 1 Cor 8:6; Col 1:16), the acknowledgment that Jesus is Lord also has an eschatological dimension that is fully incorporated in the prayer μαράνα θά ("Our Lord, come," see 1 Cor 16:22; Rev 22:20).—D.J.H.

463. B. SCHWANK, "Der Eckstein," *ErbAuf* 72 (2, '96) 156-158.

Taking as its starting point the color photograph (between pp. 148 and 149) of the cornerstone of a house excavated at Tel Beersheva, the article reflects on what it means to call Jesus the corner- or foundation-stone (see Eph 2:20) that the builders rejected (see Mk 12:1-12; Mt 21:33-46; Lk 20:9-19; Ps 118:22-23; 4Q500 1).—D.J.H.

464. E. TESELLE, "The Cross as Ransom," *JournEarlyChristStud* 4 (2, '96) 147-170.

In early Christian writings one finds three variants of the ransom motif: a literal use of the notion of ransom or sale or exchange; the more complex scenario of an "abuse of power" through the failure of the powers to recognize the true character of the situation; and a "demythologized" version making the transaction a victory of good over evil, life over death. The article explores primarily the second variant because of its evident importance in most of the patristic statements about redemption, its explication of the "logic" of ransom, and its intractably narrative form.—D.J.H.

465. M. D. VANDER HART, "The Transition of the Old Testament Day of the Lord into the New Testament Day of the Lord Jesus Christ," *Mid-America Journal of Theology* [Dyer, IN] 9 (1, '93) 3-25.

There is sufficient evidence from the NT to say that Jesus' ministry coupled with his passion, death, and resurrection gave warrant for the conclusion that Christ draws onto himself not only the OT messianic prophecies but also all that is associated with the OT Day of YHWH. The NT parousia of Jesus Christ is rooted in the OT theophanies of YHWH.—D.J.H.

Church and Ministry

466. R. AGUIRRE, "La persecución en el cristianismo primitivo," *RevistLatAmTeol* 13 (37, '96) 11-42.

Persecution is a central theme in early Christianity, both historically and theologically. After reflecting on the relation between the persecution of Jesus and the persecution of Christians, the article focuses on NT texts pertaining to the persecution of Christians in the context of conflict within Judaism (Lk 12:51-53; 14:26; Mk 10:28-30; 13:9-13; and their parallels). Then it deals with the persecution of Christians on the part of pagans, with reference to 1 Peter and Revelation.—D.J.H.

467. R. BAUCKHAM, "Kingdom and Church According to Jesus and Paul," *HorBibTheol* 18 (1, '96) 1-26.

The continuity between Jesus and Paul on the relation between the kingdom and the church can best be understood by reference to the following six topics: the term "kingdom of God," the future and present dimensions of the kingdom, the community of disciples, the kingdom as both grace and demand, the different society constituted by God's rule over the community of disciples, and attitudes toward the Jewish theocracy and the Roman empire.—D.J.H.

468. W. BENN, "The Bible and the Church," *Churchman* 110 (2, '96) 156-164.

With reference to the "Water Gate" experience described in Nehemiah 8, the article first reflects on four key dimensions of the church: eager to hear the word of God, with the highest possible regard for Scripture, with a need for faithful preachers, and discovering that obedience to God's word brings joy. Then it considers four corresponding obstacles to the "Water Gate" experience.—D.J.H.

469. M. S. CLARK, "The role of women in the early church: Indications from the New Testament for the practice of a modern Spirit movement," *Acta Patristica et Byzantina* [Pretoria] 6 ('95) 27-35.

Various passages in the NT show that women were active and accepted both in the occasional charismatic working of the Spirit and in ongoing ministries such as teaching and church-planting. Just as the Christian Scriptures contained the seeds of destruction for the institution of slavery, so will their consistent literal application undermine the chauvinism of male sexism in the church.—D.J.H.

470. H. M. CURRIE, "Lay Presidency," *ExpTimes* 107 (11, '96) 334-335.

Christianity introduced spiritual democracy into the world (see Gal 3:28). A sacramental ministry of the λαός (both men and women) for the λαός built on the democratic principle of non-permanent tenure could well have been the original arrangement in the nascent community (see Acts 1:15-26).—D.J.H.

471. A. DENAUX, "Did Jesus Found the Church?" *LouvStud* 21 (1, '96) 25-45.

The English version of an article first published in Dutch in *Collationes* [§ 40-1662]. It concludes that historically the roots of the church reach back to the earthly life of Jesus.—C.R.M.

472. E. FLAMEYGH, "Church History Under the Scrutiny of the Bible," *East Asian Pastoral Review* [Quezon City] 32 (1-2, '95) 102-168.

After preliminary observations on placing the church under the scrutiny of the NT, the article presents reflections on great ideas about the church with reference to particular NT texts: Jesus' church as a gathering of "little ones" and as an assembly of unlimited forgiveness (Mt 18), and John's church as a community of disciples (Jn 2).—D.J.H.

473. R. HEILIGENTHAL, "Methodische Erwägungen zur Analyse neutestamentlicher Gemeindekonflikte," *ZeitRelGeist* 48 (2, '96) 97-113.

After surveying how conflicts in the NT churches have been studied by scholars from J. J. Semler (1775) to the present, the article discusses four starting points for approaching and analyzing these conflicts: genealogical-historical (the continuation of inner-Jewish conflicts), religious-phenomenological, form-critical (classifying conflicts according to form-critical perspectives), and religious-theoretical (strategies in connection with conflicts).—D.J.H.

474. P. Lehtio, "The Lutheran Understanding of Diakonia," *Theology & Life* [Hong Kong] 15-16 ('93) 40-44.

These biblical and theological reflections on the theological understanding of διακονία treat its meaning as explained through the parable of the Good Samaritan (Lk 10:25-37), the office as illustrated by Acts 6, and the Lutheran understanding.—C.R.M.

475. R. L. Mayhue, "A Biblical Call to Pastoral Vigilance," *MastSemJourn* 7 (1, '96) 31-52.

With reference to such texts as Ezekiel 3 and 33 and Acts 20:17-31, the article reflects on the shepherd's duties to oversee and protect the flock after the example of Jesus Christ the Chief Shepherd.—D.J.H.

476. G. O'Collins, "Did Apostolic Continuity Ever Start? Origins of Apostolic Continuity in the New Testament," *LouvStud* 21 (2, '96) 138-152.

Hearing the whole NT canon on the issue of organization and authoritative leadership supports the conclusion that both in the apostolic situation (reflected by Paul's letters) and in the subapostolic situation (reflected by Acts and the Pastorals) there was a measure of hierarchical organization in communities which comprised the leaders (with their gifts and institutionalized offices) and the led (with their personal charisms), and which were not totally egalitarian. Authoritative leadership continued to be justified by the actions of Jesus in founding the Christian community, even while this leadership was not exercised or to be exercised in exactly the same way.—D.J.H.

477. J. O'Grady, "Roman Christianity and the Church of Rome," *ChicStud* 35 (2, '96) 177-184.

Christianity probably arrived in Rome in the 40s. Romans, 1 Peter, Hebrews, and *1 Clement* give insights into the development of the structure, ritual, and authority of the Roman church during the 1st century A.D. The bishopric of Rome saw itself as heir to the pastoral care of Peter and Paul, and the church there assumed a leadership role at the end of the 1st century.—D.J.H.

478. E. Paimoen, "The Role of Women in the Bible and the Church," *Stulos* [Bandung] 3 (2, '95) 73-82.

The place occupied by women in Jesus' ministry stands in marked contrast to their place in Jewish society, and is the result of his radical approach to restoring women to their previous status.—D.J.H.

479. C. Perrot, "Service de l'Évangile et genèse des ministères à l'origine," *Spiritus* [Paris] 37 (143, '96) 173-185.

The good news of our liberation proclaimed by Jesus and echoed by the apostles is what impelled the earliest Christians to mission. In the NT era there was no distinction between proclamation of the gospel and the cultic or sacramental office. Within this framework of the ministry of the word the early history of church ministries remains complex, as a review of the evidence in Paul's letters, the Gospels, and other NT and early Christian writings shows.—D.J.H.

480. V. S. POYTHRESS, "Modern Spiritual Gifts as Analogous to Apostolic Gifts: Affirming Extraordinary Works of the Spirit within Cessationist Theology," *JournEvangTheol Soc* 39 (1, '96) 71-101.

Modern spiritual gifts are analogous to but not identical with the divinely authoritative gifts exercised by the apostles. Since there is no strict identity, apostolic teaching and the biblical canon have exclusive divine authority. But since there is analogy, modern spiritual gifts are still genuine and useful to the church. Hence there is a middle way between blanket approval and blanket rejection of modern charismatic gifts.—D.J.H.

481. J. ROLOFF, "Kirchenleitung nach dem Neuen Testament. Theorie und Realität," *Ker Dog* 42 (2, '96) 136-153.

As far as the theological theory of church leadership is concerned, two axiomatic principles are maintained throughout the NT: (1) Christ alone leads and directs the church through the Holy Spirit; and (2) church organization and leadership are established according to the norm of Jesus. The empirical reality is quite diversified and displays different facets. There is a visible tension in early Christianity between local and universal church leadership caused by the existence of two different ecclesiological concepts: the church as the local assembly, and the church as the eschatological people of God.—C.R.M.

482. N. A. RØSAEG, "The Problems and Prospects of Mission in the Early Church," *Theology & Life* [Hong Kong] 15-16 ('93) 61-70.

The article reviews the evidence relevant for addressing the question whether Jesus really intended "mission" to the Gentiles. It concludes that Jesus initially regarded himself as sent to "the lost sheep of the house of Israel" but in the face of rejection saw beyond Israel at the end of his public ministry.—C.R.M.

483. R. SCANLON, "Women deacons: At what price?" *HomPastRev* 96 (10, '96) 6-14.

It is common knowledge that deaconesses in the early church were not admitted to the hierarchical diaconate which was a sacrament and part of holy orders. Paul's refusal to allow women to speak in churches and to officiate at sacred rites (see 1 Cor 14:34-35; 1 Tim 2:12) was based on divine law and not due to cultural conditioning. Those who attack 1 Tim 2:11-14 challenge its authenticity as inspired Scripture and divine inspiration itself.—D.J.H.

484. J. C. THOMAS, "Women in the Church: An Experiment in Pentecostal Hermeneutics," *EvangRevTheol* 20 (3, '96) 220-232.

The reprint of an article with a slightly different title published in 1994 in *Journal of Pentecostal Theology* [§ 39-1038].—D.J.H.

Various Themes

485. E. AHIRIKA, "The Theology of the Last Supper," *Biblebhashyam* 21 (4, '95) 272-281.

After reviewing what happened during the first Passover celebration in Egypt, the article describes the Passover meal celebrated by Jesus and explores the implications of Jesus' statement, with particular attention to the "blood of the new covenant."—D.J.H.

486. M. E. ALLSOPP, "The Role of Sacred Scripture in Richard A. McCormick's Ethics," *ChicStud* 35 (2, '96) 185-196.

There are three controlling beliefs at the center of McCormick's use of Scripture in Christian ethics: (1) While the Bible provides materials that form the Christian framework for moral reasoning, it does not provide direct answers to specific questions. (2) Christian moral judgments (about abortion, euthanasia, child abuse, slavery, modern warfare) are inherently intelligible and recommendable without the nourishing support of the Christian story. (3) Christian insights into the moral law are not specific to Christians.—D.J.H.

487. A. APARICIO RODRIGUEZ, "Eva-María," *EphMar* 46 (1, '96) 115-138.

The article first discusses the NT background for understanding Mary as "Eve" or the "new Eve" (see Jn 2:4; 19:25-27; Revelation 12; etc.) and the influence of gnosticism on the formulation of the title. Then it presents a dossier of Eastern and Western patristic (2nd to 5th centuries A.D.) texts that relate Eve and Mary.—D.J.H.

488. M. BARKER, "Atonement: The Rite of Healing," *ScotJournTheol* 49 (1, '96) 1-20.

There was no influx of paganism into the concept of atonement as that was expressed in the NT, and no major reinterpretation. What was assumed by the NT writers was a traditional understanding of the Temple rituals and myths of atonement. When the rituals ceased and the myths were no longer recognized for what they really were, the key to understanding the imagery of atonement was lost. The study outlines six bases for any investigation of atonement, considers the meaning of *kpr* in a ritual context, and explains why it was that the Lord himself was the atonement sacrifice.—C.R.M.

489. G.-H. BAUDRY, "La responsabilité d'Ève dans la chute. Analyse d'une tradition," *MélSciRel* 53 (3, '96) 293-320.

The article traces the tradition of Eve's responsibility for original sin from Genesis 3, through various Jewish intertestamental texts, Philo's works, early Christian writings (NT, postapostolic, gnostic), to the Alexandrian and Latin theologians up to Thomas Aquinas. This interpretation of Genesis 3 was clearly based on the presupposition that woman is by nature inferior to and weaker than man.—D.J.H.

490. M. T. BRAUCH, "Moving from Fragmentation to the New Humanity: A New Testament Perspective," *American Baptist Quarterly* [Valley Forge, PA] 15 (1, '96) 7-13.

In the NT anything that is contrary to God's purposes is demonic. The demonic reality of racism, according to Paul's vision, can be no match for the divine reality of reconciling love. In Jesus' new community the power-plays of this world are simply out of place.—D.J.H.

491. D. I. BREWER, "Three Weddings and a Divorce: God's Covenant with Israel, Judah and the Church," *TynBull* 47 (1, '96) 1-25.

In the OT God is described as married to Israel and Judah. But the marriage to Israel ended in divorce, and the marriage to Judah suffered a period of separation. Paul suggests that the marriage to Judah ended when Christ died, in order that Christ would be free to marry the church with a better marriage covenant. The pertinent biblical accounts are consistent with each other and show that God subjects himself to his own Law in the matter of marriage and divorce.—D.J.H.

492. A. CAMPBELL, "Once More: Is Worship 'Biblical'?" *Churchman* 110 (2, '96) 131-139.

Much of J. P. Richardson's article about whether worship is biblical [§ 40-1108] is implausible and fallacious. The early Christians did indeed meet for worship, though their meetings contained more than worship. The NT never rejects the idea of praise and prayer as offered to God, and so we may say that the early Christians worshipped God not only with their lives but also with their lips.—D.J.H.

493. T.-M. CHEUNG, "Understandings of Spirit-Baptism," *JournPentTheol* 8 ('96) 115-128.

The article first comments on the current understandings of Spirit-baptism in the NT that are represented by Pentecostals (charismatic and missiological), evangelicals (soteriological), and Catholics (initiatory and charismatic). Then it suggests that "to baptize in/with the Spirit" in its original context should be understood metaphorically and eschatologically.—D.J.H.

494. P. COPAN, "Is *Creatio Ex Nihilo* a Post-Biblical Invention? An Examination of Gerhard May's Proposal," *TrinJourn* 17 (1, '96) 77-93.

G. May's thesis that *creatio ex nihilo* (German, 1978; English, 1994) is a postbiblical invention is both incorrect and potentially misleading. He does not portray the biblical and relevant extrabiblical Jewish and Christian writings accurately or fairly. Moreover, he could mislead people into thinking that the doctrine of creation out of nothing is only a Christian theological innovation (as opposed to its being a biblical formulation). Rather, we have good reason to believe that this doctrine is rooted in biblical passages indicating that God is the ontological originator of all that exists.—D.J.H.

495r. O. CULLMANN, *Das Gebet im Neuen Testament* [*NTA* 39, p. 342; § 40-1084r].

C. MARUCCI, "La preghiera nel Nuovo Testamento," *RassTeol* 37 (1, '96) 113-123.—After discussing difficulties associated with prayer, the article summarizes Cullmann's treatment of prayer in the Synoptic Gospels, the Pauline letters, the Johannine corpus, and other NT writings. It concludes with general comments on the book and reflections on some of its limitations.—D.J.H.

496. E. CUVILLIER, "La fin du monde . . . Et puis après? Témoignage de quelques auteurs du Nouveau Testament," *Hokhma* 62 ('96) 17-34.

The article discusses how the end of the present world and the beginning of a new world are treated in Paul's letters (life in Christ), Mark 13 (signs and constant vigilance), and Revelation (between judgment and hope). [The same fascicle contains articles on the topic from biological (H. Greppin, pp. 3-15), historical-theological (C. Baecher, pp. 41-67), and sociological (F. de Coninck, pp. 68-74) perspectives, as well as transcripts of discussions among the authors (pp. 35-40, 75-84) and a glossary (pp. 85-88).]—D.J.H.

497. J. D. G. DUNN, "Born Again: Baptism and the Spirit. A Protestant Response," *Concilium* (3, '96) 109-115.

The living root of Christianity is the experience of God's Spirit. The clearing away of the distracting issues of speaking in tongues and baptism in the Spirit as a second experience of empowering subsequent to conversion has had the bonus of allowing the dynamic character of the initiating experience of the Spirit to come to the fore. The NT writers remind us that the gift of the Spirit is tied no more tightly to baptism than it was to circumcision. [The article is a response to J. Sepúlveda's Pentecostal perspective on baptism and the Spirit (pp. 104-109), and is followed by a Catholic response from M. Quesnel (pp. 115-120).]—D.J.H.

498. A. DUPLEIX, "'Faites tout ce qu'il vous dira'. Marie et l'appel à la sainteté," *Chronique* [Toulouse] (1, '96) 117-130.

Taking Jn 2:1-12 as its starting point, the article considers Mary and the call to holiness with reference to the NT texts that mention Mary. It develops the theme under the following headings: in the secret plan of God, at the crossroads of history, in the pit of the desert, in following the Son, at the foot of the cross, in the light of the resurrection, at the dawn of the church, before God and among human beings, and the sign of holiness (see Rev 12:1-2).—D.J.H.

499. M. EASON, "What Does Scripture Tell Us?" *Way* Supplement 85 ('96) 98-106.

Scripture can provide important models of discernment with its accounts of the choice of its first king (1 Samuel 7–12), distinguishing between true and false prophets (Deuteronomy 18, 20–22; Jeremiah 27–29), and discernment of spirits (1 Corinthians 12–14; 1 John). Discernment is not a new or easy process, and help is needed in the form of some criteria.—D.J.H.

500. E. FERNANDEZ, "Expressions in the Liturgy—I. 'The Lord Be with You,'" *Emmanuel* 102 (4, '96) 196-199.

The biblical expression "the Lord be with you" (Ruth 2:4-5; Lk 1:28) affirms that God is on our side and is a forceful reminder of the whole work of redemption. The optative and indicative forms convey the same essential content.—D.J.H.

501. M. FIGURA, "Martyrdom and the following of Jesus," *Communio/IntCathRev* 23 (1, '96) 101-109.

The martyrs of the early church were prepared to die for the truth, regarded martyrdom as a test of faith and a readiness to follow Christ, participated in the redemptive work of Christ, and sought glorification in eternal communion with the triune God. Nevertheless, the prevalent opinion was that, though one may not deny one's faith, one should not seek out the danger of a bloody martyrdom and one may avoid it if possible.—D.J.H.

502. L. E. FRIZZELL, "Mary and the Biblical Heritage," *MarStud* 46 ('95) 26-40.

After reviewing what the documents of Vatican II said about Mary, the article situates Mary in the context of Jewish family life: corporate person, the question of the siblings of Jesus, Temple and commandments, and pilgrimage. Then it discusses Mary and the Jewish practices of prayer, with particular attention to her Magnificat.—D.J.H.

503. J. GALOT, "Vita di Cristo, vita dello Spirito," *CivCatt* 147 (3501, '96) 233-245.

After considering the Holy Spirit's role in Christian faith and in the church, the article discusses the Spirit's ministry and relationship to Christ according to Paul, as well as Christ and the Spirit in Paul's mission. Then with reference to Johannine texts it treats the life-giving

Spirit in the Eucharist, the Spirit and new birth, Christ and the effusion of the Spirit, and the reason for the Spirit's intervention.—D.J.H.

504. W. W. GASQUE, "Prosperity Theology and the New Testament," *EvangRevTheol* 20 (1, '96) 40-46.

In its evangelical Protestant form prosperity theology teaches that it is God's will that all of his children should be financially prosperous. It is based on the misinterpretation of specific scriptural texts, is quite contrary to hundreds of other NT texts, is nonsensical in view of contemporary economic realities, and neglects or seriously misrepresents fundamental NT themes. [C. K. Hwang offers a response (pp. 47-48) in the same issue.]—C.R.M.

505. H. GIESEN, "Die Johannestaufe. Religions- bzw. traditionsgeschichtliche Einordnung und Bedeutung für die christliche Taufe," *Theologie der Gegenwart* [Würzburg] 39 (2, '96) 114-127.

After reflecting on the meaning of John's baptism, the article considers some possible history-of-religions backgrounds (Jewish proselyte baptism, Essene washings, the baths of the baptist sects) and discusses John's baptism as an eschatological-prophetic symbolic action. Then it deals with the origin of Christian baptism and its relation to John's baptism. Although Christian baptism took its starting point from John's baptism, it was interpreted in the light of Jesus' death and resurrection (Christology) and given a present emphasis (inaugurated eschatology).—D.J.H.

506. J.-M. GLÉ, "Le retour de l'eschatologie," *RechSciRel* 84 (2, '96) 219-251.

Twentieth-century Christian theology has been marked by eschatology. The article surveys the influence of eschatological thought on the work of R. Bultmann, J. Moltmann, J. Moingt, O. Cullmann, and W. Pannenberg. Interest in eschatology has led 20th-century theologians to an interest in history.—C.R.M.

507. M. GOŁĘBIEWSKI, "Żydowska i chrześcijańska interpretacja pierwszych wierszy Księgi Rodzaju. Od Qumran do Nowego Testamentu (The Jewish and Christian Interpretation of the First Verses of Genesis - from Qumran to the New Testament)," *CollTheol* 65 (1, '95) 95-109.

The article traces the interpretation of Gen 1:1-3 through various Qumran texts and the Jewish Pseudepigrapha, the writings of Philo of Alexandria, and the NT (Jn 1:1-18, Luke-Acts). It gives particular attention to the motifs of light and darkness, the nature of "beginning," and new creation.—D.J.H.

508. J. GUILLET, "La promesse accomplie, Jésus Christ Omega," *RechSciRel* 84 (2, '96) 177-190.

With Abraham the God of Israel opened the future to faith. The prophets taught Israel to recognize God's judgment and to take up life in faith again. Apocalyptic was the encounter of prophecy with wisdom, a discovery of history and the universe, a waiting for fulfillment. As the Son of Man, Jesus defined his mission of incarnating Israel's hope for all humankind. In him eschatology is present in God's creation.—D.J.H.

509. K. HAACKER, "Exegetische Bemerkungen zum Thema 'Charismen,'" *TheolBeitr* 27 (2, '96) 77-83.

After discussing the meaning of the term χάρισμα in the NT and in the present, the article considers the pivotal significance of experiencing the Holy Spirit according to the NT, describes miracles as spiritual "normalcy" in early Christianity, and offers some cautions against misunderstanding and misusing the biblical material pertaining to the charisms.—D.J.H.

510. E. M. HUMPHREY, "Why We Worship God as Father, Son and Holy Spirit," *Crux* 32 (2, '96) 2-12.

God is revealed to us in history and in the name of the Father, Son, and Holy Spirit. The article considers the origin of this name/title, what the name tells about the nature of Christian faith, and the dangers of altering it and the benefits of retaining it today.—D.J.H.

511. L. W. HURTADO, "The Bible and Same-Sex Erotic Relations," *Crux* 32 (2, '96) 13-19.

The few biblical references to same-sex erotic relations (see Lev 18:22; 20:13; Rom 1:26-27; 1 Cor 6:9-11; 1 Tim 1:10) consistently present such actions as wrongdoing. In dealing with same-sex relations today Christians must confront the meaning of biblical authority in faith and practice, the nature of careful interpretation of the Bible, and responsible application of biblical authority.—D.J.H.

512. L. T. JOHNSON, "The Holy Spirit in the New Testament," *Priests & People* 10 (4, '96) 138-142.

Language about the Holy Spirit in the NT can be taken as a symbol for the experience of the power and presence of God by humans. It is the symbol for the touch of contact between the divine and human spirit. This touch is powerful, personal, and transformative.—D.J.H.

513. S. Y. KIM, "Jesus' Teaching on Salvation and Suffering," *EvangRevTheol* 20 (1, '96) 49-59.

The article explores the NT affirmation of salvation and the reality of suffering in the world under the following headings: the kingdom of God and the kingdom of Satan, Jesus' preaching of the kingdom of God and actualization of its salvation, the future consummation of the kingdom and Christians' present suffering, the double command of love for life in the kingdom, the nature of salvation in the kingdom of God, and Christians as bearers of salvation who suffer. Until the consummation of our salvation at the eschaton, Christian life is marked by a dialectic of salvation and suffering.—D.J.H.

514. S. Y. KIM, "Salvation and Suffering according to Jesus," *EvangQuart* 68 (3, '96) 195-207.

The discrepancy between the NT's declaration of the believer's salvation and its affirmation of the necessity of suffering reflects the problem of inaugurated eschatology. God's reign, as believers render obedience to it, which expresses itself in the double command of love for God and neighbor, already brings about salvation in the form of individual wholeness, social *šālôm,* and ecological health. Yet Satan still reigns in sin (i.e. by instigating our self-assertive will against God and neighbor) and brings death which manifests itself in all forms of suffering. In this situation the believers' obedience to God's reign often means sacrifice and suffering for them as well as a salvation for them and others. So Christians are the bearers of salvation who suffer.—D.J.H.

515. H.-J. Klauck, “Eine Frage von Tod und Leben. Zur Metaphorik von Sünde und Vergebung in der Bibel,” *Diakonia* 27 (2, ’96) 86-94.

The article examines images used in the OT and NT in connection with sin and forgiveness: sickness and healing, ransom from slavery, remission of debts, condemnation and pardon, pollution and purification, losing the way or missing the mark, the heavy burden, and death and life.—D.J.H.

516. A. Laytner, “Christianity and Judaism: Old History, New Beginnings,” *JournEcum Stud* 33 (2, ’96) 187-203.

Judaism is both parent and sibling to Christianity (and Islam). Christianity has always loved Judaism the parent (the OT) but loathed Judaism the sibling (the Pharisaic sages and the rabbis). Through the success of the early church’s mission to the Gentiles and after the failed Jewish revolts against Rome, Christianity left Judaic soil and transplanted itself to the Greco-Roman world. Meanwhile, its parent/sibling completed its own transformation from Temple-based Judaism to rabbinic Judaism. During the early centuries of the common era, conflict and competition marked relations between the growing, mission-oriented church and an equally vital, proselytizing Judaism. Once Christianity acquired sufficient power, it set about suppressing both Jews and Judaism. The task facing Jews and Christians after the Holocaust is to build bridges of reconciliation and mutual acceptance.—D.J.H.

517. L. D. Lefebure, “The Wisdom Tradition in Recent Christian Theology,” *JournRel* 76 (2, ’96) 338-348.

The article examines the appeals to the Jewish wisdom tradition by J. Barr in *Biblical Faith and Natural Theology* (1993), E. A. Johnson in *She Who Is* (1992), and E. Schüssler Fiorenza in *Jesus: Miriam’s Child, Sophia’s Prophet* (1994) as illustrating both the prospects and the problems of applying biblical perspectives and values to a world of which the biblical authors never dreamed. In different ways each of these three works suggests the limits of the hopes of natural theologians and historical critics to provide a neutral forum to adjudicate differing religious perspectives.—D.J.H.

518. K. Luke, “Original Sin in Jewish Tradition,” *Biblebhashyam* 21 (4, ’95) 219-235.

This survey of Jewish antecedents of the Christian doctrine of original sin discusses Adam’s sin in Genesis 3 and related OT texts (Isa 14:4-21; Ezek 28:12-19), the term *pešaᶜ riᵓšôn* (“first/former transgression”) in the Qumran *Hodayot,* other Jewish texts that link Adam’s sin and the fate of his descendants (*Jubilees, 2 Baruch,* Wisdom, *4 Ezra*), and rabbinic traditions.—D.J.H.

519. F. D. Macchia, “Tongues and Prophecy. A Pentecostal Perspective,” *Concilium* (3, ’96) 63-69.

Pentecostals commonly deal with the tensions between Luke and Paul on glossolalia by making functional distinctions between tongues as initial evidence or sign (Luke) and tongues as a private prayer language and a congregational gift (Paul). The Pauline view of tongues does not cancel out Luke but sets limits on how Luke is to be interpreted. [The same fascicle contains a Catholic response by H. Häring (pp. 69-76) and a Protestant response by M. Welker (pp. 76-84).]—D.J.H.

520. M. R. MACINA, "L''antijudaïsme' néotestamentaire: entre doctrine et polémique," *NouvRevThéol* 118 (3, '96) 410-416.

Should the anti-Judaism of the NT be regarded as scriptural proof for the abolition of the "old" covenant, or merely as the echoes of polemics from the NT period? Noting that some modern Christian apologists make polemical use of anti-Jewish NT passages, the article calls for a clarification of the doctrinal status of this anti-Judaism and proposes a pastoral method of research in the spirit of the church's new approach to the Jews.—D.J.H.

521. H. MOORE, "The Apocalyptic Hope in the New Testament," *IrBibStud* 18 (2, '96) 75-100.

After a survey of approaches to NT apocalyptic in scholarship from 1900 to 1960, the article outlines E. Käsemann's proposal that Christian theology was profoundly indebted to post-Easter apocalyptic and offers an evaluation of it. Then it sketches the characteristics of apocalyptic in the NT. It concludes that while the primitive community did often use the elements of the apocalyptic tradition, it was never impressed by the "fever" of the future.—C.R.M.

522. R. MURAWSKI, "Katecheza czasów apostolskich (Catéchèse des temps apostoliques)," *Bobolanum* [Warsaw] 7 ('96) 58-78.

In apostolic times as seen from the NT, teaching was related to preparation for baptism and to continuing Christian initiation after baptism. From Acts and other NT texts it is possible to distinguish two forms of apostolic teaching: κήρυγμα (focused on the paschal mystery, preparing for baptism), and διδαχή (for the community of the baptized, connected with liturgy). The apostolic catechesis took various forms: elementary teaching (see Heb 6:1-2), reflection on the two ways, instruction in faith, and baptismal paraenesis.—D.J.H.

523. S. A. NIGOSSIAN, "Water in Biblical Literature," *NESTTheolRev* 17 (1, '96) 33-51.

After discussing water in the region of the biblical world, the article considers figurative references to water in the Bible and the ritualistic significance of water. Then it deals with biblical characters who are associated with water: Noah, Hagar, Rebekah, Moses, Elijah and Elisha, Jonah, and Jesus (see Mk 4:35-41; Mt 14:22-33; Jn 2:1-12).—D.J.H.

524. J. C. OLSON, "Synthesis of Exegetical Advances Involving Jesus, Paul, and the Law Might Contribute to Rapprochement Between Orthodox Judaism and Christianity," *JournEcumStud* 33 (1, '96) 87-92.

Recent scholarship indicates that Jesus and Paul neither abolished nor rejected the binding character of the Law. This finding has important implications for dialogue between Christians and Orthodox Jews.—D.J.H.

525. R. A. PETERSON, "Preservation, Perseverance, Assurance, and Apostasy," *Presbyterion* 22 (1, '96) 31-41.

On the basis of pertinent biblical texts and the insights of theologians, the article discusses the doctrines of preservation, perseverance, assurance, and apostasy—each in turn in relation to the other three.—D.J.H.

526. C. ROWLAND, "What Does the Bible Say?" *Priests & People* 10 (5, '96) 176-180.

The Bible does not regard religion as a sphere of life cut off from politics. The article reflects on what the Bible says regarding monarchy, God and Caesar (see Mk 12:13-17), the countercultural thrust of Mark's Gospel, the people of God, prophecy, eschatology, and Luke's challenge to a "comfortable Britain."—D.J.H.

527. J. J. SCHMITT, "Gender Correctness and Biblical Metaphors: The Case of God's Relation to Israel," *BibTheolBull* 26 (3, '96) 96-106.

The marital imagery in the Bible has often been understood as a direct reference to the marriage of God and Israel. The article treats the genders of specific entities in the Bible and discusses the images that biblical usage itself generally gives to those entities. The heart of the argument is that there is a difference between the two ideas of Israel and of Jerusalem. No clear feminine image of Israel appears in the Bible. Nor are there any masculine images for cities. Marriage is not the one overriding metaphor that the Bible gives to systematic theology.—C.R.M.

528. B. SCHWANK, "Schlange und Skorpion. Von tödlichen und unreinen Kriechtieren," *ErbAuf* 72 (3, '96) 249-251.

Although snakes and scorpions usually symbolize mortal danger in the Bible (see Rev 9:3, 5, 10; Lk 10:19; 11:11-13), in some texts (see Acts 10:11-16; Mk 7:18-19) they are regarded as part of the gift of God's creative Spirit. [A photograph of a snake and a scorpion appears between pp. 242 and 243.] —D.J.H.

529. J.-M. SEVRIN, "La Réconciliation dans le Nouveau Testament," *Irénikon* 59 (1, '96) 46-59.

According to Mt 5:23-24 reconciliation with others is a condition for offering gifts at God's altar. In Paul's letters (see Rom 5:10-11; 2 Cor 5:18-20) reconciliation with God is closely related to justification. To this theme Colossians (1:20-22) and Ephesians (2:16) add a communitarian or ecclesial dimension.—D.J.H.

530. S. S. STUART, "A New Testament Perspective on Worship," *EvangQuart* 68 (3, '96) 209-221.

The idea of worship in terms of Spirit and truth (see Jn 4:19-24) is the key to understanding the early Christian use of προσκυνέω in particular and approach to worship in general. Worship happens when one participates in the life of the Spirit and accepts the truth found in Christ. The very common use of the word "worship" today blunts and even obscures the NT perspective.—D.J.H.

531. P. W. VAN DER HORST, "Korte notities over het godsbegrip bij Grieken en Romeinen en de vergoddelijking van Jezus in het Nieuwe Testament (Short Notes on the Graeco-Roman Concept of God and the Deification of Jesus in the New Testament)," *Bijdragen* 57 (2, '96) 149-157.

The Greek and Roman concept of God was predicative: What is mighty is god (and not, God is mighty). The attribution of the predicate "god" to entities other than (the biblical) God hardly ever occurs in the Bible other than in the later phase of NT Christology when Jesus Christ begins to be called "god" (see Jn 1:1; 20:28; Heb 1:8-9; Tit 2:13; 2 Pet 1:1).—D.J.H.

532. P. WESTON, "Evangelism: Some Biblical and Contemporary Perspectives," *Evang RevTheol* 20 (3, '96) 248-258.

The reprint of an article published in 1995 in *Anvil* [§ 40-1126].—D.J.H.

533. B. WIELENGA, "Biblical Reasons for Resistance against the Sway of Capital," *Vidyajyoti* 60 (1, '96) 45-58.

The God of the Bible stands up for the poor against the economic and political forces that drive them into hunger, dependence, debt, and slavery. Though we cannot apply literally the biblical strategies and means (prohibition of interest, Sabbath and Jubilee year regulations, etc.), the biblical perspective is highly relevant for a principled opposition to capitalism today. Luke, who is often supposed to be soft on the Roman empire, offers a fundamental critique of the economics of his time.—D.J.H.

534. J. G. ZIEGLER, "'Wo der Geist des Herrn wirkt, da ist Freiheit' (2 Kor 3, 17). Die christliche Botschaft der Freiheit," *TrierTheolZeit* 105 (2, '96) 139-150.

Taking 2 Cor 3:17 as its starting point, this biblical-theological essay considers the essence of Christian freedom, the reality of freedom in creation and redemption, and the realization of Christian freedom through the virtue of freedom.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

535. J. BOUFFARTIGUE, "Le corps d'argile: quelques aspects de la représentation de l'homme dans l'Antiquité grecque," *RevSciRel* 70 (2, '96) 204-223.

The representation of humankind as having been modeled in clay is a recurring theme in the ancient Greek imagination. Linked to the myth of creation by Prometheus, one early Greek tradition tended to devalue the human person and to take account of the equality (or inequality) among humans. Besides recognizing the element of humility, the Christian biblical-patristic tradition presented the creator as a potter, assimilated the body to a vase, refined the symbolism, and used the imagery to illustrate essential teachings about human nature, the relationship between humankind and the creator, and the mystery of salvation. A third tradition that developed in late antiquity combined the metaphors of raw clay and baked earthenware, but did not attain the allegorical dynamism that the Greek Fathers displayed around the theme.—D.J.H.

536. H. GIESEN, "'Heiden' und Juden und das frühe Christentum. Zu drei wichtigen Neuerscheinungen," *Theologie der Gegenwart* [Würzburg] 38 (1, '95) 62-72.

Descriptions and evaluations of three recent collections: R. Feldmeier and U. Heckel (eds.), *Die Heiden* (1994); M. Hengel and A. M. Schwemer (eds.), *Die Septuaginta zwischen Judentum und Christentum* (1994); and M. Philonenko (ed.), *Le Trône de Dieu* (1993).—D.J.H.

537. S. L. GOSLINE, "Female Priests. A Sacerdotal Precedent from Ancient Egypt," *Journ FemStudRel* 12 (1, '96) 25-39.

Despite the comment of Herodotus (*Histories* 2.35), the evidence for a sacerdotal role of women in ancient Egypt is quite significant. As early as the Old Kingdom, hundreds of non-royal women are known to have served in the priesthood of important goddesses like Hathor and Neith. Egyptian women were not excluded from religious leadership and must have received a fair amount of theological education to perform their duties. They served in temples in the company of men and received equal wages for equal services.—D.J.H.

538. K. C. HANSON, "Greco-Roman Studies and the Social-Scientific Study of the Bible. A Classified Periodical Bibliography (1970-1994)," *Forum* 9 (1-2, '93) 63-119.

This bibliography selectively indexes and classifies articles from several journals that cover the Greco-Roman world. The focus is narrowed to those articles that have some relation to issues pertaining to the social world of "Judeans" (both in Palestine and the Diaspora) and early Christianity. Twenty-seven categories are employed, including the following: agriculture, viticulture, and arboriculture; astrology, divination, prophecy, and magic; city and country; economics, trade, and labor; gender, sexuality, and contraception; historiography; kinship; religion, temples, and priests; slavery; and women. A list of the journals and serials surveyed is included.—C.R.M.

539. P. HAYNIE, "Gibbon Reconsidered," *RestorQuart* 38 (2, '96) 77-92.

E. Gibbon's life and the major themes of his work do not demonstrate a calculated hatred of Christianity. The article reviews Gibbon's life and life work. In writing a history of Christianity devoid of devotional trappings, Gibbon broke new ground, daring Christians to take a candid look at the historical record of their movement.—C.R.M.

540r. E. KOSKENNIEMI, *Apollonios von Tyana in der neutestamentlichen Exegese* [*NTA* 39, p. 171].

G. ANDERSON, *Sage, Saint and Sophist* [*NTA* 39, p. 163].

J.-J. FLINTERMAN, "The Ubiquitous 'Divine Man,'" *Numen* 43 (1, '96) 82-98.—While the scarcity of evidence brings Koskenniemi to the conclusion that the θεῖος ἀνήρ phenomenon was nonexistent, Anderson tries to avoid the conceptual problems surrounding the "divine man" by employing a very loose definition of the figures under discussion. But Koskenniemi's attempt to eliminate pagan miracle-workers from the environment in which Christianity originated must be judged a failure. Anderson's work is characterized more by liveliness than by depth, and he sometimes casts his net too widely.—D.J.H.

541. E. KRENTZ, "Epideiktik and Hymnody: The New Testament and Its World," *BibRes* 40 ('95) 50-97.

This investigation of NT hymnody studies formal descriptions of hymns provided by ancient writers, examines texts identified by them as hymns, and uses this material to scrutinize possible hymnic passages in the NT. After locating the hymn within the genre of epideictic rhetoric and reviewing Greek terminology for hymns, it considers the theory of hymnody in Greek and Roman rhetoric, the *Progymnasmata* on hymns, and research on prose hymns in the early Roman empire (including examples of Hellenistic hymns). Then it applies Menander Rhetor's observations on hymnody to some NT passages that describe song in the NT (1 Cor 14:26; Col 3:15-17; Eph 5:11-20), and to the NT hymns proper (Col 1:15-20; Phil 2:6-11; Jn 1:1-18). Clarifying the literary, cultic, and cultural context within which the NT texts were written, heard, and read may lead us to a broader and at the same time more precise understanding of NT hymnody. A four-page bibliography is included.—C.R.M.

542. R. LESSES, "Speaking with Angels: Jewish and Greco-Egyptian Revelatory Adjurations," *HarvTheolRev* 89 (1, '96) 41-60.

This comparison of the adjurations in the Hekhalot literature, *Sefer ha-Razim,* and the Greco-Egyptian ritual texts discusses six elements: their structure and verbal formulation, their divine addressee(s), the ways in which they envision the human-celestial encounter, the importance they attach to the divine name, purifications required before the performance of the ritual, and ritual actions involving objects or animals. These texts shared the same cultural framework but chose to emphasize or diminish different elements.—D.J.H.

543. C. Osiek, "The Family in Early Christianity: 'Family Values' Revisited," *CathBib Quart* 58 (1, '96) 1-24.

There is a fundamental tension in the NT portrait of the family. When some early Christian authors were advocating harmonious family life conformable to patriarchal hierarchy (Deuteropaulines, 1 Peter), others attributed to Jesus seeming rejection of basic family loyalties and allegiances (Gospels). The main part of the article describes family life in the Greco-Roman world and reflects on how conversion to Christianity by households and by individuals affected early Christian life. Historians agree that, whatever the term "family" meant to the inhabitants of the Mediterranean world in Roman imperial times, it did not mean what it means to most modern Westerners (nuclear family). The family in early Christianity was more flexible than its contemporary idealized version is.—D.J.H.

544. J. J. Pilch, "Actions Speak Louder Than Words," *BibToday* 34 (3, '96) 172-176.

Nonverbal communication includes all human behaviors other than the voice that convey a message. The article focuses on nonverbal communication in the ministry of John the Baptist and in biblical texts about the hand (Mt 5:39) and the evil eye (Mt 20:1-15).—D.J.H.

545. J. J. Pilch, "Slow to Anger and Long of Nose," *BibToday* 34 (5, '96) 305-310.

The non-introspective Middle East tends to "somatize" experiences. And so an angry person is "short of nose" (Prov 14:17), whereas a patient person is "long of nose" (Prov 14:29). Jesus' disruptive action in the Temple (Mk 11:15-19 parr.) involved a prophetic symbolic action, a feeling of positive shame, and very likely other emotions like anger.—D.J.H.

546. J. J. Pilch, "Smells and Tastes," *BibToday* 34 (4, '96) 246-251.

The ancients considered the senses primarily as means of communication rather than as passive recipients of data. The article first considers the smells that God likes and that humans like (including perfumes). Then it deals with biblical texts pertaining to the sense of taste, with particular attention to the sweet tasting words of the Law.—D.J.H.

547. M. Pucci Ben Zeev, "Polybius, Josephus, and the Capitol in Rome," *JournStudJud* 27 (1, '96) 21-30.

Neither a personal consultation by Polybius of the Roman treaties that he quotes nor a personal consultation of the Capitol by Josephus for the Roman official decrees dealing with Jewish rights appears probable. The claim to autopsy was developing into a kind of literary topos during this period. It is possible to wonder whether Polybius and Josephus were aware of the difference existing among an original text, its copy, and its translation. It is improbable that the two historians intended to deceive their readers.—C.R.M.

548. R. Rabichev, "The Mediterranean concepts of honour and shame as seen in the depiction of the biblical women," *RelTheol/RelTeol* 3 (1, '96) 51-63.

Reading the OT and NT in the context of prominent Mediterranean cultural values helps modern readers to bridge the gap between contemporary and ancient societal systems. The article first presents a sketch of male honor and shame and female honor and shame. Then it examines selected OT texts concerning the behavior of women in light of these concepts.—C.R.M.

549. G. G. STROUMSA, "Dall'antigiudaismo all'antisemitismo nel cristianesimo primitivo?" *CristStor* 17 (1, '96) 13-46.

After pointing out the limitations of the two main historiographical approaches to anti-Judaism in early Christian times—the social conflict between Jews and Christians in Roman imperial cities, and anti-Judaism as a feature of Christian discourse per se, the article explains the anti-Judaism of early Christianity in the light of the dynamic character of religious identity in the Roman world, and concludes that the religious revolution of the 4th century A.D. was a crucial turning point in the attitude of Christians toward Jews (demonization).—D.J.H.

550. N. H. TAYLOR, "Palestinian Christianity and the Caligula Crisis. Part I. Social and Historical Reconstruction," *JournStudNT* 61 ('96) 101-124. [See § 41-245.]

In A.D. 39/40 the Roman emperor Gaius Caligula ordered that a statue of himself, apotheosized as Jupiter, be erected in the Temple at Jerusalem. This installment seeks to reconstruct the impact of the events of A.D. 39-41 on Christian communities in Palestine with reference to the social context of the Palestinian Christians, their attitude toward the Temple, and their eschatology and Christology. The Caligula crisis isolated the Christian communities within Jewish Palestine. Their Christology and eschatology precluded opposition to the intended sacrilege in the Temple. This contributed significantly to the separation of Christianity from Judaism.—D.J.H.

Archaeology

551. I. BERELOV, "Metamythics: The Epistemological Problems of Archaeology," *Helios* 23 (1, '96) 90-104.

The essay considers the epistemological limits of material culture and how archaeology proceeds with its work as compared to the writing of history proper. Poststructuralism is slowly making its way into historiography and will eventually shake the foundations of archaeology. If this epistemological breakthrough does not happen voluntarily—from the inside—it is conceivable that history and archaeology will become something like popular fiction.—C.R.M.

552. A. J. BIJ DE VAATE AND J. W. VAN HENTEN, "Jewish or Non-Jewish? Some Remarks on the Identification of Jewish Inscriptions from Asia Minor," *BiblOr* 53 (1-2, '96) 16-28.

With reference to P. R. Trebilco's *Jewish Communities in Asia Minor* (1991), this article takes up the question of identifying inscriptions from Asia Minor as Jewish or non-Jewish. It counsels extreme caution in determining a Jewish origin for an inscription on the basis of certain technical terminology only, and notes that many of these inscriptions are best characterized as "Jewish or non-Jewish."—D.J.H.

553. P. M. BIKAI AND V. EGAN, "Archaeology in Jordan," *AmJournArch* 100 (3, '96) 507-535.

After treating general projects and surveys, this presentation of reports on recent archaeological activity in Jordan [see § 40-466] follows a chronological order: prehistoric, Bronze Age, Iron Age, and Nabatean-Roman-Byzantine. The topics discussed under the last heading include the Southern Temple at Petra, the "Nymphaeum" at Amman, Humeima, the "cathedral" at Jerash/Gerasa, the ridge church at Petra, Ghor es-Safi, and the Petra church project and the Petra papyri.—D.J.H.

554. D. C. Browning, "The Strange Search for the Ashes of the Red Heifer," *BibArch* 59 (2, '96) 74-89.

The excavations of the "Cave of the Column" at Qumran conducted by V. Jones are based on his search for the vessel containing the ashes of the red heifer (see Numbers 19) allegedly mentioned in *Copper Scroll* (3Q15) vi 3-5. But examination of the pertinent biblical texts, his use of *Copper Scroll,* his excavation methodology, and his claims about other finds cast serious doubt on his project. Jones's quest and methodology are driven more by his religious presuppositions than by a search for truth.—D.J.H.

555. H. M. Cotton, J. Geiger, and E. Netzer, "A Greek Ostracon from Masada," *Isr ExplJourn* 45 (4, '95) 274-277.

The article reports on an ostracon (late thirties or twenties of the 1st century B.C.) found in building VII on Masada. It contains four lines of Greek (the left margin and the beginning of the lines are preserved): ετου̣[, εχω . . [, αλδη . . [, ξ . . . . . [(Year . . . ?, I have received . . . , Alde . . .). The text may be a receipt, an I.O.U. note, or a reminder of an obligation. Αλδη is a common transcription of the well attested Nabatean female name *Ḥldw.* Thus the ostracon may be further evidence for commercial links between Jews and Nabateans at Masada.—C.R.M.

556. L. Davidson, "Biblical Archaeology and the Press: Shaping American Perceptions of Palestine in the First Decade of the Mandate," *BibArch* 59 (2, '96) 104-114.

The metaphor of "archaeological theatre" is useful for understanding the dynamic that grew up between biblical archaeology, the American public, and the press in the 1920s. Examination of 119 articles on archaeology in Palestine published in *The New York Times* between 1920 and 1929 shows tendencies to universalize the importance of the Jewish-Christian biblical tradition while demoting the Muslim present, and to turn biblical archaeology into melodrama. Such reportage also benefited the Zionist movement by psychologically transforming the Holy Land into a Jewish land.—D.J.H.

557. S. Fine and L. V. Rutgers, "New Light on Judaism in Asia Minor During Late Antiquity: Two Recently Identified Inscribed Menorahs," *Jewish Studies Quarterly* [Tübingen] 3 (1, '96) 1-23.

The article discusses two more (besides the ones from Priene and Sardis) representations of menorahs with spirals beneath their branches. The one from Iznik (ancient Nicea) is accompanied by two Greek inscriptions, one a version of Ps 135(136):25 and the other a dedication to "Michael the great king." These menorahs show that Jewish communities in Asia Minor in late antiquity (4th to 6th centuries A.D.) participated in an iconographic language that united Jews throughout the Mediterranean while at the same time borrowing from local artistic traditions.—D.J.H.

558. M.-H. Gates, "Archaeology in Turkey," *AmJournArch* 100 (2, '96) 277-335.

This report on the results of excavations in Turkey undertaken primarily in 1994 [see

§ 40-473] contains a section (pp. 310-330) on classical, Hellenistic, and Roman sites. The sites most pertinent to NT studies include Aphrodisias, Miletus, Ephesus, Sardis, and Pergamum.—D.J.H.

559. S. GORANSON, "The Battle Over the Holy Day at Dura-Europos," *BibRev* 12 (4, '96) 22-33, 44.

Beneath the dry fill intended to save Dura-Europos from the Persians in A.D. 256 or 257 was the best preserved Christian house church and baptistery from antiquity. A painting that has survived in part in the baptistery may best be understood as part of a major dispute between Jews and Christians over which day—Saturday (the Sabbath or seventh day) or Sunday (the eighth day)—is the proper day of worship.—D.J.H.

560. A. GROSSBERG, "Behold the Temple. Is It Depicted on a Priestly Ossuary?" *BibArch Rev* 22 (3, '96) 46-51, 66.

That Herod's Temple is depicted on the "Yehosah" ossuary is suggested by the descriptions of the Temple by Josephus and *m. Middot,* as well as by the "priestly" names of those buried in the tomb. This ossuary shows that the practice of representing the Temple facade was underway even while the Temple stood. Indeed, this ossuary may contain the earliest known depiction of the Temple.—D.J.H.

561. R. A. HAZZARD, "Theos Epiphanes: Crisis and Response," *HarvTheolRev* 88 (4, '95) 415-436.

The Ptolemaic king portrayed on the so-called Berry silver tetradrachm must be Ptolemy V Epiphanes rather than Ptolemy VI Philometor. It is likely that Ptolemy V was proclaimed "god manifest" (θεὸς ἐπιφανής) in early 198 B.C., on the basis of the theory of the synchronic movement between astronomical and human events.—D.J.H.

562. C. P. JONES, "Polybius of Sardis," *ClassPhilol* 91 (3, '96) 247-253.

Two recently published mid-2nd century A.D. inscriptions from Sardis suggest that Polybius of Sardis was a distinguished γραμματικός or κριτικός who spent some time in Athens and was honored by the Areopagus. He may be the Polybius sneeringly referred to in Lucian's *Demonax* 40.—D.J.H.

563. J. KAMLAH ET AL., "Dokumentation neuer Texte," *Zeitschrift für Althebraistik* [Stuttgart] 9 (1, '96) 89-108.

This installment [see § 40-1178] contains sections on texts from the Hellenistic-Roman period (pp. 96-100) and from Qumran and Naḥal Ḥever (pp. 101-105). The bulletin was prepared by Kamlah, A. Lange, D. Schwiderski, and M. Sieker.—D.J.H.

564. B. MACDONALD, "The Route of the *Via Nova Traiana* Immediately South of Wadi al Hasa," *PalExplQuart* 128 (1, '96) 12-15.

F. G. B. Millar's Map VIII in *The Roman Near East, 31 BC - AD 337* (1993) is misleading regarding the route of the *Via Nova Traiana* in Jordan. This note clarifies the track of that important ancient trade route immediately south of Wadi al Hasa in the light of explorations of the region.—D.J.H.

565r. J. McKenzie, *The Architecture of Petra,* British Academy Monographs in Archaeology 1 (Oxford: Oxford University Press, 1990).

P. Parr, "The Architecture of Petra: Review Article," *PalExplQuart* 128 (1, '96) 63-70.—This volume represents the results of an exhaustive, meticulous, and critical piece of doctoral research on the chronology of the major monuments at Petra. The data presented, especially the illustrated catalogue of monuments and architectural detail and the very full bibliography, will prove indispensable for a long time to come. The chapters on Meda'in Salih and Alexandria make substantial contributions to the understanding of these sites. McKenzie has demonstrated that no one is better qualified to write the comprehensive book on the architecture of Petra than she is.—D.J.H.

566. A. Negev, "Ḥqyrwt ptrh (Petra Research)," *Qadmoniot* 28 (2, '95) 97-112, plates 1-4.

After a survey of research on Petra up to the 1950s and from the 1960s on, the article describes excavations at Petra from the 1960s on with reference to the city walls, the great theater, the great bathhouse, and so forth. It also discusses inscriptions from Petra and recent research there. A map, photographs of buildings and artifacts, and architectural plans, as well as color photographs of mosaics (plates 1-4), accompany the main text.—D.J.H.

567. V. Sussman, "A Giant Cretan Oil-Lamp from Herod's Seaside Palace at Caesarea," *IsrExplJourn* 45 (4, '95) 278-282.

Among the many oil-lamps found in the Roman bath at Caesarea was one of the Cretan ivy-leaf type manufactured between the 1st and early 3rd centuries A.D. The importance of the lamp found at Caesarea lies in its unusual shape and size, and its being the first such lamp to have been found in Israel.—D.J.H.

568. B. Zissu, "A Graffito Depicting a Horseman from the Judaean Foothills," *PalExpl Quart* 128 (1, '96) 52-56.

During a short survey at Khorvat Zichri in the Judean foothills, a graffito of a horse and rider was discovered in one of the caves. It is possible that the graffito was carved during the process of quarrying Chambers A and B in the Hellenistic period, though the parallel representations suggest a date in the late Roman period.—D.J.H.

Archaeology, §§ 41-105, 107, 140, 143, 604.

Dead Sea Scrolls

569. G. Brin, "Studies in 4Q424, Fragment 3," *VetTest* 46 (3, '96) 271-295.

4Q424 is a sapiential work that deals with various positive and negative "figures." This study of fragment 3 provides a transcription of the Hebrew text, a translation, and a phrase-by-phrase commentary on its eleven lines in the light of Qumran and other Jewish texts.—D.J.H.

570. A. Caquot, "Les textes de sagesse de Qoumrân (Aperçu préliminaire)," *RevHist PhilRel* 76 (1, '96) 1-34.

After a brief introduction to the Qumran wisdom texts, the article presents annotated translations of 4Q410, 412, 413, 415, 416-417, 418, 419, 420-421, 423, 424, 425, 426.—D.J.H.

571. J. CHMIEL, "Chrześcijaństwo a Qumran (Christianity and Qumran)," *CollTheol* 65 (1, '95) 69-78.

This essay on the relationship between the Qumran scrolls and early Christianity first considers critically proposals about Jesus as an Essene. Then it reflects on hermeneutical models for determining the proper relationship between Christianity and Qumran, and rejects both "parallelomania" and slighting the richness of the Qumran discoveries.—D.J.H.

572. W. CHROSTOWSKI, "45 years of Qumranology. 32-nd Symposium of Polish Biblical Scholars, Częstochowa, September 15-16, 1994," *CollTheol* 65 (1, '95) 111-115.

After describing the discoveries at Qumran and the controversies surrounding them, the article reports on the papers pertaining to the Dead Sea scrolls and other topics presented at the 1994 meeting of Polish biblical scholars held at Częstochowa.—D.J.H.

573. U. DAHMEN, "Weitere Nachträge zur Qumran-Konkordanz," *Zeitschrift für Althebraistik* [Stuttgart] 9 (1, '96) 109-128.

The second supplement [see § 40-1169] to K. G. Kuhn's *Konkordanz zu den Qumrantexten* (1960) lists the entries from *yodh* to *taw* along with references to the Qumran texts (almost all from Cave 4).—D.J.H.

574. D. A. DESILVA, "The Dead Sea Scrolls and Early Christianity," *SewaneeTheolRev* 39 (3, '96) 285-302.

The Dead Sea scrolls have opened up another window into the Judaism of Jesus' time and of the first Christian generations. They have illumined the figures of Jesus and John the Baptist, early church organization and practice, and various NT writings (Paul's letters, the Johannine corpus, Ephesians and Colossians, and Hebrews and later writings).—D.J.H.

575. H.-J. FABRY, "Theologisches Wörterbuch zu den Qumrantexten (ThWQ)," *Zeitschrift für Althebraistik* [Stuttgart] 9 (1, '96) 49-51.

The article describes a project aimed at producing a theological dictionary of the Qumran texts: its starting point, reasons, expectations, structure, and schedule.—D.J.H.

576. F. GARCÍA MARTÍNEZ, "Nouveaux livres sur les manuscrits de la Mer Morte," *JournStudJud* 27 (1, '96) 46-74.

This first installment in a bulletin of recent books on the Dead Sea scrolls describes and evaluates two editions of texts, four translations, and seven introductions. [To be continued]—D.J.H.

577. U. GLESSMER, "Ein Psalmen-Fragment als Anfrage an exegetische Methodik," *Zeitschrift für Althebraistik* [Stuttgart] 9 (1, '96) 42-47.

The Psalms scroll containing passages from Psalms 31, 33, and 34 that allegedly came from Naḥal Ḥever raises methodological questions about its relation to the Masoretic text and the sequence of the book of Psalms (i.e. the place of Psalm 32).—D.J.H.

578. E. HAMACHER, "Die Sabbatopferlieder im Streit um Ursprung und Anfänge der jüdischen Mystik," *JournStudJud* 27 (2, '96) 119-154.

After describing the Qumran *Songs of the Sabbath Sacrifice* and reflecting on its character, the article discusses G. Scholem's concept of Jewish gnosticism, the relation between *Songs of the Sabbath Sacrifice* and Merkabah mysticism in research since Scholem, the thesis that *Songs of the Sabbath Sacrifice* represents the "earliest traces" of Merkabah mysticism, the plurality of Jewish Merkabah traditions in different places and times, and methodological problems. Whether one can speak about the origin of Merkabah mysticism at Qumran depends on the interpretation of Merkabah traditions as a comprehensive phenomenon (and there is no consensus on this matter).—D.J.H.

579. T. ILAN, "On a Newly Published Divorce Bill from the Judaean Desert," *HarvTheol Rev* 89 (2, '96) 195-202.

J. T. Milik's initial judgment that the Aramaic Papyrus Ṣeʾelim 13 is a divorce bill sent by a wife to her husband was correct. When viewed together with the Masada *geṭ,* any other reading of it can best be explained as contemporary apologetics designed to uphold the common view that Jewish women could not divorce their husbands.—D.J.H.

580. Z. J. KAPERA, "45 lat Qumranologii (45 Years of Qumranology)," *CollTheol* 65 (1, '95) 7-30.

The article recounts the discovery of the Qumran scrolls and the history of the publication project from 1947 onward, with particular attention to recent (since 1987) developments toward gaining general access to the texts.—D.J.H.

581. F. MANZI, "'Qumrân e le origini cristiane.' Resoconto del VI Convegno dei neotestamentari e anticocristianisti," *ScuolCatt* 124 (2-3, '96) 407-412.

This report on a 1995 conference about Qumran and Christian origins gives particular attention to issues of methodology and to the relation between the Dead Sea scrolls and the NT. Rather than regarding Qumran and early Christianity in a mother-child relationship, it is better to view them as children of the same mother (Judaism).—D.J.H.

582. S. MĘDALA, "Kluczowe problemy w aktualnych badaniach pism qumrańskich (The Key Problems in Present Studies of the Qumran Writings)," *CollTheol* 65 (1, '95) 31-67.

The article discusses six key problems in Qumran research today: drawing the lines between biblical and nonbiblical texts, the relation of the Essene texts to Jewish apocalyptic writings, the new light shed by 4QMMT on the identity of the Teacher of Righteousness and his opponents, the beginnings and nature of the Essene movement, the directions of the development of the Essene movement on the basis of internal evidence (the idea of God, ethics, cult, language, literary genre, theological and social concepts), and the origin of the Essene organizational regulations (internal development or acceptance of Hellenistic models).—D.J.H.

583. É. PUECH, "À propos de la Jérusalem Nouvelle d'après les manuscrits de la Mer Morte," *Semitica* [Paris] 43-44 ('95) 87-102.

After an inventory of "New Jerusalem" texts from Qumran, the article considers their content, their descriptions of gates, the measurements used in them, and their distinctive vocabulary. Composition in Palestine during the Hellenistic era seems most likely.—D.J.H.

584. S. A. REED, "Genre, Setting and Title of 4Q477," *JournJewStud* 47 (1, '96) 147-148.

Contrary to E. Eshel [§ 39-504], there is no mention of an overseer in 4Q477 and no evidence that the text was read in public by an overseer. The text, which is a written report of an oral rebuke, is best entitled "List of Rebukes made by the Community."—D.J.H.

585. W. M. SCHNIEDEWIND, "A Qumran Fragment of the Ancient 'Prayer of Manasseh'?" *ZeitAltWiss* 108 (1, '96) 105-107.

The Qumran "Prayer of Manasseh" in 4Q381 33 8-11 is not related to the Greek "Prayer of Manasseh" known from the OT Apocrypha. Its content and language suggest that it is independent of and prior to the Manasseh tradition in 2 Chr 33:1-19.—D.J.H.

586. O. H. STECK, "Zur Abfolge Maleachi — Jona in 4Q76 (4QXII^{a})," *ZeitAltWiss* 108 (2, '96) 249-253.

The order of the Minor Prophets in 4Q76—Zechariah, Malachi, and Jonah—may reflect a positive attitude among Jews toward Gentiles in the early 2nd century B.C.—D.J.H.

587. M. E. STONE AND J. C. GREENFIELD, "The Second Manuscript of *Aramaic Levi Document* from Qumran (4QLevi^{b} Aram)," *Muséon* 109 (1-2, '96) 1-15.

The article makes available the second copy [see § 39-1792] of *Aramaic Levi Document* from Qumran (4Q214). After a general introduction (character of the manuscript, codicology and paleography, orthography), it presents for the six fragments transcriptions of the Aramaic texts, notes on readings, translations, and other comments. A photograph appears on p. 15.—D.J.H.

588. S. TALMON, "Fragments of a Joshua Apocryphon—Masada 1039–211 (final photo 5254)," *JournJewStud* 47 (1, '96) 128-139.

Masada frg. 1039-211 is a remainder of an apocryphon based on the book of Joshua. It reflects vestiges of the report of the last episodes in Joshua's life (Joshua 21–24). Its linguistic and literary analogies with the Qumran Cave 4 "Psalms of Joshua" (4Q378-379) buttress the proposition that the Masada fragment stems from a work of the Covenanters' school, and that it was probably brought to the desert fortress by *yāḥad* members who took refuge there.—D.J.H.

589. G. VERMES, "New Light on the Sacrifice of Isaac from 4Q225," *JournJewStud* 47 (1, '96) 140-146.

4Q225 i 8–ii 12 contains a description of the sacrifice of Isaac (see Genesis 22) that features important midrashic elements. After providing a transcription and an annotated translation of the text, the article discusses the place of 4Q225 in the history of the exegesis of Genesis 22. 4Q225 has rendered the hypothesis of an Amoraic origin of the Aqedah [see § 23-623] at least highly improbable.—D.J.H.

590. G. WITASZEK, "Separatyzm gminy qumrańskiej (Separatism of the Qumran Community)," *CollTheol* 65 (1, '95) 79-94.

The regulations governing the life of the Qumran community enjoined concealing its teaching from "strangers," physical separation from them, and moving to the desert to prepare the way for God's work. Such radical measures were undergirded by a system of beliefs, among which the most important was breaking away from the priests and religion practiced in the Jerusalem Temple. Another reason for separating from official Judaism was the intensive eschatological expectation. All religious requirements were treated very strictly.—D.J.H.

Dead Sea Scrolls, §§ 41-131, 507, 554–555, 563, 591, 608, 623, 676.

Jewish World

591. G. A. ANDERSON, "Torah Before Sinai. The Do's and Don'ts Before the Ten Commandments," *BibRev* 12 (3, '96) 38-44.

By taking into account the concept of intentionality and its close relationship to knowledge of the Law, early Bible interpreters (see *Jubilees* 33:2-9, 15-16; *Damascus Document* iii 4-5, 8-9; v 5-6) could explain why the heinous sins of the patriarchs in Genesis went unpunished. The patriarchs could not be held accountable for violating the Law they did not know.—D.J.H.

592. R. BAUCKHAM, "Nicodemus and the Gurion Family," *JournTheolStud* 47 (1, '96) 1-37.

A review of pertinent sources in rabbinic literature and Josephus' writings shows that there was in the 1st century A.D. a very prominent Jerusalem family in which the names Gurion and Nicodemus were repeated as characteristic family names. These sources not only contribute to our knowledge of the ruling elite in pre-A.D. 70 Jerusalem but also suggest that the Nicodemus mentioned in Jn 3:1 belonged to this family and help to explain why Naqqai and Buni are listed among the five disciples of Jesus in a rabbinic tradition (see *b. Sanh.* 43a).—D.J.H.

593. C. T. BEGG, "The Abigail Story (1 Samuel 25) according to Josephus," *EstBib* 54 (1, '96) 5-34.

The article compares Josephus' version of the Abigail story (*Ant.* 6:295-309) and its biblical source (1 Samuel 25) under five headings: characters introduced, David-Nabal interaction, interlude—Abigail informed, Abigail-David exchange, and sequels. The passage exemplifies the wide range of rewriting techniques (anticipations, amplifications, additions, condensations, omissions, etc.) that Josephus brought to bear in developing his version of the Bible's history. Given Josephus' general tendency to denigrate and downplay women's roles in retelling Jewish history, the fact that he reproduced and accentuated the Bible's completely positive portrayal of Abigail as the central character of 1 Samuel 25 is all the more remarkable.—D.J.H.

594. C. T. BEGG, "Abimelech, King of Shechem according to Josephus," *EphTheolLov* 72 (1, '96) 146-164.

The study investigates Josephus' retelling of the Abimelech story in *Antiquities* 5:233-253 in comparison with its biblical source (Judg 8:29–9:57) as exemplified by the MT; Codices A, B, and the Lucianic of the LXX; and *Targum Jonathan* on the Former Prophets. One cannot go beyond a judgment of *non liquet* regarding the biblical text-form(s) used by Josephus for this narrative. More definite results emerge concerning Josephus' "rewriting techniques." Two features are especially distinctive: (1) As a result of Josephus' various additions and modifications Abimelech's evil energy stands out even more strongly in his presentation than it does in Judges 9. (2) Many of Josephus' techniques serve to further the "Hellenization" of the source story with a view to making it more readily accessible to Gentile readers.—C.R.M.

595. C. T. BEGG, "Athaliah's coup and overthrow according to Josephus," *Antonianum* 71 (2, '96) 191-210.

This investigation of how the biblical story of Athaliah's coup and overthrow (see 2 Kgs 11:1-20/2 Chr 22:10–23:21) was retold by Josephus in *Antiquities* 9:140-156 is divided into four segments: Athaliah's and Jehoshabea(th)'s moves, Jehoida's measures, Athaliah's death, and the sequels. Josephus drew mainly on the presentation in 2 Chronicles. His expansions and compressions yielded a somewhat smoother as well as more dramatic and psychologized narrative, one in which Josephus' priestly ancestors figure more prominently than they do in the biblical prototypes.—D.J.H.

596. C. BEGG, "The Execution of the Saulides according to Josephus," *Sefarad* 56 (1, '96) 3-17.

Examination of Josephus' account of the execution of the Saulides (*Ant.* 7:294-297) in relation to its biblical source (2 Sam 21:1-14) highlights his various rewriting techniques (additions and elaborations, anticipations, condensations) and shows that his version differs from its biblical counterpart especially with respect to its portrayal of God and David.—D.J.H.

597. C. BEGG, "Joash and Elisha in Josephus, *Ant.* 9.177-185," *Abr-Nahrain* [Louvain] 32 ('94) 28-46.

The article compares the biblical (2 Kgs 13:10-25) and Josephan (*Ant.* 9:177-185) treatments of Joash and Elisha under four headings: Joash introduced, the arrows episode, the grave incident, and Joash's triumph (and death). The net result of Josephus' modifications, omissions/condensations, and expansions was to eliminate the problem of the cordial relationship between Elisha and a "bad" king, and to highlight further the heroic character of Elisha.—D.J.H.

598. R. H. BELL, "Teshubah: The Idea of Repentance in Ancient Judaism," *Journal of Progressive Judaism* [Sheffield, UK] 5 ('95) 22-52.

In the writings of Philo and Josephus and in apocryphal, pseudepigraphical, and rabbinic literature, repentance was to a greater or lesser extent seen as a meritorious work. Rabbinic literature seems more lenient toward "sinners," perhaps under the influence of the school of Hillel. The Synoptic Gospels and Paul's writings represent the stricter views current in pre-A.D. 70 Judaism.—D.J.H.

599. G. BOCCACCINI, "The Preexistence of the Torah: a Commonplace in Second Temple Judaism, or a Later Rabbinic Development?" *Henoch* 17 (3, '95) 329-350.

The antiquity of later rabbinic statements on the preexistence of Torah seems to be supported by (1) the identification between Wisdom and Law in Sirach and Baruch, and (2) the idea found in Philo and *Jubilees* that the patriarchs already performed the Law before Sinai. But examination of rabbinic sources and early Christian literature shows that the idea of the preexistence of Torah was unknown in Second Temple Judaism and emerged only gradually in rabbinic Judaism in the second half of the 2nd century A.D. as a replacement for the myth of the preexistent Wisdom. This process parallels what happened in Christianity where Wisdom was replaced by Christ.—C.R.M.

600. A. CATASTINI, "Le testimonianze di Manetone e la 'Storia di Giuseppe' (*Genesi* 37-50)," *Henoch* 17 (3, '95) 279-300.

The two anti-Jewish excerpts from Manetho's *Aegyptica* in Josephus' *Against Apion* (1:73-105, 228-252) show striking similarities in structure and content with the biblical story of Joseph in Genesis 37–50. Although Manetho knew some traditions about the exodus, he did not know the character of Joseph or even his name. Thus the biblical story of Joseph may have been a response to anti-Jewish charges found in some Egyptian traditions and preserved in Manetho's work.—D.J.H.

601. J. COOK, "Were the Persons Responsible for the Septuagint Translators and/or Scribes and/or Editors?" *JournNWSemLang* 21 (2, '95) 45-58.

The person who created the Septuagint version of Proverbs was in some respects more than just a translator. He edited his parent text for contextual reasons, just as he interpreted this text on account of theological reasons.—D.J.H.

602. D. A. DESILVA, "The Noble Contest: Honor, Shame, and the Rhetorical Strategy of *4 Maccabees*," *JournStudPseud* 13 ('95) 31-57.

While *4 Maccabees* consists largely of epideictic oratory, it also contains a number of elements of deliberative oratory, including a series of speeches that present various considerations and arguments as to which of two courses—capitulation or fidelity to Torah—is the better course. The epideictic frame allows the author to show which choices and responses are approved as honorable and praiseworthy and which are sanctioned as dishonorable and deficient.—C.R.M.

603r. L. H. FELDMAN, *Jew and Gentile in the Ancient World* [*NTA* 38, p. 143; § 39-540r].

L. V. RUTGERS, "Attitudes to Judaism in the Greco-Roman Period: Reflections on Feldman's *Jew and Gentile in the Ancient World*," *JewQuartRev* 85 (3-4, '95) 361-395.—Feldman's work is essentially a book about conversion to Judaism in the Roman period. This article first reviews critically the literary, epigraphical, and archaeological evidence bearing on conversions to Judaism in antiquity, with particular attention to the problem of using Codex Theodosianus as a historical source. Then it suggests a new approach (a more dynamic understanding of "interaction") to the study of the relationship between Jews and non-Jews in the ancient world. Finally it shows the degree to which Feldman's study is indebted to 19th-century Jewish historiography in general and to the work of H. Graetz (1817-91) in particular.—D.J.H.

604. S. FINE, "Did the Synagogue Replace the Temple?" *BibRev* 12 (2, '96) 18-26, 41.

While the Temple still stood, the synagogue was a complementary, not a competitive, institution. Although after A.D. 70 the meeting house was gradually transformed into a holy place, no synagogue looked architecturally anything like the Temple. For Jews, the synagogue became the bridge between the loss of their cosmic center and the hope for rebuilding the Temple.—D.J.H.

605. H. M. Jackson, "Echoes and Demons in the Pseudo-Philonic *Liber Antiquitatum Biblicarum,*" *JournStudJud* 27 (1, '96) 1-20.

Commentators on the haggadically expanded accounts of the call of Samuel and David's exorcism of Saul's demonic spirit in ps.-Philo's *Biblical Antiquities* 53 and 60, respectively, have failed to grasp their true import, which entails a previously unappreciated intimate relationship between echoes and demons in these texts. This connection helps to explain the double vocative to Samuel (see 53:3-4) and the statement about the birth of the evil spirits from an echo in the chasm of the abyss (see 60:3).—D.J.H.

606. A. Kushnir-Stein, "Another Look at Josephus' Evidence for the Date of Herod's Death," *Scripta Classica Israelica* [Jerusalem] 14 ('95) 73-86.

None of the existing theories about the precise date of Herod the Great's death is without difficulty. But the hypothesis that Herod died in the winter of 4/3 B.C. at Jericho seems to contradict no firm evidence and is limited to correcting two impressions created by Josephus' account.—D.J.H.

607. J. R. Levison, "Prophetic Inspiration in Pseudo-Philo's *Liber Antiquitatum Biblicarum,*" *JewQuartRev* 85 (3-4, '95) 297-329.

After a brief introduction, the article examines how four biblical accounts of spiritual inspiration are treated in ps.-Philo's *Biblical Antiquities:* Saul (1 Sam 19:20-24), Kenaz (biblical Othniel, Judg 3:9-11), Joshua (Deut 34:9), and Balaam (Num 24:2 or LXX 23:7). Then it offers general observations on the complexity of ps.-Philo's presentation of prophetic inspiration, its biblical characteristics, Greco-Roman characteristics, fusion of the biblical and Greco-Roman horizons, and unconscious adoption of Greco-Roman conceptions.—D.J.H.

608. J. Lust, "*ʾdny YHWH* in Ezekiel and Its Counterpart in the Old Greek," *EphTheolLov* 72 (1, '96) 138-145.

With respect to problems concerning the divine names in Ezekiel, the article treats the originality of *ʾdny YHWH,* the earliest Greek witnesses and the Tetragrammaton, and the earliest Greek renditions of *ʾdny* and *ʾdny YHWH.* The Ezekiel fragments found at Masada give further support to the authenticity of the double name *ʾdny YHWH* in the Hebrew text.—C.R.M.

609. J. Lust, "The Septuagint of Ezekiel according to Papyrus 967 and the Pentateuch," *EphTheolLov* 72 (1, '96) 131-137.

The article draws attention to instances in which Papyrus 967 (3rd or 2nd century B.C.) sheds a different light on the relation between the vocabulary of Greek Ezekiel and the Pentateuch. In several places the papyrus may have preserved the original text.—C.R.M.

610. S. L. Mattila, "Wisdom, Sense Perception, Nature, and Philo's Gender Gradient," *HarvTheolRev* 89 (2, '96) 103-129.

Analysis of Philo's female personifications of wisdom (σοφία), sense perception (αἴσθησις), and nature (φύσις) cover almost the entire range of his gender gradient in which "male" is regarded as superior to "female." Of the three female figures, nature is the most balanced in terms of her "male" and "female" attributes. Wisdom is decidedly "male," and sense perception (enmeshed in the material world) is decidedly "female." A diagram on p. 119 offers a summary schematic representation of where wisdom, sense perception, and nature lie along Philo's gender gradient, with respect to God, the Logos, the mind, and other key components of his worldview.—D.J.H.

611. M. R. NIEHOFF, "Two Examples of Josephus' Narrative Technique in His 'Rewritten Bible,'" *JournStudJud* 27 (1, '96) 31-45.

Given Josephus' interest in theodicy, those biblical stories that overtly questioned the notion of God's righteousness presented particular challenges to his rhetorical and narrative skills. The article examines Josephus' presentations of the biblical narratives about Abraham in the face of God's demand to sacrifice Isaac (Genesis 22) and God's plan to destroy Sodom and Gomorrah (Gen 18:22-33) in *Antiquities,* and shows how his use of sophisticated narrative methods enables him to convince his readers that even those stories demonstrate God's righteousness. Josephus not only omits problematic material (a common practice in the "rewritten Bible" genre) but also restructures the biblical information according to clearly strategic considerations. No other exegete of Scripture in late antiquity was as aware as Josephus of the potential power of narrative.—D.J.H.

612. J. M. NIETO IBÁÑEZ, "La historia del judaísmo de época romana en los Apócrifos del Antiguo Testamento. La adaptación del pasado bíblico," *Sefarad* 56 (1, '96) 127-147.

This examination of Jewish apocryphal and pseudepigraphical literature written between the 1st century B.C. and the 2nd century A.D. (ps.-Philo's *Biblical Antiquities, 4 Maccabees, Paralipomena of Jeremiah* and *Apocryphon of Jeremiah, 4 Ezra, Psalms of Solomon, Prayer of Manasseh, Joseph and Aseneth,* etc.) considers how these works rewrite biblical history to express and refer indirectly to Jewish history under Roman domination. Their recourse to an idealized past coincided with a period of crisis for the Jewish people.—D.J.H.

613. J. C. PAGET, "Jewish Proselytism at the Time of Christian Origins: Chimera or Reality?" *JournStudNT* 62 ('96) 65-103.

The article takes issue with the opposition shown by S. McKnight, E. Will and C. Orrieux, and M. Goodman to the idea that Judaism in the Second Temple period was aggressively proselytic. Without postulating an all-consuming picture of the missionary character of Second Temple Judaism, one can find evidence for a Jewish mission: the considerable increase in the Jewish population from the exile to the 1st century A.D., the strong tradition of Jewish hostility to idolatrous practices, the tendency among Jews to share and propagate their way of life among Gentiles, and bits of evidence for the existence of aggressive mission among certain Jews (the conversion of the royal house of Adiabene, the expulsions from Rome, and Mt 10:6-7 and 23:15).—D.J.H.

614. M. PHILONENKO, "Simples observations sur les paralipomènes de Jérémie," *RevHist PhilRel* 76 (2, '96) 157-177.

The author of *Paralipomena of Jeremiah* was a Jewish-Christian baptist, a syncretist, and fond of esoterica. He was constantly inspired by the book of Jeremiah, which he read in Hebrew, the Septuagint, and the versions of Aquila and Symmachus. He also knew a targum of Jeremiah. The article gives some samples of the author's skill and clarifies certain obscure passages. *Paralipomena of Jeremiah,* restored to Jewish Christianity, takes on a new value.—C.R.M.

615. D. C. Polaski, "On Taming Tamar: Amram's Rhetoric and Women's Roles in Pseudo-Philo's *Liber Antiquitatum Biblicarum* 9," *JournStudPseud* 13 ('95) 79-99.

After reviewing research on ps.-Philo's attitude toward women, the article analyzes Tamar's role (see Genesis 38) in *Biblical Antiquities* 9, with particular attention to the rhetorical role she plays in Amram's (and the narrator's and author's) argument. Although Tamar's role is expanded and she receives praise from Amram, she is also drawn as a character in an all-male discourse over the propriety of sexual relations. In this context, her sexuality (and that of future female Israelites) becomes a problem. Tamar may find ps.-Philo to be a false friend.—D.J.H.

616. M. Pucci Ben Zeev, "Who Wrote a Letter Concerning Delian Jews?" *RevBib* 103 (2, '96) 237-243.

In *Antiquities* 19:213-216 Josephus quotes a letter written by "Julius Gaius" to the Delian Jews concerning their rights. This Roman magistrate who protected the rights of Jews in Delos was in all probability Octavian, the future Augustus. He wrote to the Delian Jews in 43 B.C. sometime between August 19 and November 27.—D.J.H.

617. F. Raurell, "'Doxa' and Nationalistic Particularism," *Laurentianum* 37 (1-2, '96) 121-147.

Though inspired by Isaiah 40–66, the psalm of prophetic encouragement in Baruch 4:5–5:9 withholds from the Gentiles the eschatological δόξα granted to the Jews returning from exile and manifested in Jerusalem, and describes non-Jews as enemies in harsh terms. The reduction of the scope of δόξα must be explained with reference to the sociopolitical circumstances of oppression and vexation in which Baruch 4:5–5:9 took shape.—D.J.H.

618. A. D. Roitman, "The Mystery of Arphaxad (Jdt 1): A New Proposal," *Henoch* 17 (3, '95) 301-310.

The name of the Median king Arphaxad in Judith 1 has been explained as a historical pseudonym, an archaism, or an invented character. The name was chosen as an intentional literary device to link the opponent of Nebuchadnezzar in Judith 1 with the ancestor of Israel according to Gen 10:22. Although Arphaxad was defeated by Nebuchadnezzar's army, his powerless and insignificant "descendants" miraculously outdid Holofernes' forces.—D.J.H.

619. J. Roth, "The Length of the Siege of Masada," *Scripta Classica Israelica* [Jerusalem] 14 ('95) 87-110.

If one assumes that the Roman forces began working immediately upon their arrival at Masada, allowing seven days to build roads, five days for the circumvallation, nine days for preparations, sixteen days to build the siege ramp, and five days for the stone platform means that only forty-two days would have been needed from the army's arrival at Masada to the completion of the siege works. Adding in four days for the battering and one to burn down the wooden wall gives a total of forty-seven days, or just under seven weeks.—D.J.H.

620. A. Schenker, "La *Loi de la divinité,* le rachat des fils premiers-nés et le sens de la Pâque en Sagesse XVIII, 9," *RevSciRel* 70 (2, '96) 183-187.

The "law of the divinity" (τὸν τῆς θειότητος νόμον) in Wis 18:9 refers to the sacrificial offering for the redemption of first-born human beings and animals described in Exodus 13.—D.J.H.

621. D. C. SIM, "The Social Setting of Ancient Apocalypticism: A Question of Method," *JournStudPseud* 13 ('95) 5-16.

While there is no doubt that any historical inquiry can be helped by insights from the social sciences, L. Grabbe's essay on the social setting of Jewish apocalypticism [§ 35-436] raises the question of the appropriate use of these methods. Despite being aware of the dangers of imposing current sociological models on the ancient evidence, Grabbe uses models derived from much later millenarian movements to establish conclusions about apocalyptic communities in ancient Judaism.—D.J.H.

622. F. SMYTH-FLORENTIN, "La mémoire et l'invention," *RechSciRel* 84 (2, '96) 167-176.

Israel's eschatological thinking arose among a population of displaced persons who had lost their connection with the past as well as their land in exile. This thinking had its effect on the Bible in which stories and texts reinterpreting the past were transmitted with a vision of the future. Paradoxically eschatological hope became remembering, historiography.—C.R.M.

623. O. H. STECK, "Die getöteten 'Zeugen' und die verfolgten 'Tora-Sucher' in Jub 1,12. Ein Beitrag zur Zeugnis-Terminologie des Jubiläenbuches (II)," *ZeitAltWiss* 108 (1, '96) 70-86.

This installment [see § 40-1821] continues the investigation of why in *Jubilees* 1:12 (and 4Q216) the prophets are called "witnesses" (*ʿdym*) with reference to texts in *1 Enoch,* other passages in *Jubilees,* and other pertinent documents. It also explores the influence of the Deuteronomistic theology on this term and on the expression "those who search out the Law" in *Jubilees* 1:12.—D.J.H.

624. J. STOCK-HESKETH, "Spirituality in *1 Enoch,*" *Journal of Progressive Judaism* [Sheffield, UK] 5 ('95) 81-94.

1 Enoch provides important information about apocalyptic piety with regard to prayer (for self, for or against others), praise and blessing (heavenly, earthly), sacrifice, visions, and meditations.—D.J.H.

625. T. C. G. THORNTON, "Anti-Samaritan Exegesis Reflected in Josephus' Retelling of Deuteronomy, Joshua, and Judges," *JournTheolStud* 47 (1, '96) 125-130.

There are various passages in Josephus' *Jewish Antiquities* (4:200, 203, 305-308; 5:68-70, 115-116, 120-317) where Josephus is retelling parts of Deuteronomy, Joshua, and Judges where major variations from the scriptural accounts may well reflect arguments or exegesis used by Jews to oppose Samaritan claims. It is very likely that Josephus is simply repeating some slanted versions of scriptural accounts that he had picked up in his younger days.—C.R.M.

626. J. TROMP, "The Formation of the Third Book of Maccabees," *Henoch* 17 (3, '95) 311-328.

After an outline of the narrative of *3 Maccabees,* the study identifies two of the sources used by the author: an etiological legend underlying the annual celebration in Alexandria and Egypt of a Purim-like liberation festival (cf. Josephus, *Against Apion* 2:53-55), and the Heliodorus story known from 2 Maccabees 3. The author's main aim was to relate the festival legend; the story of Heliodorus was used as a pattern to provide the legend with a properly edifying historical context. Moreover, the introduction of the episode in Jerusalem allowed the author to make it clear that Ptolemy had a conflict with God and not with the Jews. This suggests that the author wished to alleviate tensions between Jews and non-Jews during his own time, and to promote a spirit of reconciliation.—C.R.M.

627. A. TRONINA, "Psalmy Salomona oraz ich echa w pismach Nowego Testamentu (cz. 2) (Die Psalmen Salomos und ihr Nachklang im NT [2. Tl.])," *RoczTeol* 42 (1, '95) 45-58.

This installment [see § 40-557] presents Polish translations (with notes below) of *Psalms of Solomon* 9–18.—D.J.H.

628. H. F. VAN ROOY, "The origin of the Syriac apocryphal Psalm 153," *Journal for Semitics/Tydskrif vir Semitistiek* [Pretoria] 6 (2, '94) 192-200.

After a survey of research on Psalm 153, the article discusses variants in the Syriac manuscripts, gives a retroversion into Hebrew, and reflects on its nature and content. The Hebrew *Vorlage* of Psalm 153 (as with Psalms 151, 154, and 155) can be dated to the late Persian or early Hellenistic period.—D.J.H.

629. H. F. VAN ROOY, "The Textual Traditions and Origin of the Syriac Apocryphal Psalm 152," *JournNWSemLang* 21 (2, '95) 93-104.

After a survey of research on Psalm 152, the article discusses the Syriac text in different manuscripts, provides a Hebrew translation based on MS 12t4, and concludes that a Hebrew *Vorlage* can be postulated for the original text.—D.J.H.

630. A. VICENT CERNUDA, "La conversión de Caifás y el hallazgo de sus huesos," *EstBíb* 54 (1, '96) 35-78.

Caiaphas' eventual conversion to Christianity [see § 36-1221] led Josephus to omit the fact that Boethus had been his father and to assert that Elioneous was the son of Cithaerus. It also prompted Luke (see Acts 12:17) to obscure Peter's destination when fleeing from Herod Agrippa, as he must have gone to Rome in the company of Caiaphas. Since Caiaphas' name was Joseph, his conversion led to confusion with Josephus and to the legend of the latter's conversion. The bones recently found in Jerusalem may well have been those of Caiaphas, having been transferred from exile.—D.J.H.

631. A. WASSERSTEIN, "Non-Hellenized Jews in the Semi-Hellenized East," *Scripta Classica Israelica* [Jerusalem] 14 ('95) 111-137.

The non-Hellenized Jews of Palestine were part of the international and supranational civilization of Aramaic-speaking populations of the Near East. The common Aramaic language served as the principal conduit for Hellenistic influence on non-Hellenized Jewry. Although there were some Hellenistic influences on the early rabbis, rabbinic Jewry was not a Hellenistic civilization.—D.J.H.

632. D. S. WILLIAMS, "*3 Maccabees:* A Defense of Diaspora Judaism?" *JournStudPseud* 13 ('95) 17-29.

3 Maccabees seems to have been written by an Alexandrian Jew ca. 100 B.C. as an apologetic of Diaspora Judaism to Palestinian Judaism. The author wanted to assert the connection between Diaspora and Palestinian Jewry as constituting a corporate entity, and God's providential concern for both, especially for Diaspora Jews.—D.J.H.

Jewish World, §§ 41-131, 264, 267, 283, 346, 437, 547.

Rabbinics

633. H. I. AVALOS, "A Ladino Version of the Targum of Ruth," *EstBib* 54 (2, '96) 165-182.

The Ladino (or Jewish-Spanish) version of *Targum of Ruth* should be taken seriously as another witness to the Aramaic text and to the evolution of targumic traditions. It may contain some readings that reflect an earlier Aramaic tradition.—D.J.H.

634. M. BOLLAG, "Meine Brüder suche ich. Die hebräische Bibel rabbinisch gelesen. Ein Kurs im Zürcher Lehrhaus," *BibKirch* 51 (2, '96) 73-74.

The article first contrasts the historical-critical ("reproductive") and existential-rabbinic ("productive") approaches to biblical interpretation. Then with reference to Gen 4:8 it illustrates the concerns and results of reading the Bible from an existential-rabbinic perspective.—D.J.H.

635. P. J. BOTHA, "Ephrem the Syrian's treatment of Tamar in comparison to that in Jewish sources," *Acta Patristica et Byzantina* [Pretoria] 6 ('95) 15-26.

Comparison of the interpretations of the Judah and Tamar story in Genesis 38 given by the rabbis and by Ephrem reveals similar traditions (though no evidence of direct literary contact). The rabbis, however, focused on Judah, whereas Ephrem focused on Tamar and her faith. While Ephrem did not share the rabbinic enthusiasm for the married life, he certainly adopted a more positive stance toward women and can be said to have read Genesis 38 from a feminine perspective.—D.J.H.

636. D. BOYARIN, "Homotopia: The *Fem*inized Jewish Man and the Lives of Women in Late Antiquity," *Difference*s [Bloomington, IN] 7 (2, '95) 41-81.

This essay analyzes two talmudic narratives—about Rabbi Judah the Prince and Caesar Antoninus (*b. ʿAboda Zara* 10b), and about Rabbi Yohanan and Resh Lakish (*b. Baba Meṣiʿa* 84a)—the common thread of which is the constitution of a homosocial couple in which one of the male partners is figured as "wife" to the other, and this wifeliness is projected as a paradigm for male deportment. Given the larger cultural context in which they worked, the rabbis, who exclusively devoted themselves to study, were feminized vis-à-vis the larger cultural world. Those practices and performances that defined the rabbi as feminized from the viewpoint of the dominant culture were those that constituted masculinity within the dominated culture—although here the dominated men understood themselves positively as feminized.—D.J.H.

637. A. CAQUOT, "Le témoignage de la Mishna sur la ville dans l'ancien judaïsme," *Semitica* [Paris] 43-44 ('95) 79-86.

After discussing the Mishnah's terminology for cities and villages, the article considers what information can be gathered from the Mishnah about urban life, the baths, difficult conditions, obligations, and security and hygiene. With regard to city life, the Mishnah shows particular interest in personal and property matters as well as religious practices.—D.J.H.

638. H. FREEDMAN, "Go and Learn," *Jewish Bible Quarterly* [Jerusalem] 24 (2, '96) 98-102.

In telling the events of the exodus by Deut 26:5-8 the *Passover Haggadah* indicates that the real purpose of the exodus was not achieved until the Torah had been given to the people and they were in their homeland, living according to its teachings. The tradition in the *Passover Haggadah* that Laban sought to uproot everyone in Israel reflects the identification of Laban and Balaam in *Targum ps.-Jonathan* of Num 31:8.—D.J.H.

639. A. HERTZBERG, "Der Tod und die künftige Welt. Jüdische Texte zur Auferstehung," *Diakonia* 27 (3, '96) 175-179.

Excerpted from *Der Judaismus,* pp. 287-297, the article presents German versions of biblical, rabbinic (*m. Sanh.* 10:1; *b. Sanh.* 90b; *t. Sanh.* 13:2; *b. Ber.* 28b; etc.), and other Jewish texts pertaining to death and the future world.—D.J.H.

640. R. KASHER, "Angelology and the Supernal Worlds in the Aramaic Targums to the Prophets," *JournStudJud* 27 (2, '96) 168-191.

Despite the basic assumption that the angelic world exists, *Targum Jonathan of the Prophets* and *Toseftot Targum of the Prophets* differ in their attitude toward angels with regard to the frequency of references, the specific names of angels or angelic groups, and the roles assigned to these supernal creatures. Whereas *Targum Jonathan* generally avoids mentioning angels as far as possible, *Toseftot Targum* offers details never mentioned in the Bible or *Targum Jonathan,* though it does adhere to certain restrictions. *Targum Jonathan* is closer to the world of the rabbinic sages, while *Toseftot Targum* may reflect popular Jewish concepts and beliefs as they evolved in the synagogues in antiquity.—D.J.H.

641. N. KOLTUN-FROMM, "A Jewish-Christian Conversation in Fourth-Century Persian Mesopotamia," *JournJewStud* 47 (1, '96) 45-63.

With particular attention to Aphrahat's discussions about chosenness and redemption, the article seeks to draw out the crucial elements of the polemical confrontations between Jews and Christians that are particular to 4th-century Persian Mesopotamia, and to illuminate the Jewish side of the debate by using Aphrahat's *Demonstrations* as a foil to the pertinent rabbinic sources. The rabbinic texts support the assertion that Jews, particularly rabbinic Jews, actively participated in a polemic with the Christians during Aphrahat's lifetime—at the height of the Persian anti-Christian persecutions.—D.J.H.

642. D. KROCHMALNIK, "Der Nabel der Welt. Über die Sonderstellung Jerusalems in der jüdischen Tradition," *BibKirch* 51 (2, '96) 66-72.

After considering Jerusalem's special place in rabbinic haggada and halaka, the article reviews the rabbinic debate over its status as the "navel" of the world, and calls attention to some later attitudes toward Jerusalem (chiefly from the Diaspora).—D.J.H.

643. D. A. KUNIN, "Proselytes, a Scab or a Blessing? Rabbinic Attitudes to Converts," *Journal of Progressive Judaism* [Sheffield, UK] 5 ('95) 96-112.

While the main thrust of the rabbinic tradition seems to favor a positive attitude toward both proselytes and proselytization, texts reflecting a negative attitude are also common within rabbinic literature.—D.J.H.

644. L. I. LEVINE, "The Status of the Patriarch in the Third and Fourth Centuries: Sources and Methodology," *JournJewStud* 47 (1, '96) 1-32.

After reviewing research on the status of the patriarch in the Jewish communities of Palestine and the Diaspora in the 3rd and 4th centuries A.D., the article discusses the pertinent sources: rabbinic literature, archaeological evidence, Roman law, pagan authors, and Church Fathers. Then it suggests methodological guidelines for using these sources and sketches some basic lines of development regarding the patriarchate during this period. Although the patriarch exercised not a small degree of control within the Jewish community, his authority neither replaced nor displaced the provincial government in Palestine or in the cities. Ironically, during its last century, under Christian rule, the patriarchate enjoyed extensive respect, status, and autonomy, which continued almost to the date of its termination some time in the first third of the 5th century.—D.J.H.

645. P. N. LEVINSON, "Einführung in die jüdische Schriftauslegung," *BibKirch* 51 (2, '96) 54-61.

The emphasis on the Hebrew Bible as the unalterable foundation and the stress on the just as unalterable further development and actualization of Scripture are fundamental for understanding Judaism and the Jewish relation to Scripture. Later interpretations, explanations, and actualizations gain their significance from the principle that in Scripture the later is already contained in the earlier.—C.R.M.

646. S. R. LLEWELYN, "The Introduction of *Ḥazaqah* into Jewish Law," *JournStudJud* 27 (2, '96) 155-167.

The conditions stipulated for acquiring property by possession or taking hold (*usucapio* in Latin, *ḥăzākâ* in Hebrew) were similar in Ptolemaic, Roman, and Jewish law. Hellenistic rather than Roman law provides the more probable impetus for the introduction of usucaption into Jewish law. The earlier dating is supported by Mk 12:1-12 and Mt 11:12.—D.J.H.

647. J. MARGAIN, "Les termes relatifs à la ville dans le Targoum Samaritain (MS. J)," *Semitica* [Paris] 43-44 ('95) 169-175.

On the basis of MS J (2nd-3rd century A.D.) of *Samaritan Targum of the Pentateuch,* the article lists the French, Hebrew, and Aramaic equivalents for the terms that pertain to the city under four general headings: the city; the house; population, administration; and verbs.—D.J.H.

648. S. D. MOORE, "Gigantic God: Yahweh's Body," *JournStudOT* 70 ('96) 87-115.

Implicit in Gen 1:26-27 is the idea that God's body resembles a human body. Only in later Jewish midrashic and mystical texts (preeminently *Shiʿur Qomah*) did speculation about Yahweh's body bloom. The biblical and rabbinic texts about Yahweh possessing a massive male physique and his hypermasculinity can be illumined by the literature of modern bodybuilding.—D.J.H.

649. M. POORTHUIS, "Who is to blame: Adam or Eve? A possible Jewish source for Ambrose's *De paradiso* 12,56," *VigChrist* 50 (2, '96) 125-135.

In *De paradiso* 12.56 Ambrose refers to (but does not accept) an interpretation that charges

Adam with adding "neither shall you touch it" (Gen 3:3) to the divine command in Gen 2:17. Philo cannot be regarded as the source. But there are striking similarities with a passage in *ʿAbot deRabbi Nathan A*. The tradition could have reached Ambrose through a Christian intermediary.—D.J.H.

650. J. L. RUBENSTEIN, "From Mythic Motifs to Sustained Myth: The Revision of Rabbinic Traditions in Medieval Midrashim," *HarvTheolRev* 89 (2, '96) 131-159.

Comparison of mythic traditions concerning temple and Torah and concerning creation in *Tanhuma* and *Pirqe deRabbi Eliezer* (compositions dating to the 8th or 9th century A.D.) to those of rabbinic literature indicates that changes occurred not in the basic mythic structure but in the expression of mythic themes. These midrashim revised rabbinic sources to create their myths; their innovation was in the use of narrative. The medieval midrashim fashioned sustained myths by weaving independent mythic motifs into larger structures (a larger complex of traditions) and extended narratives (adding details or descriptions). Exegesis in rabbinic sources often becomes story in the medieval midrashim. In this way the later midrashim constitute a link in the transition from rabbinic to kabbalistic myth.—D.J.H.

651. M. L. SATLOW, "'Try To Be A Man': The Rabbinic Construction Of Masculinity," *HarvTheolRev* 89 (1, '96) 19-40.

For the rabbis, to be a man meant to use that uniquely male trait, self-restraint, in the pursuit of the divine through Torah study. Being a man is the opposite of being a women, much in the same way that culture is constructed as opposite of nature. Though a man can never lose his biological maleness, he can lose his standing as a man. This rabbinic understanding of manliness is amply attested in prerabbinic Jewish sources as well as in contemporaneous non-Jewish sources drawn especially from elite intellectual circles.—D.J.H.

652r. D. STERN, *Parables in Midrash* [*NTA* 36, p. 304].

A. J. SALDARINI, *RelStudRev* 22 (2, '96) 119-123.—Stern's literary analysis of the rabbinic parable as a narrative unit and of its functions in midrashic exegesis makes it a unique contribution to the contemporary study of rabbinic literature. Moreover, he has laid the foundations for a sophisticated comparison of rabbinic parables with other Jewish and non-Jewish parables. He has provided some analytical categories that are helpful in reading parables within midrash and a series of illustrative interpretations of parables in rabbinic literature. However, we still need a comprehensive literary theory that would enable the reader to integrate the study of midrash and rabbinic literature into the complex world of post-Enlightenment interpretation.—D.J.H.

653. E. WIESEL, "Talmud lesen," *BibKirch* 51 (2, '96) 63-65.

After describing the Talmud as the master-work of Jewish memory, the article discusses its invitation to discourse and offers suggestions about reading the Talmud.—D.J.H.

654. J. YAHALOM, "Angels Do Not Understand Aramaic: On the Literary Use of Jewish Palestinian Aramaic in Late Antiquity," *JournJewStud* 47 (1, '96) 33-44.

Rabbi Yohanan's statement that angels do not understand Aramaic (see *b. Soṭa* 33a; *b. Šabbat* 12b) must be seen as part of the ongoing battle that the sages of the land of Israel waged against the informal prayers of simpler Jews. Aramaic eulogies (see *y. Megilla* I.11.71b) and laments (including parodies) were destined originally for the simpler folk and written according to conventionalized patterns. They provide important evidence for a vibrant spiritual life in the popular strata of ancient Judaism and in the common vernacular.—D.J.H.

Rabbinics, §§ 41-204, 216, 578, 592, 598–599.

Greco-Roman World

655. M. J. AASVED, "The Sirens and Cargo Cults," *ClassWorld* 89 (5, '96) 383-392.

Traditional philological scholarship has contributed very little to our understanding of the Sirens and who or what they may have represented. Ethnographic evidence suggests that behaviors similar to those of the Homeric Sirens, and perhaps illuminating their point of view, may be found in the cargo-cult beliefs and rituals of some recent tribal peoples. In both cases there is an attempt to acquire the material possessions of others by ritual performances intended to manipulate the supernatural.—D.J.H.

656. H. V. BENDER, "Audio-Visual Materials in the Classics: 1996 Survey," *ClassWorld* 89 (4, '96) 313-362.

This revision of the 1995 survey [§ 40-586] appears under six major headings: world history, Greco-Roman civilization, Greek civilization, Greek language and literature, Roman civilization, and Latin language and literature.—D.J.H.

657. J. V. CRONJÉ, "Longinus' Περὶ ὕψους and the New Testament," *Acta Patristica et Byzantina* [Pretoria] 5 ('94) 38-53.

For Longinus, τὸ ὕψος refers to great passages in a literary work that make an indelible impression on readers of all times. After giving an exposition of the concept of τὸ ὕψος, the article discusses the five sources of literary greatness (the ability to produce great ideas, emotion, the proper use of figures, nobility of phrase, composition) and supplies examples of such greatness from the NT where possible.—D.J.H.

658. E. DES PLACES, "Chronique de la philosophie religieuse des Grecs (1993-1995)," *Bulletin de l'Association Guillaume Budé* [Paris] 54 (4, '95) 306-318.

This bulletin of recent research on Greek religious philosophy [see § 40-592] is divided into three parts: texts, translations, commentaries; general works; and Hellenistic philosophy.—D.J.H.

659. K. DOWDEN, "Heliodoros: Serious Intentions," *ClassQuart* 46 (1, '96) 267-285.

Contending that one of the most important distinguishing characteristics of Heliodorus' *Aethiopica* is that it matters, the article "digs some trenches across this Heliodoran site" to reveal the character and strategy of the novel. After discussing some meaningful details, it examines the purposeful operation of superior powers in the novel and the ways in which characters and readers become aware of that operation. Next it develops this view of purposeful intervention by looking at some of those who come to a bad end in the novel. Finally, after noting the direction given to the novel by mirror scenes at the beginning and the center, it explores the significance of the geography that informs the novel, and attempts to fine-tune the view of the key character Kalasiris. While it is a difficult task to describe the degree of earnestness with which Heliodorus promotes the values and philosophy that inform the novel, the current critical climate is more susceptible to underrating that earnestness than overrating it.—C.R.M.

660. M. B. Flory, "The Deification of Roman Women," *Ancient History Bulletin* [Calgary] 9 (3-4, '95) 127-134.

The article traces ideas about the divinity of women from the time they first surfaced in Roman society (late 2nd century B.C.) until the deification of Livia in A.D. 41. The deification of Roman women only became viable in Roman society when the concept of power as family-based emerged as an accepted principle of political life.—D.J.H.

661. A. S. Hollis, "Octavian in the Fourth Georgic," *ClassQuart* 46 (1, '96) 305-308.

Vergil's description of Octavian in *Georgics* 4.560-562 seems to be imitating lines from the Hellenistic poet Rhianus (frag. 1.9-16). In both passages the subject is a powerful ruler who thunders (hurls lightning) and has designs on Olympus.—D.J.H.

662. D. Jacquette, "Zeno of Citium on the divinity of the cosmos," *StudRel/SciRel* 24 (4, '95) 415-431.

The article first reviews Zeno's argument for the theocosmos conceived as a living, rational, and intelligent being. Then it considers the critique of Zeno's syllogism that appears in Cicero's *De natura deorum* 3:20-24. The objections advanced by Cicero do not discover the real flaws in Zeno's proof because they rest on misleading analogies that reflect a basic misunderstanding of the argument's logical structure. The underlying error is Zeno's equivocation on the concept of "superiority." Coldly rationalistic Stoic theocosmological mono-pantheism may have set the stage for the prominence of an extracosmological monotheism in late antiquity into modern times in European thought.—C.R.M.

663. D. Konstan, "Greek Friendship," *AmJournPhilol* 117 (1, '96) 71-94.

The article challenges the current consensus that the classical Greek notion of friendship was wider or more inclusive than the modern. It argues that φίλος in the classical period denotes something very like the modern sense of "friend," while φιλία refers to affectionate sentiments (not objective obligations) characteristic of a wide range of relationships, not excluding friendship proper.—D.J.H.

664. D. G. Kyle, "Winning at Olympia," *Archaeology* [Boston] 49 (4, '96) 26-37.

The great festival and games at the sanctuary of Zeus at Olympia held from 776 B.C. to at least the late 4th century A.D. was the most enduring of Greek institutions. The article discusses in the light of recent archaeological and historical research the early history of the Olympics, the athletic contests, the athletes, and the rewards for victors.—D.J.H.

665. R. N. Mitchell-Boyask, "*Sine Fine:* Vergil's Masterplot," *AmJournPhilol* 117 (2, '96) 289-307.

The *Aeneid* problematizes the idea of an end through its deployment of the word *finis,* and then frustrates the reader's desire for diegetic closure by merely stopping, not ending the narrative, despite clear signals of its completion. Intended as a contribution to the larger discussion of closure in classical texts, the study investigates Vergil's narrative project by engaging the techniques of traditional literary formalism in the service of a text-centered psychoanalytic theory of narrative.—C.R.M.

666. C. L. MURISON, "The Death of Titus: A Reconsideration," *Ancient History Bulletin* [Calgary] 9 (3-4, '95) 135-142.

Greek and Latin sources indicate that the emperor Titus died in A.D. 81 of a fever, perhaps exacerbated by cold bathing or harsh medical treatment. Domitian was suspected of some involvement in hastening Titus' end. According to *b. Giṭṭin* 56b, however, God punished Titus for destroying the Jerusalem Temple by sending a gnat that entered his nose, burrowed into his brain, and plagued him for seven years. The talmudic suggestion that Titus died of a brain tumor fits the facts, known and deducible, of the last fourteen months of his life better than any other hypothesis does.—D.J.H.

667. W. SCHEIDEL, "Finances, figures and fiction," *ClassQuart* 46 (1, '96) 222-238.

The literature of Roman times as a whole, and in many cases irrespective of literary genres and individual authors, is permeated by conventional or symbolic monetary valuations to an extent that seriously restricts the range even of tentative calculations and quantifying comparisons. At least for crucial areas of Roman history, between 90% and 100% of all existing numerical data are merely conventional figures that cannot automatically be accepted as rough approximations or rounded variants of actual figures known to the authors. While in some cases they may not be far from the truth, in others the opposite may be the case.—D.J.H.

668. W. SCHEIDEL, "Incest Revisited: Three Notes on the Demography of Sibling Marriage in Roman Egypt," *Bulletin of the American Society of Papyrologists* [Atlanta] 32 (3-4, '95) 143-155.

This investigation of sibling marriage in Roman Egypt discusses (1) the incidence of brother-sister marriage in the Arsinoite nome, (2) consanguinity in the population of Arsinoe in the 2nd century A.D., and (3) the geographical and social distribution of brother-sister marriage in Egypt.—D.J.H.

669. W. SCHEIDEL, "The Most Silent Women of Greece and Rome: Rural Labour and Women's Life in the Ancient World (II)," *Greece & Rome* [Oxford] 43 (1, '96) 1-10.

After reviewing the evidence for women's contributions to field labor and animal husbandry in the Greco-Roman world, this installment [see § 40-1138] reviews how women engaged in agricultural labor were portrayed in literature and art ("the poor and the barbarian").—D.J.H.

670. J. L. SEBESTA, "Textbooks in Greek and Latin: 1996 Survey," *ClassWorld* 89 (4, '96) 259-312.

This supplement updates the 1994 full survey [§ 38-1777] and the 1995 supplement [§ 40-605] for Greek and Latin textbooks in print. The section devoted to the Greek NT appears on pp. 277-280.—D.J.H.

671. C. J. SIMPSON, "Legal Restriction and Excusable Elitism. Brief Comments on the Adoptions of 17 B.C. and A.D. 4," *Mnemosyne* [Leiden] 49 (3, '96) 328-334.

In 17 B.C. M. Agrippa could not have been adopted (as Tiberius was in A.D. 4) unless a strange and unconscionable process was undertaken, with Julia being married to and divorced from Agrippa in quick succession. It is possible that Augustus was anxious that the intimately associated Agrippan family line pose no "threat" to the *gens Iulia.* With the adoption of Agrippa Postumus in A.D. 4 Augustus probably thought that he had removed the "threat" of the *gens Vipsania* permanently and that he had secured the continued hegemony of the *gens Iulia.*—C.R.M.

672r. S. A. STEPHENS AND J. J. WINKLER (EDS.), *Ancient Greek Novels. The Fragments* [*NTA* 40, pp. 564-565].

J. GRIFFIN, "Shock, horror and sweetness. Low life in the Greek novel," *Times Literary Supplement* [London] April 12 ('96) 9-10.—New papyrus finds have shown that there existed Greek novels about low-life adventures among criminals and desperadoes. Meant for scholars, this edition brings together widely scattered material, and (despite some inadequacies in the translations) will be of great use to those who want convenient access to some very suggestive texts.—D.J.H.

673. M. A. VINAGRE, "Die griechische Terminologie der Traumdeutung," *Mnemosyne* [Leiden] 49 (3, '96) 257-282.

Taking account of Greek literature from Homer through the Byzantine period, this investigation of the terminology of dream interpretation considers the three major word families (ὀνειροπολέω, κρίνω, μαντεύομαι, and the nouns and verbs related to them) as well as two other terms (συμβάλλω, ἐξηγέομαι).—D.J.H.

674. D. WARDLE, "Vespasian, Helvidius Priscus and the Restoration of the Capitol," *Historia* [Stuttgart] 45 (2, '96) 208-222.

The prominence of the magistrate Helvidius Priscus in the religious ceremony marking the restoration of the Capitol in Rome in A.D. 70 is remarkable. When Vespasian returned to Rome later that year, he supported the restoration as a way of distancing himself from the Julio-Claudian dynasty and of suggesting that his rule was legitimated by the supreme god of the Roman state. With Vespasian can be seen the beginnings of the "Jovian theology" of imperial power prominent from Domitian and above all Trajan.—D.J.H.

Greco-Roman World, § 41-254.

The Early Church

675. A. D. BAUM, "Papias als Kommentator evangelischer Aussprüche Jesu. Erwägungen zur Art seines Werkes," *NovTest* 38 (3, '96) 257-276.

Jerome's and Rufinus' descriptions of the nature of Papias' work Λογίων κυριακῶν ἐξηγήσεως as expositions of sayings from the Gospels have been disputed in recent studies by J. Kürzinger (a collection of sayings about the Lord) and U. H. J. Körtner (interpretations of reports about the Lord). This consideration of which judgment is correct deals with the subject matter of the ἐξήγησις of Papias, the treatment of the λόγια κυριακά in Papias, and the function of the surviving fragments in Papias' work. It concludes that the assessment of Jerome and Rufinus is right in the end. Papias' intention was not to pass on a report about the Lord but to interpret the sayings of the Lord, which he may have drawn from the Gospels. His exegetical observations on these sayings of Jesus were interspersed with additional information from oral tradition.—C.R.M.

676. M. DEL VERME, “Medio giudaismo e *Didaché:* il caso della comunione dei beni (*Did.* 4,8),” *VetChrist* 32 (2, ’95) 293-320.

Didache 4:8 can be read not merely as an invitation to almsgiving but rather as evidence for the practice of sharing and dividing material goods among members of the Christian community. After considering the text and context of *Didache* 4:8, the article deals with the thematic progression of 4:5-8, communion of goods in 4:8b-d, and the historical context in early Christianity and Middle Judaism (especially the Dead Sea scrolls).—D.J.H.

677. H. J. W. DRIJVERS, “Early Syriac Christianity: Some Recent Publications,” *VigChrist* 50 (2, ’96) 159-177.

In an attempt to formulate the central questions and sketch the possible outlines of early Syriac Christianity in its historical and cultural context, the article first discusses three recent publications in this field: A. Feldtkeller, *Identitätssuche des syrischen Urchristentums* (1993); F. Millar, *The Roman Near East, 31 BC - AD 337* (1993); and J. Teixidor, *Bardesane d’Edesse* (1992). It describes Teixidor’s work as “a highly personal book where his views are propounded vigorously without a single piece of supporting evidence” and proceeds to outline a picture of early Syriac Christianity that differs dramatically from Teixidor’s view.—D.J.H.

678. P. HENNE, “Barnabé, le temple et les pagano-chrétiens,” *RevBib* 103 (2, ’96) 257-276.

The article seeks to nuance the claim made by P. Richardson and M. B. Shukster [§ 27-1247] that *Epistle of Barnabas* was reacting vigorously to the politically realistic prospect of rebuilding the Temple. It notes that in *Barnabas* the Temple is the object of criticism and spiritualization along with other cultic entities, and identifies the true culprits in the plan to rebuild the Temple as pagan-Christians whom the epistle calls the “servants” of the Roman destroyers (see 16:4).—D.J.H.

679. P. V. LEGARTH, “Tempelsymbolik und Christologie bei Ignatius von Antiochien,” *KerDog* 42 (1, ’96) 37-64.

This study assesses the consequences of Ignatius’ explicit notion of Jesus Christ as God for his theological conceptions by examining the function of temple symbolism in his writings. It asks whether temple symbolism receives a christological character by virtue of Ignatius’ high Christology or whether temple symbolism functions as a limiting factor for this Christology. In the OT and ancient Jewish literature messianic notions figure in expectations of a new temple only in a circumscribed sphere. In the NT the theocentric character of temple symbolism remains largely undisputed. Attention to the manner in which Ignatius handled the relation of temple symbolism and Christology (*Eph.* 5:2; 9:1-2; 15:3; 16:1-2; *Magn.* 7:2; *Phld.* 4; 7:2–8:1; 9:1; *Rom.* 2:2; 4:2; *Trall.* 7:2) shows that in spite of Ignatius’ introduction of various fundamental alterations to the concept, the theocentric characteristic of the temple symbol remains intact.—C.R.M.

680. H. E. LONA, “Zur Bedeutung von ἀβαναύσως in I Clem 44,3,” *VigChrist* 50 (1, ’96) 5-11.

The adverb ἀβαναύσως in *1 Clement* 44:3 should be translated “without arrogance.” The expression οὐδὲν βάναυσον in 49:5 is best rendered “nothing overbearing.”—D.J.H.

681. B. McCONVERY, "The Acts of Thecla," *BibToday* 34 (3, '96) 183-187.

After a summary of the story line of *Acts of Thecla,* the article considers its literary form, characters, social function, connection to an early ministry of women, and significance for today.—C.R.M.

682. R. B. MOBERLY, "Had 'Caesar' (Ὁ Βασιλεύς, *1CLEM.* 37) Gone to Corinth?" *Augustinianum* 36 (2, '96) 297-311.

The enthusiasm of *1 Clement* for imperial Rome was perhaps more apparent than real. The letter may well have been written at the end of A.D. 66 and taken by hand to Corinth in A.D. 67. Nero had gone to Greece, and was residing mainly at Corinth (see the reference to "the commands of the emperor" in 37:3). Further repression of Christians was probably far from his mind. But it could have seemed prudent to discourage a few young Corinthian hotheads from "going over the top" by public preaching to Gentiles. *1 Clement* could therefore be in a strict sense ironical, coded, in ways that those who took it to Corinth needed to explain orally. Above all, it could mark a most timely switch at Rome and elsewhere from overt to covert mission.—D.J.H.

683. M. OBERWEIS, "Das Papias-Zeugnis vom Tode des Johannes Zebedäi," *NovTest* 38 (3, '96) 277-295.

Within the framework of a generally unsatisfying tradition situation, the report of the martyrdom of John the son of Zebedee ranks among the best attested fragments of Papias. What Papias relates concerning the violent death of John is also not foreign to other Christian authors of the 2nd century. Implicit testimony to the early death of John may be found in indications of the early dating of Revelation (see the *Canon Muratori*). The Papias citation in the anti-Marcionite prologue to John that gives further expression of the short life span of the Zebedees was originally attached to Revelation. It appears that before the Ephesian legend of the long life and natural death of John was formed, the view prevailed in Papias' area of Asia Minor that the apostle had given up his life as a martyr.—C.R.M.

684. D. PETERLIN, "Clement's Answer to the Corinthian Conflict in AD 96," *JournEvang TheolSoc* 39 (1, '96) 57-69.

The sole purpose of *1 Clement* was to restore order and harmony in the church of Corinth. After discussing Clement's use of 1 Corinthians (see 47:1-4), the article considers critical hermeneutical problems, the rationale for the solution, presuppositions of the solution, examples of order, the means to the solution, and the aftermath.—D.J.H.

685. W. L. PETERSEN, "A New Testimonium to a Judaic-Christian Gospel Fragment from a Hymn of Romanos the Melodist," *VigChrist* 50 (2, '96) 105-116.

Apparently a tradition existed in early Christianity according to which Peter wept before denying Jesus, either while waiting for or just after gaining entry into the High Priest's residence. The first version is found in the 14th-century *Historia passionis domini,* the second (previously unnoticed) in Romanos Melodos' *Hymn on Peter's Denial* (early 6th century). The *Historia* attributes the tradition to a Judaic-Christian Gospel. The fact that the only known source from which Romanos might have acquired this variant is a Judaic-Christian Gospel means that Romanos must be considered a new source for Judaic-Christian Gospel fragments.—C.R.M.

686. P. PRIGENT, “Images chrétiennes, images sacrées. Un problème historico-théologique du paléo-christianisme,” *RevHistPhilRel* 76 (2, ’96) 179-193.

One may classify the most ancient Christian images in two categories: those borrowed from the iconographic repertoire of the time (especially images that evoked transcendence), and those created with reference to the Bible (echoing the liturgical use of biblical texts). The article discusses examples from each category, including some illustrations, with particular attention to images based on biblical subjects.—C.R.M.

687. K. J. RIGSBY, “Missing Places,” *ClassPhilol* 91 (3, ’96) 254-260.

The article (1) identifies the place of Demetrius of Erythrae’s second citizenship as Temnos, (2) suggests that *Acts of Paul* (see 38.19; 39.23) originally referred to Side on the coast of Pamphylia (a city famous for its cult of Apollo) rather than Sidon (as the Coptic text says), and (3) argues that the description of Curium on Cyprus in *Acts of Barnabas* 19 provides important evidence regarding the cult of Apollo Hylates.—D.J.H.

688. J. B. RIVES, “The Blood Libel against the Montanists,” *VigChrist* 50 (2, ’96) 117-124.

By the late 4th century the story that the Montanists used the blood of children in their rites circulated widely. Cyril of Jerusalem is the earliest known writer to record this story. The charge may have had its origin in the second century when some writer (perhaps Apollinaris of Hierapolis) attempted to deflect onto the new heresy of Montanus the charges made against Christians as a whole.—C.R.M.

689. A. STRUS, “La passione di santo Stefano in due manoscritti greci,” *Salesianum* 58 (1, ’96) 21-61.

After describing the manuscripts, the article presents on facing pages the Greek text and Italian translation (with notes below) of *Martyrdom of Stephen* according to MSS Ambrosiana 262 (D 107 sup.) and Escorial 314 (Y-II-6), respectively.—D.J.H.

690. R. TREVIJANO ETCHEVERRÍA, “Bibliografía Patrística Hispano-Luso-Americana, IX (1993-1994),” *Salmanticensis* 43 (1, ’96) 65-117.

This bibliography [see § 39-616] of 519 books and articles in Spanish and Portuguese published in 1993 and 1994 appears under the following headings: general, NT and Apocrypha, authors, liturgy, juridical matters and creeds, the teaching of authors and the history of dogmas, gnosticism, and patristic exegesis of the OT and NT.—D.J.H.

691. M. D. USHER, “The Sixth Sibylline Oracle as a Literary Hymn,” *GkRomByzStud* 36 (1, ’95) 25-49.

The 28-line Greek poem that comprises Book 6 of *Sibylline Oracles* is best described as an “oracular hymn” that celebrates as a *vaticinium ex eventu* the career and apotheosis of Jesus of Nazareth. Written in Syria-Palestine by a Christian Middle Platonist during the Severan period (A.D. 193-235), it is our first extant piece of Christian hexametrical poetry. The article first presents a Greek text, translation, and line-by-line commentary on the poem. Then it addresses the problem of the poem’s mixed genre and its literary and historical contexts.—D.J.H.

692. P. W. van der Horst, “Exegetische notities over Maria in het *Protevangelium Jacobi* (Exegetical Notes on Mary in the *Protevangelium Jacobi*),” *NedTheolTijd* 50 (2, ’96) 108-121.

In the light of ancient pagan, Jewish, and Christian concepts, the article discusses the background of various motifs associated with Mary in *Protevangelium of James* that concern sex, birth, purity, and asceticism: her being a seven-months baby, her eating angelic food, her removal from the Temple at the age of twelve, and her perpetual virginity.—D.J.H.

693. M. Vinzent, “Die frühchristlichen Lehrer, Gnostiker und Philosophen, und die Ziele ihres Unterrichts,” *Das Altertum* [Berlin] 41 (3, ’96) 177-187.

The article discusses the style and content associated with Christian teachers in the 2nd century A.D., the philosophical background of Christian teaching, and the distinctive elements of the Christian response vis-à-vis its pagan-philosophical counterparts.—D.J.H.

694. J. Zizioulas, “Apostolic Continuity of the Church and Apostolic Succession in the First Five Centuries,” *LouvStud* 21 (2, ’96) 153-168.

Investigation of the Western tradition of apostolic succession in the early church (*1 Clement,* Hippolytus, Cyprian) and the Syro-Palestinian tradition of apostolic succession (Ignatius of Antioch, ps.-Clementine literature, Hegesippus and the first episcopal lists) reveals the need for a theological synthesis between the linear-historical and the christocentric-eschatological approaches.—D.J.H.

Early Church, § 41-84, 549.

Gnosticism

695. A. D. De Conick, “The *Dialogue of the Savior* and the Mystical Sayings of Jesus,” *VigChrist* 50 (2, ’96) 178-199.

The proper religio-historical context for *Dialogue of the Savior* is the early Christian discussion that surrounded the mystical soteriological scheme popularized by the early Thomas Christians. As represented by the mystical sayings of Jesus in *Gospel of Thomas* this scheme taught that it is necessary to ascend into heaven and seek a *visio Dei* that will transform the mystic into his original immortal state and grant him citizenship in the kingdom. *Dialogue of the Savior* is familiar with *Thomas’* Jewish-Hermetic soteriological scheme but insists that the transformative mystical experience cannot be realized until after the body has been discarded at death. To promote its eschatological premise over against *Thomas’* ecstatic formulation, *Dialogue* reinterprets three themes that are central to *Thomas:* return to the “place of life,” the *visio Dei,* and transformation.—C.R.M.

696. R. Kasser, “La gnose en roman mélodramatique: *L’Histoire de l’Âme* (NH II, 6). Bibliothèque gnostique XI,” *RevThéolPhil* 128 (1, ’96) 25-47.

Behind its current redactional form, the brief gnostic Coptic tractate NHC II,6 contains a remarkably homogeneous gnostic myth of an archaic type (127,19–129,5; 131,13–132,27; 133,10-15; 133,33–134,3) whose title appears to have been preserved at the beginning and the end of the text: *teksêgêsis etbe tpsukhê* or “The Story of the Soul.” The redactor transmitted his message by constructing a kind of “melodramatic novel” that included the myth-parable, a series of biblical and other citations, commentary on the citations, and a paraenesis exhorting the readers to conversion. A schema identifying the various redactional segments of the text and a new French translation are included.—C.R.M.

697. L. PAINCHAUD, "The Use of Scripture in Gnostic Literature," *JournEarlyChristStud* 4 (2, '96) 129-146.

The article first discusses quotations of and allusions to biblical elements in the Nag Hammadi library as expositional and compositional literary devices, respectively. Then after proposing more objective criteria for the identification of allusions, it surveys some examples of scriptural allusions in *Apocryphon of John* and *On the Origin of the World.* It concludes that allusions are no less relevant for understanding the use of Scripture in the gnostic narratives than are easily recognizable explicit or implicit quotations. The texts presuppose the reader's ability to recognize their scriptural allusions. Recognition of oblique and even subliminal references in a given text is an aspect of a specifically, but not exclusively, gnostic way of reading and (re)writing Scripture by means of allegorical interpretation or composition.—C.R.M.

698. G. QUISPEL, "Valentinus and the Gnostikoi," *VigChrist* 50 (1, '96) 1-4.

In light of C. Markschies's denial in *Valentinus Gnosticus?* (1992) that Valentinus was a Christian reformer of an already gnostic tradition, the article explicates the meaning of two passages from Irenaeus (*Adv. haer.* 1.30.15) and Tertullian (*Adv. Valen.* 4.2), respectively. These passages prove that the original doctrine of Valentinus is rooted in a preceding mythological gnosis that he hellenized and Christianized.—C.R.M.

699. Y. TISSOT, "A propos des fragments de Basilide sur le martyre," *RevHistPhilRel* 76 (1, '96) 35-50.

After noting Clement's citation in *Stromata* 4.81.1–83.1 of three fragments of Basilides on martyrdom, the article discusses his response (83.2–88.5) to the notions of the transmigration of the soul, the divinity of the devil, and the Savior as capable of sin. Then it focuses on three allusions to Basilidian texts in the refutation (86.1; 88.3, 5) and attempts to interpret them according to the system and ethics of the Basilidians.—C.R.M.

700. M. A. WILLIAMS, "The Harvest of Hellenism and the Category 'Gnosticism,'" *Syllecta Classica* [Iowa City] 6 ('95) 87-104.

There are at least three basic problems with the modern scholarly construct "gnosticism": (1) Characterizations of gnosticism all too often amount to cliches, caricatures, and misrepresentations (e.g. regarding anticosmism, and asceticism or libertinism). (2) No version of "gnosticism" has been very successful in achieving clarity in the classification of ancient sources. (3) Modern scholarly preoccupation with establishing phenomenologically the absolute novelty of gnosticism has in the end clouded the issue of the explanation of its origins.—D.J.H.

Gnosticism, §§ 41-4, 178, 297.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

C.-B. AMPHOUX AND J. MARGAIN (EDS.), *Les premières traditions de la Bible,* Histoire du texte biblique 2 (Lausanne: Éditions du Zèbre, 1996, paper 44 SFr) 304 pp. Indexed. ISBN: 2-9700088-2-3.

The nine papers in this volume deal with various aspects of the history of the biblical text and its traditions: T. Römer on the formation of the Pentateuch according to historical-critical exegesis; Margain on the Samaritans and the text of the Pentateuch; J. Massonnet on the dream of Jacob (Gen 28:10-22) in the Targums, Midrashim, and the NT; G. Dorival on the Greek Pentateuch of the Septuagint; J.-C. Haelewyck on the first Latin versions of the Bible; Amphoux on the first "editions" of the Gospels; J. Cazeaux on being a Jew and speaking Greek (Philo's allegory); D. Rouger on Celsus as critical reader of the Gospels; and G. Firmin on modern controversies about the authority of the biblical text.

S. M. BAUGH, *A New Testament Greek Primer* (Phillipsburg, NJ: P&R, 1995, paper $29.95) viii and 240 pp. Indexed. LCN: 95-24123. ISBN: 0-87552-099-5.

Baugh, associate professor of NT at Westminster Theological Seminary in California, has written this introduction to NT Greek to respond to the exigencies of the present educational situation and to utilize the insights of recent educational theory. In particular, he has tried to analyze the process of reading Greek, breaking it down into its constituent "sub-skills," and then to teach these skills discretely. After a two-page introduction to language study, he presents the material (vocabulary, paradigms, explanations, exercises, etc.) in thirty lessons (alphabet, first declension nouns, second declension nouns, present active and deponent verbs, imperfect verbs, and so forth). Also included are paradigms, an answer key, a Greek-parsing key, Greek-English vocabulary, a glossary of terms, and a subject index.

J. BECKER, *Annäherungen. Zur urchristlichen Theologiegeschichte und zum Umgang mit ihren Quellen. Ausgewählte Aufsätze zum 60. Geburtstag mit einer Bibliographie des Verfassers,* ed. U. Mell, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 76 (Berlin—New York: de Gruyter, 1995, DM 178) viii and 495 pp. Bibliography. Indexed. ISBN: 3-11-014551-0.

This collection published on the occasion of Becker's 60th birthday contains articles on the ethos of Jesus and the value of the Law (1989); Jesus' image of God and the oldest interpretation of Easter (1975); the apocalyptic tradition in Pauline theology [§ 15-910]; Phil 3:20-21 [§ 16-271]; the election of the nations through the gospel according to 1 Thessalonians (1986); the prayer in John 17—its structure, arrangement, and place in the history of theology [§ 14-556]; Jn 3:1-21 as the reflection of discussion within the Johannine school (1973); Johannine scholarship between 1978 and 1980 [§§ 27-149, 978]; John's Gospel and the debate about methodology between 1980 and 1984 [§ 30-1121]; created reality as the theme of the NT (1985); the transition from the inner-Jewish Jesus movement to the self-standing church (1989); NT discourse about Jesus' atoning death (1990); the problem of the relation between Scripture and ethics (1978); the relation between love of enemy, love of neighbor, and brotherly love (1981); the problem of homosexuality in the Bible (1987); the use of Scripture in confessional statements (1977); the beginnings of modern biblical interpretation in humanism and the Reformation (1981); Luther as an interpreter of Scripture (1983); and contextuality as an exegetical problem in the NT (1989). Also included is a bibliography of Becker's publications between 1961 and 1994.

Bilanz und Perspektiven gegenwärtiger Auslegung des Neuen Testaments. Symposion zum 65. Geburtstag von Georg Strecker, ed. F. W. Horn, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 75 (Berlin—New York: de Gruyter, 1995, DM 158) x and 289 pp., plate. Bibliographies. ISBN: 3-11-014505-7.

Prepared for a symposium honoring Professor Strecker (1929-94), the articles in this volume are by B. Aland on NT textual research as a philological, historical, and theological undertaking; Horn on Pauline research; H.-W. Kuhn on recent approaches in Synoptic exegesis as illustrated with reference to Mark's Gospel; G. Lüdemann on psychological exegesis with reference to Paul's conversion and Peter's shift; O. Merk on NT theology and biblical theology; U. B. Müller on apocalyptic in the NT; H. Paulsen on tasks and problems in a history of early Christian literature; S. Schmauks on the Bible in church life; and U. Schnelle on the Johannine school. Also included are a photograph of Strecker, a personal appreciation by Lüdemann, papers by Strecker on the Markan passion narrative and on the cross of Christ in the NT (a criterion for the authenticity of preaching and church practice), and a bibliography of his publications between 1954 and 1995.

U. BORSE, *Studien zur Entstehung und Auslegung des Neuen Testaments,* ed. R. Börschel, W. Fischer, and F.-J. Helfmeyer, Stuttgarter Biblische Aufsatzbände 21 (Stuttgart: Katholisches Bibelwerk, 1996, paper DM 79) 312 pp. Indexed. ISBN: 3-460-06211-8.

The twelve articles in this collection deal with the Majority text of Mk 25:27-28, 32c—the crucifixion of Jesus between two robbers as fulfillment of Scripture [§ 37-1300]; the end of Romans—blessing (16:24) instead of doxology (16:25-27) [§ 39-948]; *Urtext* and *Urfassung* in NT narrative books; Acts 6:1–11:26 as the framework of the Stephen story [§ 19-173]; composition criticism and the apostolic council according to Acts 14:27–15:35 (1980); the "we" passages in Acts and Timothy [§ 30-662]; the Evangelist as the author of the Emmaus narrative [§ 33-185]; whether Jn 20:8 reflects Easter or pre-Easter faith [§ 35-208]; the τύπος διδαχῆς (Rom 6:17) in its context [§ 12-962]; the historical and theological order of Romans [§ 16-946]; Paul in Jerusalem (1981); and the "tearful letter" and 1 Corinthians [§ 30-1189]. Borse served as professor of biblical theology at the University of Köln from 1988 to 1995.

R. B. BOTTIGHEIMER, *The Bible for Children. From the Age of Gutenberg to the Present* (New Haven, CT—London: Yale University Press, 1996, $35) xiv and 338 pp., 39 figs. Bibliography. Indexed. LCN: 95-38965. ISBN: 0-300-06488-8.

Bottigheimer, adjunct associate professor in the department of comparative studies at the State University of New York at Stony Brook and author of *Grimm's Bad Girls and Bold Boys* (1987), investigates children's Bibles as a distinct genre with its own literary, historical, and cultural significance. She first deals with definition, early models, and history: children's Bibles in context, early models for children's Bibles, and the Bible for children in Europe and America. Then she considers how Bible stories for the young treated the following topics: the character of God; parents and children; the injunction to work; the demon drink; sex and the fathers; philogyny, misogyny, and erasure; the tower of Babel; the miraculous; the crucifixion; and falls from grace. She concludes that the single most important factor in steering the composition of children's Bible stories before 1850 was social class, which determined the treatment of work in particular but also that of gender behavior and roles, violence, and obedience.

S. BROUWER, P. GIFFORD, AND S. D. ROSE, *Exporting the American Gospel: Global Christian Fundamentalism* (New York—London: Routledge, 1996, cloth $65, paper $18.95) viii and 344 pp. Bibliography. Indexed. LCN: 96-8439. ISBN: 0-415-91711-5 (cloth), -91712-3 (paper).

Noting that a new kind of Christian fundamentalism, once thought to be unique to the USA, is spreading across the globe, the authors first look at its theological origins and permutations in the USA where it combined and simplified many elements already present in 19th and 20th century conservative Protestantism. Next they offer case-studies pertaining to

Guatemala (Protestant modernization or evangelical apocalypse?), the Philippines (spiritual warfare), South Korea (modernization with a vengeance, evangelization with the modern edge), Christianity in Liberia, and the "new" Christianity in Africa (the charismatic explosion). Then they deal with spreading the word (organizational techniques, theological emphases, and pastoral power), defining enemies and so defining itself (anti-Islamic, anti-Communist, anti-Catholic, anti-feminist), the new spirit of Protestantism and the global consumer, and the mystery of the capitalist ethic.

E. CHENEY, *She Can Read. Feminist Reading Strategies for Biblical Narrative* (Valley Forge, PA: Trinity Press International, 1996, paper $18) xiv and 192 pp. Bibliography. Indexed. LCN: 96-24734. ISBN: 1-56338-167-2.

After an introduction to audience-oriented literary criticism, this volume discusses approaches in feminist biblical scholarship to reading strategies, and examines the scholarship of feminist literary critics. Next it describes and illustrates reading strategies that focus on gender reversal, analogy, and women as exchange objects, respectively, with reference to four Matthean texts without female characters (Mt 10:5-15; 23:1-12; 26:20-29; 28:16-20). Then it applies the strategies to Mt 1:18-25, and concludes with reflections on the role that the authority of the text plays when readers utilize these strategies. An appendix presents a sample sermon on Joel 3:21-29 and Mt 28:16-20 in light of the strategy of gender reversal. Cheney is a clergy member of the Presbyterian Church USA.

M. COCAGNAC, *L'énergie de la Parole biblique,* Lire la Bible 109 (Paris: Cerf, 1996, paper 120 F) 280 pp. ISBN: 2-204-05397-X.

Cocagnac, author of *La parole et son miroir. Les symboles bibliques* (1994), explores the dynamism of the biblical word according to the following outline: the sonorous person and the mystery of the voice, the energy of the word, the cry from the depths, from murmur to jubilation, the song, the vow and blasphemy, the temptation of magic, the tone of contradiction, and the power of silence.

B. CORLEY, S. LEMKE, AND G. LOVEJOY (EDS.), *Biblical Hermeneutics. A Comprehensive Introduction to Interpreting Scripture* (Nashville, TN: Broadman & Holman, 1996, $39.99) xi and 419 pp., 5 figs. Bibliographies. Indexed. LCN: 95-46615. ISBN: 0-8054-1147-X.

After a student's primer for exegesis by Corley, this volume presents eight essays on biblical hermeneutics in history: R. B. Sloan and C. C. Newman on ancient Jewish hermeneutics; E. E. Ellis on the NT's use of the OT; R. W. Bernard on the hermeneutics of the early Church Fathers; J. Spivey on the hermeneutics of the medieval and Reformation era; H. L. McBeth on early Baptist hermeneutics; R. Johnson on modern OT interpretation; L. L. Cranford on modern NT interpretation; and J. P. Newport on contemporary philosophical, literary, and sociological hermeneutics. Then there are five chapters on the implications of authority, inspiration, and language: Lemke on the inspiration and truthfulness of Scripture, R. L Hatchett on the authority of the Bible, M. Erickson on language as a human vehicle for divine truth, T. V. Brisco on translations and hermeneutics, and B. K. Putt on preunderstanding and the hermeneutical spiral. The last nine papers deal with applying the grammatical-historical method: W. B. Tolar on the grammatical-historical method, T. D. Lea on inductive Bible study methods, J. A. Brooks on textual criticism, R. Reeves on reading the genres of Scripture, D. Kirkpatrick on moving from biblical text to theological formulation, D. Sanchez on contextualization in the hermeneutical process, H. Freeman on biblical criticism and biblical preaching, Lovejoy on shaping sermons by the literary form of the text, and C. Miller on the "seeable sermon." Also included are a student's glossary for biblical studies and a student's guide to reference books and biblical commentaries. The three editors and most of the contributors teach at Southwestern Baptist Theological Seminary in Fort Worth, TX.

É. DELEBECQUE, *Études sur le Grec du Nouveau Testament* (Aix-en-Provence: Publications de l'Université de Provence, 1995, paper 320 F) 489 pp. Bibliography. Indexed. ISBN: 2-85399-354-X.

This volume contains thirty-seven previously published (between 1973 and 1989) articles on various aspects (chiefly textual and philological) of the Greek NT as well as previously unpublished work on Matthew 1–8 (text and translation, notes). The articles deal mainly with Luke-Acts, John's Gospel, and Revelation. The topics include Lk 2:41-52 (1973); the Sabbath in Lk 6:1 [§ 20-120]; the disciples eating grain on the Sabbath in Mk 2:23/Mt 12:1/Lk 6:1 [§ 21-94]; a forgotten sense of the word πρᾶγμα (1979); the text of Acts 2:47 [§ 25-156]; the two prologues of Acts [§ 25-936]; the complex-relative construction [§ 26-35]; a Hellenism of Luke [§ 26-511]; Acts 1:9 [§ 26-929]; Acts 11:1 and 17 [§ 27-181]; Lk 9:5 [§ 27-552]; Acts 16 [§ 27-603]; Acts 17:4-15 [§ 27-604]; Acts 19:13-20 [§ 27-607]; Acts 11:26-28 [§ 28-182]; Acts 19:24-40 [§ 28-577]; Acts 27:1-2 [§ 28-578]; Acts 20:3-6 [§ 28-1015]; Acts 21:16-17 [§ 28-1016]; Acts 23 [§ 29-188]; Lk 1:28 [§ 29-561]; Acts 15:34 and 38 [§ 29-604]; Acts 17:22-31 [§ 29-607]; Acts 20:3-6 [§ 29-608]; Acts 22:22-30 [§ 29-609]; Jn 2:3-4 [§ 30-182]; Jn 8:25 [§ 30-1145]; Jn 11:14-15 [§ 30-1146]; Jn 8:57 [§ 31-192]; Jn 21 [§ 31-199]; John's use of ἵνα [§ 31-657]; Rev 22:2 [§ 32-1295]; "I saw" in Revelation [§ 33-808]; "I heard" in Revelation [§ 33-1310]; and Col 3:1-4 [§ 34-773].

L. DE LÉON, *Reportata Theologica,* Opera 9, ed. J. Rodríguez Díez, Biblioteca La Ciudad de Dios I/53 (San Lorenzo del Escorial [Madrid]: Ediciones Escurialenses, 1996, paper) xxviii and 688 pp., plate. Indexed. ISBN: 84-86161-50-9.

This volume contains editions of five theological treatises based on lectures by Fray Luis de León [see *NTA* 38, 469]: *Commentaria eucharistica, De creatione angelorum, De libero arbitrio, De symonia,* and *De sensibus Sacrae Scripturae.* For each tractate there is an introduction and the Latin text (with notes below). The treatise on the senses of Scripture (pp. 611-660) deals with the literal and mystical senses, how the Church Fathers and later theologians divided the senses of Scripture, the nature of the literal sense, how mystical senses are similar and different, allegory, and so forth.

D. M. DORIANI, *Getting the Message. A Plan for Interpreting and Applying the Bible* (Phillipsburg, NJ: P&R, 1996, paper $14.95) ix and 255 pp. Bibliography. Indexed. LCN: 96-33770. ISBN: 0-87552-238-6.

After two introductory chapters, this volume explains the process of biblical interpretation according to the acronym CAPTOR: Context (literary and historical), Analysis (narratives and discourse), Problems, Themes, Obligations (the challenge and practice of application), and Reflection (on the point of a text and on the redemptive thrust of Scripture). Also included are a concluding chapter on "getting started" and five appendixes. Doriani is associate professor of NT at Covenant Theological Seminary in St. Louis, MO.

E. DYCK (ED.), *The Act of Bible Reading. A Multidisciplinary Approach to Biblical Interpretation* (Downers Grove, IL: InterVarsity, 1996, paper $12.99) 182 pp. LCN: 95-48966. ISBN: 0-8308-1623-2.

After a foreword (*caveat lector*) by E. Peterson, this volume presents essays by G. D. Fee on history as context for interpretation, Dyck on canon as context for interpretation, J. I. Packer on theology and Bible reading, C. M. Guy on the sociology of knowledge and the art of suspicion (a sociological interpretation of interpretation), L. Wilkinson on hermeneutics and the postmodern reaction against "truth," and J. M. Houston on developing a biblical spirituality.

Early Christian Thought in Its Jewish Context, ed. J. Barclay and J. Sweet (Cambridge, UK—New York: Cambridge University Press, 1996, $59.95) xvii and 297 pp., frontispiece. Bibliographies. Indexed. LCN: 95-25373. ISBN: 0-521-46285-1.

The nineteen papers honoring Professor M. D. Hooker on her 65th birthday explore various aspects of the continuity and discontinuity between early Christianity and Judaism.

After C. F. D. Moule's introductory essay, there are articles by A. Chester on the Jews of Judea and Galilee, and Barclay on the Jews of the Diaspora. Then ten chapters treat the topic in early Christian sources: N. T. Wright on Jesus, I. Jones on Matthew, D. R. Catchpole on Mark, C. K. Barrett on Luke-Acts, D. M. Smith on John, E. P. Sanders on Paul, J. D. G. Dunn on Deuteropauline letters, M. E. Isaacs on Hebrews, Sweet on Revelation, and G. Stanton on other early Christian writings (*Didache,* Ignatius, *Barnabas,* Justin Martyr). The final six studies are thematic: P. Borgen on "in accordance with the Scriptures"; W. Horbury on land, sanctuary, and worship; M. de Jonge on monotheism and Christology; C. Rowland on apocalyptic, God, and the world; K. Grayston on atonement and martyrdom; and M. Bockmuehl on halakah and ethics in the Jesus tradition. Also included are a photograph of the honoree and a list of her publications.

B. D. EHRMAN, *The Orthodox Corruption of Scripture. The Effect of Early Christological Controversies on the Text of the New Testament* (New York—Oxford: Oxford University Press, 1996, paper $18.95) xiii and 314 pp. Bibliography. Indexed. LCN: 92-28607. ISBN: 0-19-510279-7.

The paperback version of the work described in *NTA* 38, p. 112, this volume argues that early Christian scribes occasionally altered the words of their NT texts to make them more patently orthodox and to prevent their misuse by Christians who espoused aberrant views.

A Festschrift for Dr. Sebastian P. Brock, ed. S. AbouZayd, ARAM Periodical 5/1-2 (Leuven: Peeters, 1993, paper) 687 pp., plate, 12 figs. Bibliographies. ISSN: 0959-4213.

Of the thirty-eight articles prepared in honor of Professor Brock on his 55th birthday, those most pertinent to the NT field are by D. Bundy on revising the Diatessaron against the Manichaeans (Ephrem of Syria on Jn 1:4), J. T. Clemons on Syriac studies in the USA from 1783 to 1900, J. Cook on Syriac studies in South Africa, S. P. Cowe on Philoxenus of Mabbug and the Synod of Manazkert, A. de Halleux on the annunciation to Mary in the Syriac commentary on the Diatessaron, H. J. W. Drijvers on new Syriac inscriptions, S. Griffith and M. Blanchard on H. Hyvernat (1858-1941) and the beginning of Syriac studies at the Catholic University of America, K. Jenner on the methods by which Syriac biblical and related manuscripts have been described and analyzed, M. Lattke on Greek words in the Syriac text of *Odes of Solomon,* R. Murray on "it was springtime"—the source of Jerome's rendering of a phrase in Gen 35:16 and 48:7, P.-H. Poirier on the term ἀπουσία in *Acts of Thomas,* and L. van Rompay on memories of paradise—the Greek *Life of Adam and Eve* and early Syriac tradition. Also included are a photograph of the honoree, his *curriculum vitae,* a list of his publications, and a greeting by AbouZayd.

M. GOURGUES AND L. LABERGE (EDS.), *"De bien des manières." La recherche biblique aux abords du XXI^{e} siècle. Actes du Cinquantenaire de l'ACEBAC (1943-1993),* Lectio Divina 163 (Montreal: Fides, 1995; Paris: Cerf, paper 250 F) 491 pp. Bibliographies. ISBN: 2-7621-1817-4 (F), 2-204-01592-6 (C).

To mark the 50th anniversary of the Association Catholique des Études Bibliques au Canada (1943-93) and to take account of the state of biblical scholarship as we move toward the 21st century, this volume presents essays by R. David on literary traditions in the Pentateuch; Laberge on the Deuteronomist; W. Vogels on the prophets and prophetic literature; M. Girard on the exegesis of the Psalms (1980-92); J.-J. Lavoie on the books of Job, Qohelet, and Proverbs; J. Duhaime on Qumran studies (1976-92); Gourgues on Johannine research from R. Bultmann to narratology; M. Dumais on Acts; O. Mainville on justification by faith and the Law in contemporary Pauline studies; J.-P. Michaud on Hebrews; and J.-P. Prevost on Revelation (1980-92).

Greek-English Lexicon. Revised Supplement, ed. P. G. W. Glare (Oxford: Oxford University Press, Clarendon Press, 1996, $65) xxxi and 320 pp. ISBN: 0-19-864223-7.

Since its first publication in 1843 the Liddell and Scott Greek-English lexicon has gone through nine editions, the last being augmented by a supplement published in 1968 [*NTA* 13, p. 261]. With over 20,000 entries the new supplement is almost twice the size of the 1968 supplement and takes account of newly available papyrological and epigraphical sources. By its inclusion of Linear B forms it provides evidence for the Greek language back to 1200 B.C. Glare, emeritus fellow of St. Cross College, Oxford, is also the editor of *The Oxford Latin Dictionary* (1992). He was assisted by A. A. Thompson and others.

J. E. HUETER, *Sacred Story Untold* (Houston, TX, 1996, paper) ix and 286 pp. Bibliography. Indexed.

Convinced of the importance of the Essene scrolls from Qumran and the Nag Hammadi documents for understanding Jesus and early Christianity, Hueter presents chronologically the historical incidents and individuals involved in creating the NT according to the following outline: basic presumptions, historical documentation, and the new era marked by the scrolls. He concludes that if Jesus was not an Essene, he was nonetheless completely aware of their existence, literature, and hopes. An appendix provides "a look at Judas." The book is available from the author at 3402 Banbury Place, Houston, TX 77027.

B. LANG (ED.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques.* Band 41, *1994-1995* (Düsseldorf: Patmos, 1996, paper DM 158) xiv and 494 pp. Indexed. ISBN: 3-491-66041-6.

This fascicle [see *NTA* 40, p. 130] provides bibliographic information and summaries (in most cases) for 3,072 articles and books under the following general headings: text and translation; basic principles of interpretation; OT exposition; NT exposition; extrabiblical sources; language; world of the Bible; archaeology and customs; institutions and rituals; history of Israel; Judaism—early Christianity—gnosis—Islam; biblical theology; concepts and symbols; the Bible in systematic theology; the Bible in church life; history of interpretation; the Bible in art, literature, and film; and the history of religion. The summaries appear in German, English, and French.

Der lebendige Gott. Studien zur Theologie des Neuen Testaments. Festschrift für Wilhelm Thüsing zum 75. Geburtstag, ed. T. Söding, Neutestamentliche Abhandlungen, Neue Folge 31 (Münster: Aschendorff, 1996, DM 98) viii and 447 pp. Indexed.

Of the nineteen articles in this volume honoring Professor Thüsing on his 75th birthday, those that deal most directly with the NT are by D. Zeller on the one God and the one Lord Jesus Christ from a history-of-religions perspective; H. Hübner on *Deus hermeneuticus;* A. Polag on "the faithful witness"—the significance of Jesus' death in light of the Last Supper tradition; K. Scholtissek on the Markan understanding of God (Mk 12:17); H. Frankemölle on the problem of theodicy in Mark (Mk 16:1-8 in context); U. Luz on the relation between love of God and love of neighbor (Mt 22:34-40); R. Kampling on "blessed be the Lord, the God of Israel" (the theocentrism of Lk 1–2); K. Kertelge on God's righteousness as Paul's gospel; H.-J. Findeis on hope for creation according to Rom 8:19-23; F.-J. Steinmetz on wisdom and the cross in Colossians and Ephesians; K. Löning on "justified through his grace" (Tit 3:7)—the problem of the reception of Paul in the soteriology of the Pastorals; K. Backhaus on *per Christum in Deum*—the theocentric function of Christology in Hebrews; H. Merklein on God and the world in Johannine dualism (Jn 2:23–3:21; 12:30-36); Söding on "God is love"—1 Jn 4:8, 16 as the key statement of biblical theology; W. Breuning on the NT logic of the trinitarian confession; and H. Schürmann on the "three-in-one" self in the light of Pauline anthropology.

F. MARTIN, *Pour une théologie de la lettre. L'inspiration des Écritures,* Cogitatio Fidei 196 (Paris: Cerf, 1996, paper 190 F) xii and 516 pp. Bibliography. Indexed. ISBN: 2-204-05371-6.

Martin, a French Dominican who teaches dogmatic theology and the NT on the faculty of theology at Lyon and is a member of the Centre pour l'analyse du discours religieux (CADIR) there, approaches the problem of biblical inspiration from the perspectives of literary semiotics and psychoanalytic anthropology. After discussing inspiration as both a dogmatic question and a literary problem, he deals with the letter and the encounter (the signifiant, the subject, the writing, and so forth) with particular attention to 2 Peter. Then also with reference to 2 Peter he takes up the matter of the two Testaments and their meaning and relation. The appendixes treat (1) 2 Peter and pseudepigraphy, (2) the Septuagint and inspiration, and (3) the letter and circumcision. J. Delorme has provided a twelve-page preface.

W. E. MILLS, *Critical Tools for the Study of the New Testament,* Mellen Biblical Press Series 47 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1995, $69.95) xi and 142 pp. Bibliographies. Indexed. LCN: 95-31314. ISBN: 0-7734-2405-9.

This volume identifies and describes briefly resources that are available for NT research under sixteen headings: abbreviations, bibliographies, periodicals, indexing and abstracting, book reviews, dissertations and theses, dictionaries, commentaries, archaeology and geography, texts of the NT, grammars, lexicons, concordances, synopses, software programs, and libraries (their nature and use).

M. MINOR, *Literary-Critical Approaches to the Bible. A Bibliographical Supplement* (West Cornwall, CT: Locust Hill, 1996, $40) xvii and 310 pp. Indexed. LCN: 96-16495. ISBN: 0-933951-69-8.

This volume supplements and updates the annotated bibliography of 2,254 books and articles in English that take a literary-critical approach to the Bible or to specific biblical texts [*NTA* 37, p. 107]. The supplement contains 1,142 entries, most of which postdate 1991. They appear under the following general headings (with many subdivisions): the Bible, the Hebrew Bible, Law, Prophets, Writings, and the NT. Almost half the supplement (nos. 617-1142) is devoted to the NT.

Mission and Meaning. Essays Presented to Peter Cotterell, ed. A. Billington, T. Lane, and M. Turner (Carlisle, UK: Paternoster, 1995, paper £14.99) xvi and 375 pp. Bibliography. ISBN: 0-85364-676-7.

Of the twenty papers prepared in honor of Professor Cotterell by colleagues from London Bible College, those most pertinent to the NT are by M. J. Evans on the prophethood of all believers, R. Willoughby on the concept of jubilee and Lk 4:18-30, C. Gempf on mission and misunderstanding—Paul and Barnabas in Lystra (Acts 14:8-20), S. Motyer on Jesus and the marginalized in the Fourth Gospel, Billington on the Paraclete and mission in the Fourth Gospel, D. J.-S. Chae on Paul's apostolic self-awareness and the occasion and purpose of Romans, and Turner on mission and meaning in terms of "unity" in Ephesians. Also included are a preface by the editors and a list of Cotterell's publications.

On Reading Prophetic Texts. Gender-Specific and Related Studies in Memory of Fokkelien van Dijk-Hemmes, ed. B. Becking and M. Dijkstra, Biblical Interpretation 18 (Leiden—New York—Cologne: Brill, 1996, 145 gld. or $93.75) xiii and 295 pp., frontispiece. Bibliography. LCN: 95-46889. ISBN: 90-04-10274-4.

The sixteen articles in this volume have been written in memory of Professor van Dijk-Hemmes, who died in 1994 at the age of fifty. In keeping with her principal scholarly interests, they deal with OT texts from the perspective of feminist hermeneutics. They include contributions by P. C. Beentjes on "what a lioness was your mother" (Ezekiel 19); P. Bird on gendering the poor in prophetic texts; J. M. Hadley on the "fertility of the flock" and the de-personalization of Astarte; H. A. McKay on gendering the discourse of display in the Hebrew Bible; J. Siebert-Hommes on the widow of Zarephath and the great woman of

Shunem; K. J. H. Vriezen on cakes and figurines—related women's cultic offerings in ancient Israel; and E. van Wolde on Deborah and Jael in Judges 4. A photograph of van Dijk-Hemmes and a selected bibliography of her publications are included.

H. R. PAGE (ED.), *Exploring New Paradigms in Biblical and Cognate Studies,* Mellen Biblical Press Series 48 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $59.95) vii and 107 pp. Bibliographies. LCN: 95-25242. ISBN: 0-7734-2407-5.

Prepared for the 1992 colloquium of the Institute for Ancient Near Eastern and Afroasiatic Cultural Research, the five papers in this volume are by R. E. Hood on whether Mt 2:15 is an apologetic for or against Egypt, P. Keim on the politics of malice—ancient Near Eastern malediction as metaphor, J. J. Jackson on Jeremiah 46 as two oracles on Egypt, H. Avalos on the *asipu* and *asu* reconsidered, and Page on an apologia for and an application of ethnological criticism.

D. C. PARKER AND C.-B. AMPHOUX (EDS.), *Codex Bezae. Studies from the Lunel Colloquium, June 1994,* New Testament Tools and Studies 22 (Leiden—New York—Cologne: Brill, 1996, 195 gld. or $126) xxx and 383 pp., 19 plates. Indexed. LCN: 95-42810. ISBN: 90-04-10393-7.

After J. N. Birdsall's introduction to three centuries of study of Codex Bezae (the *status questionis*), this volume presents six papers on the production and history of the manuscript: J. Irigoin on the Greek script; L. Holtz on the Latin script; A. D. Callahan on the origin; J.-M. Marconot on the marks of orality; B. Outtier on the *prosermeneiai;* and B. Guineau, Holtz, and J. Vezin on traces of blue ink in MS Lyon B.M. 484 and folio 384v of Codex Bezae. Next eight papers concern its text of the Gospels: B. D. Ehrman on the text of the Gospels at the end of the 2nd century, M. D. Holmes on Codex Bezae as a recension of the Gospels, J. K. Elliott on Codex Bezae and the earliest Greek papyri, J.-M. Auwers on the Latin text of the Gospels, E. Güting on weakly attested original readings in MS D 05 in Mark, W. M. A. Hendriks on pre-Alexandrian readings of Codex Bezae in Mark (e.g. 10:1; 1:4; and 5:21), D. Rouger on Celsus and the Gospel tradition of Codex Bezae, and A. G. Martin on the Syriac palimpsest of Sinai and Codex Bezae. Then six papers deal with its text of Acts: M.-É. Boismard on Codex Bezae and the Western text, J. Rius-Camps on the Greek substratum of the Latin version, C. Marucci on Codex Bezae and Latinisms, J. Heimerdinger on the seven steps of Codex Bezae—a prophetic interpretation of Acts 12, M. V. Spottorno on Codex Bezae and the Antiochian text, and P. F. Beatrice on traces of the Western text in the work of Macarius Magnes. Finally under the heading "responses and conclusions" there are contributions by Parker on the paleographical debate, and Amphoux on the text. The papers were prepared for a conference held in Lunel, Hérault, France.

S. E. PORTER, *Studies in the Greek New Testament. Theory and Practice,* Studies in Biblical Greek 6 (Bern—Frankfurt—New York: Lang, 1996, paper $32.95) vii and 290 pp. Indexed. LCN: 95-22504. ISBN: 0-8204-2858-2.

The first five essays in this collection concern Greek language and linguistics [§ 36-1146], verbal aspect (1993), tense terminology and Greek language study (1986), linguistic issues in NT lexicography, and NT Greek as a disputed area of research (1991). The remaining eight papers concern vague verbs, periphrastics, and Mt 16:19 [§ 33-1136]; "in the vicinity of Jericho"—Lk 18:35 in the light of its Synoptic parallels [§ 37-781]; whether Jesus ever taught in Greek [§ 38-719]; Thucydides 1.22.1 and speeches in Acts [§ 34-1219]; καταλλάσσω in ancient Greek literature and Romans 5 (1994); the argument of Romans 5—whether a rhetorical question can make a difference [§ 36-1415]; Wittgenstein's classes of utterances and Pauline ethical texts—Gal 3:28-29 in context [§ 34-257]; and what it means to be "saved by childbirth" (1 Tim 2:15) [§ 38-350]. Porter is professor of theology at the Roehampton Institute in London.

Présentation du Nouveau Testament selon l'ordre chronologique et la structure littéraire des écrits apostoliques proposés par Philippe Rolland (Paris: Éditions de Paris, 1995, paper 147 F) xix and 623 pp. Bibliography. ISBN: 2-85162-004-5.

Following the pedagogical/chronological order of NT writings suggested by Rolland in *L'origine et la date des Évangiles* (1994) pp. 163-165, this volume presents the NT books according to the Version Synodale (somewhat revised) in the following order: the canonical account of Christian origins (Luke-Acts); the letters of Paul, James, Peter, and Jude (in their probable chronological order); the Gospels of Matthew and Mark; and the Johannine writings. Also included are a list of Rolland's publications, various introductions, and appendixes (on the testimony of Irenaeus, chronology, calendars, and coinage). Rolland dates the Synoptic Gospels (and Acts) between A.D. 63 and 66 and John's Gospel ca. A.D. 100.

S. PRICKETT, *Origins of Narrative. The Romantic appropriation of the Bible* (Cambridge, UK—New York: Cambridge University Press, 1996, $54.95) xvi and 288 pp., frontispiece. Bibliography. Indexed. LCN: 95-21587. ISBN: 0-521-44543-4.

In his exploration of how the Romantics read the Bible, Prickett, Regius professor of English language and literature at the University of Glasgow and the author of *Words and the 'Word': Language, Poetics and Biblical Interpretation* (1986), considers how the Bible was responsible for much Romantic literary theory and how the Bible was altered by the new hermeneutical assumptions so that it became for the 19th century virtually a different book from that of the century before. After a seven-page introduction, he deals with "Jacob's blessing": the stolen birthright, and the presence of the past. Then under the heading "the Romantic Bible," he discusses the Bible as novel, the Bible and history—appropriating the revolution, the Bible as metatype—Jacob's ladder, and hermeneutic and narrative—the story of self-consciousness. He concludes that, for the German and English Romantics, the Bible was transformed from the paradigm of textual stability to a model of textual fluidity ("a moving target").

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 15, ed. B. Fiore (Buffalo, NY: EGLMBS, 1995, paper $10) iii and 185 pp., 3 tables.

The papers in this fascicle [see *NTA* 40, p. 133] that directly pertain to the NT are by H. J. Toensing on the pericope of the adulterous woman and its rhetorical context at Jn 7:52, A. L. Huprich on the recognition/reunion scene in Jn 20:11-18 and its parallels in Greek romance, D. L. Barr on using plot to discern structure in Revelation, J. E. Cook on the Magnificat as a program for a new era in the spirit of the Song of Hannah, R. M. Hill on a probable historical context for Jesus' defense in Mk 14:48, P. G. Bretscher on when everything was "Q," H. Van Broekhoven on persuasion or praise in Colossians, and T. A. Rand on a call to κοινωνία (a rhetorical analysis of Gal 5:25–6:10).

A. R. RUMBLE ET AL. (EDS.), *The Bible and Early English Literature from the Beginnings to 1500. Proceedings of the Second G.L. Brook Symposium held in the University of Manchester, 1993,* Bulletin of the John Rylands University Library of Manchester 77/3 (Manchester, UK: John Rylands University Library of Manchester, 1995, paper) 235 pp., 12 figs. Indexed. ISBN: 0-86373-129-5.

After a six-page introduction by J. J. Anderson, this volume presents papers by R. Adams on Chaucer's "new Rachel" and the theological roots of medieval anti-Semitism; Anderson on scriptural quotation in *Piers Plowman* (Lady Holy Church); H. White on Books' bold speech and the *archana verba* of *Piers Plowman;* J. A. Alford on Rolle's *English Psalter* and *lectio divina;* P. Meredith on the direct and indirect use of the Bible in medieval English drama; C. Lindberg on literary aspects of the Wyclif Bible; G. Hammond on the influence of the medieval English Bible on the Renaissance Bible; M. R. Godden on the trouble with Sodom (literary responses to biblical sexuality); B. C. Raw on verbal icons in late Old English; R. Marsden on the death of the messenger (the "spelboda" in the Old English

Exodus); S. Lee on Aelfric's treatment of source material in his homily on the books of Maccabees; J.-A. George on repentance and retribution (the use of the book of Daniel in Old and Middle English texts); P. Cavill on biblical realignment of a maxim in the Old English *Phoenix* 355b-360; D. G. Scragg on the Bible in *Fontes Anglo-Saxonici;* and Rumble on the Rylands, the Bible, and early English literature (an illustrated note).

L. M. RUSSELL AND J. S. CLARKSON (EDS.), *Dictionary of Feminist Theologies* (Louisville, KY: Westminster John Knox, 1996, $39) xxix and 351 pp. Bibliographies. LCN: 95-49454. ISBN: 0-664-22058-4.

This dictionary covers standard topics in Christian theological studies, as well as topics in other religions that are important for the continuing feminist dialogue among different religious, cultural, and racial groups. It also treats topics of particular interest to those engaged in feminist studies. The contributors include D. Bergant (canon), F. Cardman (Christology; church histories), M. R. D'Angelo (*Abba*/Father; *diakonia*), J. Dewey (sacrifice, the Bible, and Christ), S. R. Garrett (apostles; new creation), C. Meyers (archaeology), S. H. Ringe (baptism; gospel; jubilee), K. D. Sakenfeld (biblical studies), S. M. Schneiders (kerygma), L. Schottroff (authority of Scripture; virgin birth), E. M. Schuller (biblical translation), E. Schüssler Fiorenza (discipleship of equals; feminist hermeneutics), B. Thurston (Pastoral epistles), and P. Trible (rhetorical criticism).

L. SCHOTTROFF AND M.-T. WACKER (EDS.), *Von der Wurzel getragen. Christlich-feministische Exegese in Auseinandersetzung mit Antijudaismus,* Biblical Interpretation 17 (Leiden—New York—Cologne: Brill, 1996, 126 gld. or $81.50) viii and 283 pp. Bibliographies. Indexed. LCN: 95-30388. ISBN: 90-04-10336-8.

After E. Valtink's essay on feminist-Christian identity and anti-Judaism, this volume presents eleven papers under six headings: women's impurity (three), violence against women (one), God of vengeance/God of love (two), wisdom (two), texts hostile to women that appear irrecoverable (two), and law and religion of law (one). Wacker has provided a final essay. The studies most pertinent to the NT field are by B. Kahl on Jairus and the lost daughters of Israel (Mk 5:21-43), M. S. Gnadt on the feminist-liberationist theological revision of the "Abba" of Jesus, A. Strotmann on Wisdom Christology without anti-Judaism, M. Crüsemann on the struggle about women speaking in 1 Cor 14:33b-35 in the light of anti-Jewish elements in its interpretation, and Schottroff on "Law-free Gentile Christianity" and women.

M. SMITH, *Studies in the Cult of Yahweh.* Vol. 2, *New Testament, Early Christianity, and Magic,* ed. S. J. D. Cohen, Religions in the Graeco-Roman World 130/2 (Leiden—New York—Cologne: Brill, 1996, 130 gld. or $84) viii and 292 pp., frontispiece. Bibliography. Indexed. LCN: 95-39979. ISBN: 90-04-10479-8.

This volume [see *NTA* 41, pp. 190-191] first presents fifteen essays on the NT and early Christianity: aretalogies, divine men, the Gospels and Jesus [§ 16-116]; the history of the divine man (1978); messiahs—robbers, jurists, prophets, and magicians (1977); ascent to the heavens and the beginning of Christianity (1981); two ascended to heaven—Jesus and the author of 4Q491 (1992); the origin and history of the transfiguration story [§ 25-878]; the reason for the persecution of Paul and the obscurity of Acts (1967); Pauline worship as seen by pagans [§ 25-567]; Paul's arguments as evidence of the Christianity from which he diverged [§ 31-701]; transformation by burial according to 1 Cor 15:35-49 and Rom 6:3-5 and 8:9-11 (1983); salvation in the Gospels, Paul, and the Magical Papyri [§ 31-1292]; the account of Simon Magus in Acts 8 (1965); *de superstitione* in Plutarch's *Moralia* 164E-171F (1974); the history of the term γνωστικός (1981); and the history of ἀποκαλύπτω and ἀποκάλυψις (1983). Then it provides five papers on magic: how magic was changed by the triumph of Christianity (1983); the Eighth Book of Moses (P. Leid. J 395) and how it grew (1984); P. Leid. J 395 (PGM XIII) and its creation legend (1986); the angels as Jewish assimilationists in P. Berlin 5025b and P. Louvre 2391 [§ 32-955]; and Jewish elements in the Magical Papyri (1986). Also included are a photograph of Professor Smith, a list of his writings (pp. 257-278), and a memorial note about him.

G. THEISSEN, *Histoire sociale du christianisme primitif. Jésus — Paul — Jean,* trans. I. Jaillet and A.-L. Fink, Le Monde de la Bible 33 (Geneva: Labor et Fides, 1996, paper) 297 pp., 2 figs. ISBN: 2-8309-0814-7.

This volume contains French versions of ten essays by Theissen on aspects of the social history of primitive Christianity. They concern itinerant radicalism and the transmission of Jesus' sayings [§ 18-813]; the prophecy of the destruction of the Temple [§ 21-402]; the Jesus movement as a charismatic revolution of values [§ 34-85]; the social stratification of the Corinthian community [§ 19-826]; the strong and the weak at Corinth [§ 20-186]; Judaism and Christianity according to Paul (1992); Pauline Christology in the perspective of the sociology of knowledge (1983); authority conflicts in the Johannine communities (1988); human value and status in primitive Christianity (1988); and a theory of the social history of primitive Christianity [§ 32-1038]. D. Marguerat has provided a ten-page preface.

F. C. TIFFANY AND S. H. RINGE, *Biblical Interpretation: A Roadmap* (Nashville, TN: Abingdon, 1996, paper $18.95) 239 pp. Bibliography. LCN: 95-52737. ISBN: 0-687-01608-8.

Tiffany, professor of biblical studies at Methodist Theological School in Delaware, OH, and Ringe, professor of NT at Wesley Theological Seminary in Washington, DC, proceed from the assumptions that the biblical text arises from particular social settings, that the reader likewise reads from specific settings, and that neither the diversity of texts nor the multitude of readers stand in isolation one from another. They first explain the process of biblical interpretation: locating the readers and the reading context; encountering the biblical text (read, feel, question, react); a close reading of the biblical text (steps in the process); reading contextually (finding the passage in its place); and engaging the text, other readers, and our communities. Then they provide examples of how their approach can be used with reference to particular biblical texts: Num 10:11–12:16; Jer 22:24–23:8; Psalm 77; Mk 3:1-6; and 1 Cor 11:17-34. Finally they describe some issues in biblical interpretation and selected resources for biblical studies.

Von Gott reden in säkularer Gesellschaft. Festschrift für Konrad Feiereis zum 65. Geburtstag, ed. E. Coreth, W. Ernst, and E. Tiefensee, Erfurter Theologische Studien 71 (Leipzig: Benno, 1996, paper DM 48) 356 pp. ISBN: 3-7462-1163-8 (cloth), -1134-4 (paper).

Of the twenty-four papers prepared in honor of Professor Feiereis on his 65th birthday, those most pertinent to the NT field are by B. Pittner on godlessness and overcoming it in the light of Paul's letters, C.-P. März on anthropology and Christology in Heb 2:5-9, H. Schürmann on "established evil" in the light of Revelation, and G. Feige on the charge of atheism made against early Christians.

D. B. WALLACE, *Greek Grammar Beyond the Basics. An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996, $39.99) xxxii and 797 pp., 12 tables, 83 charts. Bibliographies. Indexed. LCN: 95-33112. ISBN: 0-310-37340-9.

Written for those whose concern is exegesis and exposition, this intermediate grammar of NT Greek focuses on the syntax of words and phrases (nouns and nominals, verbs and verbals) and of the clause. Wallace, associate professor of NT studies at Dallas Theological Seminary, lists the following features of his work as distinctive: exegetically significant examples; attention to semantics and the "semantic situation"; clear, user-friendly definitions; plenty of examples; grammatical statistics; charts, tables, and graphs; a multitude of syntactical categories; no discussion of discourse analysis; structural priority; minimal material on lexico-syntactic categories; and layout. Also included are an introduction to the language of the NT and syntax summaries.

GOSPELS—ACTS

R. AGUIRRE, *Aproximación actual al Jesús de la Historia,* Cuadernos de Teología Deusto 5 (Bilbao: Universidad de Deusto, 1996, paper) 44 pp. ISBN: 84-7485-424-5.

After sketching the history and concerns of Jesus research, this volume discusses what can be said from the perspective of history about Jesus' origins, his life in Galilee, the kingdom of God, those to whom Jesus ministered, the Father, the social function of the kingdom of God, and the cross. Aguirre is professor of NT on the theological faculty at the Universidad de Deusto.

P. N. ANDERSON, *The Christology of the Fourth Gospel. Its Unity and Disunity in the Light of John 6,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 78 (Tübingen: Mohr-Siebeck, 1996, paper DM 128) xv and 329 pp., 22 tables. Bibliography. Indexed. ISBN: 3-16-145779-X.

The revision of a doctoral dissertation directed by J. Riches and submitted in 1988 to the University of Glasgow, this exploration of Johannine Christology gives particular attention to the tensions within it while using Jn 6:1-71 as a focus. After delineating the problem and identifying possible solutions, it surveys recent approaches to the Christology of the Fourth Gospel, significant commentaries, and approaches to the unity and disunity of Jn 6:1-71. Then it considers the unity and disunity of Jn 6:1-71: stylistic unity and disunity, the relation between sign and discourse, the "eucharistic interpolation" (with an appendix on what is meant by "sacrament"), and the dialectical character of the passage. Finally it deals with three levels of dialogue in the text: not an attesting miracle . . . but a "testing" sign (exegesis of Jn 6:1-24); the exhortation of the "two ways" (exegesis of 6:25-66); and returning the "keys of the kingdom" to Jesus (exegesis of 6:67-71). Eight appendixes are included. Anderson concludes that the veracity of John's Christology exists not in spite of its dialectical tensions but because of them.

F. W. BALTZ, *Lazarus and the Fourth Gospel Community,* Mellen Biblical Press Series 37 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $59.95) ix and 109 pp. Bibliography. LCN: 95-14581. ISBN: 0-7734-2428-8.

This volume argues that the beloved disciple of the Fourth Gospel can be identified as Lazarus, who was for a time a Jewish high priest and became a disciple of Jesus and an important figure in the early Christian community. After discussing Lazarus and the Fourth Gospel community, it reviews the internal evidence pertaining to the beloved disciple, and embarks on the quest for the historical Lazarus. Also included are appendixes on the identity of Nicodemus and on external evidence of authorship.

P.-M. BEAUDE, *Qu'est-ce que l'Évangile?,* Cahiers Évangile 96 (Paris: Cerf, 1996, paper 33 F) 68 pp. Bibliography. ISSN: 0222-9714.

In this fascicle, Beaude, professor of NT at Metz and author of *Premiers chrétiens, premiers martyrs* (1993), discusses the derivation of the term "gospel," Paul's uses of the term in his letters, the relation between Paul's concept and the Gospels, the development from the oral gospel to the written Gospels, the four canonical Gospels, the Gospels and the formation of the NT, and the gospel and the world of the 1st and 2nd centuries A.D.

J. BECKER, *Jesus von Nazaret* (Berlin—New York: de Gruyter, 1996, paper DM 38) xi and 461 pp., map. Bibliographies. Indexed. ISBN: 3-11-014882-X.

After dealing with methodological questions and biographical matters regarding Jesus, this presentation of Jesus' teaching and activity discusses the lostness of Israel (John the Baptist and the coming wrath of God, judgment sayings in Jesus' preaching), God's reign drawing near as the present beginning of salvation for lost Israel (discourse about God's kingly rule in Israel and in early Judaism, Jesus' understanding of God's reign, mediation of its nearness, Jesus as mediator of salvation and eschatological prophet of God's reign), life in light of God's reign (Jesus' ethos, discipleship, Jesus' authoritative proclamation of God's will and the Torah, the open family of God), Jesus' last days in Jerusalem and his crucifixion, and faith in the risen one. Becker is the author of *Paulus, Apostel der Völker* (2nd ed., 1992).

T. BERGHOLZ, *Der Aufbau des lukanischen Doppelwerkes. Untersuchungen zum formalliterarischen Charakter von Lukas-Evangelium und Apostelgeschichte,* Europäische Hochschulschriften, Reihe 23: Theologie 545 (Frankfurt—Bern—New York: Lang, 1995, paper DM 44 or $28.95) ii and 156 pp. Bibliography. ISBN: 3-631-49209-X.

Accepted in 1994 as a doctoral dissertation by the Evangelical theological faculty at Bonn, this volume attempts to show that Luke-Acts was from beginning to end a thoroughly planned artistic work whose basic formal principle was parallelism. After reviewing research on the purpose and literary character of Luke-Acts, it discusses parallelisms between Luke's Gospel and Acts: the proems in Lk 1:1-4 and Acts 1:1-3, the pre-histories in Lk 1–2 and Acts 1–2, the activities and fates of Jesus and the apostles, Jerusalem, and the concluding sections. Then it discusses the parallel structures of the two books taken in their entirety. Five excursuses (on Lk 1:1-4 and the structure of the whole work, Acts 9:15-16 and Paul's activity, etc.) are interspersed throughout the main text.

S. J. BINZ, *Advent of the Savior. A Commentary on the Infancy Narratives of Jesus* (Collegeville, MN: Liturgical Press, 1996, paper $4.95) 69 pp. LCN: 96-12788. ISBN: 0-8146-2410-3.

After a three-page general introduction to the NT infancy narratives, this volume presents for the Matthean and Lukan infancy narratives a brief introduction and a pericope-by-pericope exposition. The principal objective of the commentary is to interpret the Gospel texts as they have been given to us by their inspired authors, with particular attention to what the Evangelists teach us about the identity of Jesus and the meaning of his coming. Binz is director of the Little Rock (Arkansas) Scripture Study project.

D. L. BOCK, *Luke.* Vol. 2, *9:51–24:53,* Baker Exegetical Commentary on the New Testament 3B (Grand Rapids: Baker, 1996, $44.99) xv and 1192 pp., 2 maps. Bibliography. Indexed. LCN: 94-33507. ISBN: 0-8010-1052-7.

The first volume in this full-scale commentary on Luke's Gospel was described in *NTA* 40, pp. 138-139. This volume concludes the commentary under two major headings: Jerusalem journey—Jewish rejection and the new way (9:51–19:44), and Jerusalem—the innocent one slain and raised (19:45–24:53). For each pericope there is an overview of its place in the Gospel, a discussion of sources and historicity, a formal analysis and outline, a summary of themes, translation, verse-by-verse exegesis, and additional notes. For other recent expositions of Luke's Gospel by Bock, see *NTA* 39, p. 501, and 40, p. 519. Bock is research professor of NT studies at Dallas Theological Seminary.

R. E. BROWN, *Reading the Gospels with the Church. From Christmas Through Easter* (Cincinnati, OH: St. Anthony Messenger, 1996, paper $7.95) vi and 90 pp. ISBN: 0-86716-268-6.

After essays on a new understanding of the church and the Bible and on how to understand the Gospels, this volume deals with the Gospel readings in the liturgical seasons dedicated to the great events in the life of Christ: the Christmas season (the infancy narratives), Lenten stories from John's Gospel (water, light, and life), Holy Week (the passion narratives), the passion narratives and anti-Judaism, and the Easter season (the resurrection narratives). Also included are a Catholic response to the fundamentalist challenge and an appendix on the 1964 instruction from the Pontifical Biblical Commission regarding the historical truth of the Gospels. Brown is the author of *The Death of the Messiah* (1994).

S. Carruth and A. Garsky, *Q 11:2b-4*, ed. S. D. Anderson, Documenta Q: The Database of the International Q Project (Leuven: Peeters, 1996, paper 800 BFr or $27) xii and 206 pp. Bibliography. ISBN: 90-6831-788-1.

Documenta Q is the database of the International Q Project presupposed in its reconstruction of the Sayings Gospel Q. It contains the most important scholarly literature of the 19th and 20th centuries (excerpted, sorted, and evaluated) that has aimed at establishing the precise Greek wording of Q. This first volume in the project is devoted to the text of the Lord's Prayer in Mt 6:9-13/Lk(= Q) 11:2b-4. Thus it presents scholarly judgments on such topics as the textual variant in Lk 11:2, whether the prayer was in Q, the position of the prayer in Q, whether the Q prayer had an introduction, the address of the prayer, and the wording of the individual petitions. On each issue it gives the opinions and arguments of various scholars "pro" and "con" in English, German, or French. The general editors of the project are J. M. Robinson, P. Hoffmann, and J. S. Kloppenborg. The managing editors are Anderson, S. G. Bjorndahl, Carruth, and C. Heil. They plan a publication schedule of four volumes (ca. 120 pages each) per year.

W. Carter, *Matthew. Storyteller, Interpreter, Evangelist* (Peabody, MA: Hendrickson, 1996, paper $16.95) xii and 322 pp. Bibliography. Indexed. LCN: 96-1937. ISBN: 1-56563-153-6.

Carter, associate professor of NT at Saint Paul School of Theology in Kansas City, MO, and author of *Households and Discipleship* (1994), employs as a reading strategy the notion of an authorial audience, i.e. the attempt to identify with and read along with the readers that the author has "in mind" in writing the Gospel. Under the heading "before reading" he addresses some of the knowledge needed to read Matthew's Gospel: the cultural milieu of the Gospel, genre, the audience's religious traditions, the audience's social and religious experiences, and narrative conventions. Then under "reading Matthew" he discusses four aspects of the audience's work: constructing the Gospel's point of view, plot, settings, and characters. Finally under "after reading" he considers the roles, identity, and lifestyle of the authorial audience in relation to actual audiences and some aspects of contemporary religious experience. The appendix deals with redaction and narrative approaches to Matthew's Gospel.

K. Coffey, *Hidden Women of the Gospels* (New York: Crossroad, 1996, paper $14.95) 180 pp. Bibliography. LCN: 95-51422. ISBN: 0-8245-1561-7.

Using the "midrash" technique to imagine the women who were with Jesus throughout his life, this volume presents chapters on Susanna, the shepherd woman (Lk 2:8-20); Magda, the wise one (Mt 2:1-12); Mari, Ben's mother (Mt 2:16-18); and so forth. Most of the nineteen chapters draw parallels between these women and readers today, and conclude with questions for reflection or discussion. Coffey, a teacher of English and a writer, is now editor of *Living the Good News.*

L. Dornisch, *A Woman Reads the Gospel of Luke* (Collegeville, MN: Liturgical Press, 1996, paper $19.95) 232 pp. Indexed. LCN: 95-41469. ISBN: 0-8146-2307-7.

This reading of Luke's Gospel seeks to incorporate the various perspectives of the writer, the implied narrator, "certain women" who seem important in the unfolding of the text, and women today who bring their own experience to reading the good news. The commentary appears under six major headings: beginnings (chaps. 1–2); early call and discipleship (3–7); parables and signs (8–10); instructions for disciples (11–13); conflict and instructions for the communities (14–18); and conflict, passion, and resurrection (19–24). Dornisch is professor of religious studies at Edgewood College in Madison, WI.

Enlightenment. Enlightenment from the Aramaic. Selected Passages from the Khabouris Manuscript, an Ancient Text of the Syriac New Testament (Grants Pass, OR: Foundation of

Human Understanding, 1993) vii and 98 pp., 2 plates. LCN: 93-74380. ISBN: 0-933900-18-X.

The main part of this volume presents English translations of selected passages from the Gospels of John and Matthew in Syriac according to the Khabouris manuscript (e.g. Jn 1:1-18 and 2:12-14; 2:15-17 and 3:3-18; Mt 4:1-10 and 5:1-48; 6:1-34; 7:1-29). The translations seek to bring out the nuances of the Syriac text, and include key Syriac words in parentheses. So Jn 1:1 is rendered as follows: "At the very beginning (*brashest*) there was willed action (*milta*), and the willed action (*milta*) then was by God (*Alaha*), and God was that willed action (*milta*)." Also included are a seventeen-page introduction to the manuscript, a glossary of Syriac words, and a report on the Codex Khabouris by S. D. Shimun. The book was previously published under the title *Enlightenment* (1970, 1974) by the Yonan Codex Foundation of Atlanta.

P. W. ENSOR, *Jesus and His 'Works.' The Johannine Sayings in Historical Perspective,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 85 (Tübingen: Mohr-Siebeck, 1996, paper DM 98) xi and 337 pp. Bibliography. Indexed. ISBN: 3-16-146564-4.

The slightly revised version of a doctoral dissertation directed by R. B. Edwards and submitted in 1993 to the University of Aberdeen, this volume investigates the sayings attributed to Jesus in the Fourth Gospel in which he refers to his "works," "work," or "working," and explores the linkage that these sayings might have with the ministry of the historical Jesus as well as their use in the patristic era. After a survey of scholarship on the topic, it deals with the question of the "authenticity" of the recorded sayings of Jesus and with the particular historical problems associated with the sayings attributed to Jesus in the Fourth Gospel. Then following a discussion of Jesus and his "works," it treats the pertinent texts under these headings: the divine imperative (Jn 9:3b-4), accomplishing God's work (4:34; 17:4), doing what God does (5:17; 5:19-20), and indicators of Jesus' identity (5:36; 10:25, 32, 37-38; 14:10-11; 15:24). Ensor concludes that the Johannine works-sayings of Jesus can be shown to be "authentic" at least in a loose sense of that term. The appendixes deal with (1) U. C. von Wahlde's source theory, and (2) Jesus' claim to "do the works of God" in Jn 10:37-38.

Exploring the Gospel of John. In Honor of D. Moody Smith, ed. R. A. Culpepper and C. C. Black (Louisville, KY: Westminster John Knox, 1996, $42) xxxiv and 409 pp., frontispiece. Bibliography. Indexed. LCN: 95-46685. ISBN: 0-664-22083-5.

After R. Kysar's essay on Smith's contributions to Johannine scholarship, this volume honoring Professor Smith on his 65th birthday presents papers by M. M. Thompson on the historical Jesus and the Johannine Christ, W. D. Davies on the Jewish background of John's Gospel, J. H. Charlesworth on the Dead Sea scrolls and John's Gospel, P. Borgen on John's Gospel and Hellenism, J. L. Martyn on the question of a Gentile mission that replaced an earlier Jewish mission, J. Beutler on the use of "Scripture" in John's Gospel, C. K. Barrett on the parallels between Acts and John, F. F. Segovia on the tradition history of the Fourth Gospel, Culpepper on reading Johannine irony, E. Schweizer on the Johannine "parables," Black on the grandeur of Johannine rhetoric ("the words that you gave to me I have given to them"), B. R. Gaventa on John 21 and the problem of narrative closure, P. W. Meyer on the presentation of God in the Fourth Gospel ("the Father"), L. E. Keck on derivation as destiny ("of-ness" in Johannine Christology, anthropology, and soteriology), S. S. Smalley on "the Paraclete" (pneumatology in John's Gospel and Revelation), J. D. G. Dunn on John and the Synoptics as a theological question, W. A. Meeks on the ethics of the Fourth Gospel, H. Weder on the hermeneutics of Christology in the Johannine writings (*Deus incarnatus*), and J. Painter on the quest for eternal life—Bultmannian hermeneutics and the theology of the Fourth Gospel ("inclined to God"). Also included are a photograph of the honoree, a list of doctoral dissertations directed by him, his *cursus vitae,* and a list of his publications between 1963 and 1995 (compiled by Kysar).

L. Guyénot, *Le Roi sans Prophète. L'enquête historique sur la relation entre Jésus et Jean-Baptiste* (Paris: Éditions Pierre d'Angle, 1996, paper 139 F) 308 pp. Bibliography. ISBN: 2-911525-00-0.

Guyénot contends that John the Baptist never followed Jesus and never recognized him as Israel's Messiah. After an introduction to the relation between the two figures, he discusses Jesus and the good news of God's kingdom; John and the threat of God's judgment; the providential encounter between John and Jesus; the "scandal" of John; John and the "violent ones" of God's kingdom; the analogies between Samuel/David and John/Jesus; and John's incredulity toward the "messianic secret" of Jesus. Also included are a conclusion on the relation between the Christian and Baptist movements, an appendix on the "family" relationship between John and Jesus, and postscripts on (1) hymns and legends of Baptist origin in Lk 1 and (2) traces of an anti-Baptist polemic in the Fourth Gospel.

D. R. A. Hare, *Mark,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1996, paper $16.99) x and 230 pp. Bibliography. LCN: 96-397. ISBN: 0-664-25551-5.

After a nine-page introduction to Mark's Gospel, this volume focuses on each pericope as a unit and seeks to grasp its meaning in relation to the Gospel as a whole. After treating beginnings (1:1-20), it deals with Jesus' public ministry according to 1:21–8:26: Jesus' healing ministry begins (1:21-39); Jesus' ministry provokes controversy (1:40–3:12); Jesus prepares twelve apprentices for mission (3:13–6:13); and Jesus' immense popularity prompts antagonism (6:14–8:26). Then it reflects on how Jesus prepared the disciples for the passion (8:27–9:29; 9:30–10:31; 10:32-52). Finally it considers the passion and resurrection according to 11:1–16:8: The Messiah's royal arrival in Jerusalem (11:1-25); Jesus refutes his opponents (11:27–12:44); Jesus teaches about the future (13:1-37); Jesus' last days (14:1–15:47); and the empty tomb (16:1-8). Hare is professor emeritus of NT at Pittsburgh Theological Seminary.

D. J. Hawkin, *The Johannine World. Reflections on the Theology of the Fourth Gospel and Contemporary Society,* SUNY Series in Religious Studies (Albany, NY: State University of New York Press, 1996, cloth $49.50, paper $16.95) xiv and 183 pp. Bibliography. Indexed. LCN: 95-46390. ISBN: 0-7914-3065-0 (cloth), -3066-9 (paper).

Hawkin, head of the department of religious studies at the Memorial University of Newfoundland, Canada, contends that John's Gospel argues for its own acceptance within the church at large while rejecting the values of the world at large. After discussing the context of the Johannine enigma with reference to the study of early Christianity and to modern political interpretations of Christianity, he focuses on the text of the Fourth Gospel and some of its most prominent motifs and thematic complexes (especially the motif of the beloved disciple). Then he considers the nature of the modern world and its predominant ideology (which is quite inimical to the Johannine world of discourse), and concludes that the Fourth Gospel provides a healthy challenge to the liberal assumptions of modernity.

M. Hengel, *The Charismatic Leader and His Followers,* trans. J. C. G. Greig, ed. J. Riches (Edinburgh: T&T Clark, 1996, paper $23.95) xv and 111 pp. Indexed. ISBN: 0-567-29165-0.

This paperback edition of the English version [*NTA* 26, p. 318] of *Nachfolge und Charisma* [*NTA* 13, p. 156] contains a new eight-page preface in which Hengel reflects on the study in the context of NT scholarship in general and his own work in particular. After an exegesis of Mt 8:21-22 ("Let the dead bury their dead"), he discusses the charismatic and eschatological background of following Jesus from the perspective of the history of religions, and considers the charismatic and eschatological distinctiveness of Jesus' call to follow him.

J. Joosten, *The Syriac Language of the Peshitta and Old Syriac Versions of Matthew. Syntactic Structure, Inner-Syriac Developments and Translation Technique,* Studies in Semitic

Languages and Linguistics 22 (Leiden—New York—Cologne: Brill, 1996, 190 gld. or $122.75) xiii and 223 pp. Bibliography. Indexed. LCN: 95-16571. ISBN: 90-04-10036-9.

The slightly revised version of a doctoral dissertation directed by M. H. Goshen-Gottstein and submitted in 1988 to the Hebrew University in Jerusalem, this volume first describes the Peshitta and Old Syriac versions of Matthew's Gospel. Then with reference to texts in these versions it treats the syntax of the nominal phrase (the noun and its satellites) and related issues, the different types of nonverbal clauses, the form and function of the *ʾit* clause, and some central issues relating to the verb and the verbal clause. Finally it discusses the typical differences between the two versions with regard to syntax and to translation technique. A 33-page appendix lists nonverbal clauses in the Peshitta, Curetonian, and Sinaiticus texts of Matthew's Gospel. Joosten is professor of biblical languages at the University of Strasbourg.

G. A. KIRAZ, *Comparative Edition of the Syriac Gospels. Aligning the Sinaiticus, Curetonianus, Peshîṭtâ and Ḥarklean Versions,* New Testament Tools and Studies 21/1-4 (4 vols.; Leiden—New York—Cologne: Brill, 1996, 820 gld. or $529.95) lxxxv and 454 pp. and 7 plates, 2 figs., 4 tables; vii and 257 pp.; vii and 514 pp.; vii and 375 pp. ISBN: 90-04-10419-4 (set).

This edition of the Gospels in Syriac brings together the texts of the Sinaiticus (S), Curetonian (C), Peshitta (P), and Harklean (H) versions aligned under each other in a manner that allows the scholar to access them all in one glance. Therefore it is called the *Comparative Edition of the Syriac Gospels* (*CESG*). Although the texts of S, C, and P are based on the standard editions, the *CESG* provides a new edition of H based primarily on Vatican MS Syr. 268. The purpose of the project is to provide a tool that will facilitate study of the mutual relations among these versions, and to help in resolving some of the problems and controversies raised by the multiplicity of translations and revisions of the Syriac Gospels. The first volume contains Kiraz's fourteen-page introduction to the *CESG* project and A. Juckel's 21-page introduction to the Harklean text, as well as the S, C, P, and H texts of Matthew's Gospel. The remaining three volumes present the texts of Mark, Luke, and John, respectively. Using the horizontal synopsis format, the edition seeks to maximize correspondences and to let P usually determine the word order. Kiraz's six-volume *Computer-Generated Concordance to the Syriac New Testament* was described in *NTA* 37, p. 430.

W. KLASSEN, *Judas. Betrayer or Friend of Jesus?* (Minneapolis, MN: Fortress, 1996, paper $19) xiv and 238 pp. Bibliography. Indexed. LCN: 96-6390. ISBN: 0-8006-2968-X.

Klassen, research professor at the École Biblique de Jérusalem, argues that Judas may have meant no harm in handing Jesus over to the religious authorities, and that nevertheless he was increasingly demonized as the later Gospels were written. After considering the nature of the sources, he deals with the name "Judas Iscariot" and its identifying role, the act of Judas (the traditional point of view), Judas as an informer, Judas as seen through the eyes of Mark, Judas as portrayed by the Gospel of Matthew, Judas Iscariot in the writings of Luke, Judas in the Fourth Gospel, the death of Judas, theologians and Judas Iscariot, and Judas as seen by Jewish interpreters.

B. KOLLMANN, *Jesus und die Christen als Wundertäter. Studien zu Magie, Medizin und Schamanismus in Antike und Christentum,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 170 (Göttingen: Vandenhoeck & Ruprecht, 1996, DM 138) 438 pp. Bibliography. Indexed. ISBN: 3-525-53853-7.

Accepted in 1994/95 as a *Habilitationsschrift* by the theological faculty at Göttingen, this volume first reviews research about the historical value of the NT miracle stories, images of Jesus as a miracle-worker, and charismatic miracle-working by early Christians. Next it deals with magic, medicine, and charismatic miracle-working in the world of the NT (Hellenism, ancient Judaism). Then it examines NT accounts about Jesus as a miracle-worker: his exorcisms, healings, nature miracles, refusals to show his power, and Jesus as a miracle-worker in the redaction of the Gospels. Finally it treats early Christian charismatic miracle-working among Jesus' followers: miracle-working prophets and apostles in the missionary-discourse tradition, exorcisms and healings at the command of the risen Christ, healings in the Christian communities, and form- and social-historical aspects of early Christian charismatic miracle-working. Kollmann is the author of *Ursprung und Gestalten der frühchristlichen Mahlfeier* (1990).

J. LAGRAND, *The Earliest Christian Mission to 'All Nations.' In the Light of Matthew's Gospel,* University of South Florida International Studies in Formative Christianity and Judaism 1 (Atlanta: Scholars Press, 1995, $89.95) xi and 288 pp., 2 maps. Bibliography. Indexed. LCN: 93-42357. ISBN: 1-55540-937-7.

This volume seeks to clarify the identity and vocation of the messianic mission to the nations in the light of Matthew's Gospel, with particular attention to the earliest stage (ca. A.D. 33-63). After an introduction to the topic, it treats under the heading "Israel and the nations" modern terms and concepts (problems and challenge), identification in ancient sources, usage in near-contemporary literature, and later trajectories of the concepts. Then with a focus on Matthew's Gospel it deals with living traditions in the background of the Gospel; proselytizing (Mt 23:15); the nations in the design of the Gospel—signals of things to come, proclamation in word and deed, and establishment of the kingdom; and the great commission (Mt 28:16-20). LaGrand, pastor of Beacon Light Church in Gary, IN, concludes that according to Matthew the disciples were prepared as God's agents for Israel's mission to the nations.

G. LASSERRE, *Les synopses: élaboration et usage,* Subsidia Biblica 19 (Rome: Editrice Pontificio Istituto Biblico, 1996, paper 20,000 L or $14) viii and 134 pp. Bibliography. Indexed. ISBN: 88-7653-607-8.

Based on parts of the author's 1993 Lausanne doctoral dissertation concerning the synoptic analysis of Pentateuchal laws, this volume presents methodological reflections on the production and use of synopses in biblical research. It first deals with definitions and methods in producing a synopsis: Gospel synopses and their method, other biblical synopses, synopses for other literature, definitions, literary parallels, the typology of synopses, and the steps in developing a synopsis. Then it considers the use of synopses (comparison, comparison in biblical exegesis, synopses and comparison) and reflects on their limits and values.

E. LEIVA-MERIKAKIS, *Fire of Mercy, Heart of the Word. Meditations on the Gospel according to Saint Matthew.* Vol. 1, *(Chapters 1–11)* (San Francisco: Ignatius, 1996, paper) 746 pp., frontispiece. Illustrated. Indexed. LCN: 95-75664. ISBN: 0-89870-558-4.

Describing his work as a "cordial reading" of Matthew's Gospel and using the *lectio divina* approach, Leiva-Merikakis, professor of literature and theology at the University of San Francisco, presents meditations on elements of the Greek text in the first eleven chapters according to the following general outline: the birth and infancy of Jesus (1:1–2:23); the kingdom of heaven proclaimed—narrative section (3:1–4:25); the kingdom of heaven proclaimed—the evangelical discourse (5:1–7:29); ministry and mission in Galilee—narrative section—ten miracles (8:1–9:38); the kingdom of heaven proclaimed—apostolic discourse (10:1–11:1); and the mystery of the kingdom of heaven—opposition from Israel (11:2-30). L. Bouyer has provided a two-page foreword.

R. G. MACCINI, *Her Testimony is True. Women as Witnesses according to John,* JSNT Supplement Series 125 (Sheffield, UK: Sheffield Academic Press, 1996, £39 or $58.50) 278 pp. Bibliography. Indexed. ISBN: 1-85075-588-4.

Based on a doctoral dissertation directed by R. B. Edwards and accepted in 1994 by the University of Aberdeen, this volume explores how the testimonies of women as presented in John's Gospel might have been perceived by a 1st-century Jewish readership. After discussing John's Gospel as trial and women as witnesses in biblical culture, it treats the topic under the following headings: the mother of Jesus was there; a Samaritan woman came to draw water; the sisters sent word to Jesus; Martha served . . . Mary poured; standing near the cross; Mary Magdalene went to the tomb; excursus (Jn 7:53–8:11; 9:1-41; 18:12-27); and her testimony is true. Maccini concludes that John chose material to make statements not about women as such but about Jesus and about how people should come to faith in him.

J. MALDONADO, *Even in the Best of Families. The family of Jesus and other biblical families like ours* (Geneva: WCC Publications, 1994, paper 9.90 SFr or $6.95) ix and 66 pp., 2 figs. ISBN: 2-8254-1133-7.

Maldonado, president of the Hispanic Centre for Theological Studies in Bell Gardens, California, presents phenomenological and pastoral readings of biblical texts that illustrate seven different kinds of families: the nuclear family of Jesus (Lk 2:41-52); the extended family of Jacob (Genesis 24–33); the incomplete family of the prodigal son (Lk 15:11-32); a family in which the woman takes the lead (Prov 31:11-31); the one-generational family of Martha, Mary, and Lazarus (Lk 10:38-42; Jn 11:1–12:11); the broken family of the Samaritan woman (4:1-42); and the adoptive family of faith (Jn 20:19-29).

M. J. J. MENKEN, *Old Testament Quotations in the Fourth Gospel. Studies in Textual Form,* Contributions to Biblical Exegesis and Theology 15 (Kampen: Kok Pharos, 1996, paper 69.90 gld.) 255 pp. Bibliography. Indexed. ISBN: 90-390-0181-2.

This volume presents eleven papers (now all in English) on OT quotations in the Fourth Gospel: "I am the voice of one crying in the wilderness"—Jn 1:23 [§ 30-180]; "Zeal for your house will consume me"—2:17 (1994); "He gave them bread from heaven to eat"—6:31 [§ 32-690]; "And they shall all be taught by God"—6:45 [§ 33-206]; "Do not fear, Daughter Zion"—12:15 [§ 34-706]; "He has blinded their eyes"—12:40 [§ 33-209]; "He who eats my bread, has raised his heel against me"—13:18 [§ 35-1218]; "They hated me without reason"—15:25; "Not a bone of him shall be broken"—19:36 (1992); "They shall look on him whom they have pierced"—19:37 [§ 38-862]; and "Rivers of living water shall flow from his inside"—7:38 [§ 41-307]. Menken, professor of NT exegesis at the Catholic Theological University in Utrecht, has provided a nine-page introduction and an eight-page conclusion.

W. E. MILLS AND R. F. WILSON (EDS.), *Mercer Commentary on the Bible.* Vol. 6, *The Gospels* (Macon, GA: Mercer University Press, 1996, paper $16.95) xlix and 224 pp. Bibliographies. Indexed. ISBN: 0-86554-511-1.

This volume contains the material pertaining to the Gospels that appeared in *Mercer Commentary on the Bible* [*NTA* 39, pp. 317-318]. After sections on Gospel studies (by E. V. McKnight, R. M. Shurden, C. H. Talbert, and E. E. Joiner) and on the world of Jesus (by D. E. Aune, J. L. Trafton, and J. R. Michaels), there are commentaries by S. Humphries-Brooks on Matthew, S. E. Dowd on Mark, J. B. Chance on Luke, and G. L. Borchert on John.

F. J. MOLONEY, *Signs and Shadows. Reading John 5–12* (Minneapolis, MN: Fortress, 1996, paper $22) xiv and 231 pp. Bibliography. Indexed. LCN: 96-11618. ISBN: 0-8006-2936-1.

The first volume in this project was entitled *Belief in the Word. Reading the Fourth Gospel: John 1–4* (1993) and was described in *NTA* 37, p. 440. This exposition of John 5–12 attempts to blend traditional historical-critical scholarship and the more contemporary reader-oriented approaches to a narrative text. It deals with Jesus and the Sabbath (Jn 5:1-47); Jesus and the Passover (6:1-71); Jesus and Tabernacles (7:1–8:59; 9:1–10:21); Jesus and Dedication (10:22-42); a resurrection that will lead to death (11:1-54); and the hour has come (11:55–12:50). An eight-page retrospect ("looking back") is included. Moloney is professor of theology at the Australian Catholic University.

F. Noël, *De compositie van het Lucasevangelie in zijn relatie tot Marcus. Het probleem van de "grote weglating,"* Verhandelingen van de Koninklijke Academie voor Wetenschappen, Letteren en Schone Kunsten van België, Klasse der Letteren, Jaargang 56, Nr. 150 (Brussels: AWLSK, 1994, paper) 291 pp. Bibliography. Indexed. ISBN: 90-6569-604-0.

This investigation of the absence of Mk 6:45–8:26 from Luke's Gospel contends that only a redaction-critical method can detect Luke's reasons for the "great omission." After discussing Markan material in Luke's Gospel, the article considers the "great omission" in 19th century scholarship, the three classical explanations (the *Urmarkus* hypothesis, the damaged exemplar hypothesis, redactional-critical approaches), its treatment in recent exegesis, and the "great omission" in Lukan redaction. Noël concludes that it is unnecessary to regard the omission as a problem of Luke's source and that there were strong redactional reasons for Luke to omit Mk 6:45–8:26. A four-page English summary is provided.

A. Obermann, *Die christologische Erfüllung der Schrift im Johannesevangelium. Eine Untersuchung zur johanneischen Hermeneutik anhand der Schriftzitate,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 83 (Tübingen: Mohr-Siebeck, 1996, paper DM 128) xi and 479 pp. Bibliography. Indexed. ISBN: 3-16-146530-X.

The slightly revised version of a doctoral dissertation directed by M. Karrer and accepted in 1995 by the Kirchliche Hochschule at Wuppertal, this volume first introduces the OT quotations in John's Gospel with particular attention to the terminology associated with them. Next it focuses on the uses and significance of Scripture in specific Johannine texts: Scripture as background for the Christ-event (Jn 1:23; 2:17; 6:31; 6:45; etc.), the Christ-event as the explicit fulfillment of Scripture (Jn 12:28, 40; 13:18; 15:25; etc.), and the Johannine use of Scripture in light of the Christ-event. Then it deals with the significance and function of Scripture in John's Gospel and with the Evangelist's own understanding of Scripture. It concludes with remarks about the Evangelist as exegete and his christological use of Scripture.

J. A. Overman, *Church and Community in Crisis. The Gospel According to Matthew,* New Testament in Context (Valley Forge, PA: Trinity Press International, 1996, paper $28) x and 437 pp. Bibliographies. Indexed. LCN: 96-12471. ISBN: 1-56338-101-X.

In his exposition of Matthew's Gospel, Overman, associate professor and chair of the classics department at Macalester College in St. Paul, MN, and author of *Matthew's Gospel and Formative Judaism* (1990), gives particular attention to the social context in which it was written, i.e. to how Matthew's Gospel relates to and is informed by the developments occurring in his community's environment. After a 27-page general introduction, he discusses the Gospel according to these headings: the book of Jesus' origin and birth (1:1–2:23), the preparation for Jesus' ministry (3:1–4:25), Jesus as teacher (5:1–7:29), mighty deeds and seeds of doubt (8:1–9:34), Jesus and mission in Matthew (9:35–11:1), and so forth. He concludes that Matthew believed that his Galilean community with its focus on the person and teaching of Jesus could best show the way out of the malaise that characterized Palestinian society at the close of the century.

E. C. Park, *The Mission Discourse in Matthew's Interpretation,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 81 (Tübingen: Mohr-Siebeck, 1995, paper DM 78) viii and 219 pp. Bibliography. Indexed. ISBN: 3-16-146434-6.

The revised version of a doctoral dissertation directed by H. D. Betz and submitted in 1991 to the University of Chicago, this investigation of the mission discourse in Mt 9:35–11:1 in the context of Matthew's Gospel as a whole gives particular attention to the development from the exclusive Jewish mission into the universal mission (see Mt 28:19-20) and to the idea that Jesus the Son of Man will not come until all the nations have been evangelized (see 24:14; 28:20). It contends that Jesus is always with the mission church (see 10:40; 28:20). After a brief introduction, it establishes the text of Mt 9:35–11:1, provides a literary analysis of it, gives an interpretation, and situates it in Matthew's theology of mission.

A. PARKER, *Painfully Clear. The Parables of Jesus,* Biblical Seminar 37 (Sheffield, UK: Sheffield Academic Press, 1996, paper £10.50 or $14.95) 166 pp. Bibliography. Indexed. ISBN: 1-85075-771-2.

Parker, deputy head porter at St. Pancras Hospital in London, contends that Jesus' stories should be understood as hearings rather than as teachings, and that Jesus intended to be painfully clear since most of his stories were meant for people with sick attitudes and were designed to make them aware of their condition. He first deals with models and definitions, two-dimensional speech-forms, the evolutionary versus the classical approach, parables and related speech-forms, the case for reconstruction, and parable-making (with a categorization of speech-forms in the Synoptic tradition). Then he provides reconstructions of twelve Synoptic parables under two headings: parables exemplifying important principles of reconstruction and interpretation, and parables representing special challenges.

R. PENNA, *I ritratti originali di Gesù il Cristo. Inizi e sviluppi della cristologia neotestamentaria.* Vol. 1, *Gli inizi,* Studi sulla Bibbia e il suo ambiente 1 (Cinisello Balsamo [Milano]: San Paolo, 1996, paper 38,000 L) 298 pp. Bibliography. Indexed. ISBN: 88-215-3218-6.

This first volume in a two-volume investigation of various ways of approaching the figure of Jesus first considers the christological significance of the earthly Jesus as expressed in his activity (social setting, relationship with disciples, miracles, Temple action, attitude toward the Law and its transgressors) and teaching (love for enemies, sayings and parables, proclamation of God's reign, God as Abba, christological titles, attitude toward his own death). Then it focuses on the resurrection of Jesus (his understanding of resurrection, his resurrection as an unwitnessed event, the empty tomb and the appearances of the risen one, Easter language) and the oldest confessions of faith (1 Cor 15:3-5; Rom 1:3b-4a). The second volume will trace the development of Christology through the various writings in the NT. Penna, author of *L'apostolo Paolo* (1991) and *Paolo di Tarso* (1992), is professor of NT exegesis at the Pontifical Lateran University in Rome.

W. E. PHIPPS, *Muhammad and Jesus. A Comparison of the Prophets and Their Teachings* (London: SCM, 1996, paper £14.95) xi and 304 pp., fig., map. Indexed. ISBN: 0-334-02630-X.

Phipps, professor of philosophy and religion at Davis and Elkins College in Elkins, West Virginia, and author of *The Wisdom & Wit of Rabbi Jesus* (1993), seeks to compare Jesus and Muhammad in the hope of promoting mutual understanding between often warring cultures. After reviewing denigrations and appreciations of Muhammad, he compares Jesus and Muhammad under the following headings: antecedents, early life, later life, Scriptures, personal conduct, social teachings, sanctions, and enlargements. He concludes that religious intolerance is not a part of the core commitments of either Islam or Christianity.

B. PIXNER, *With Jesus through Galilee according to the Fifth Gospel,* trans. C. Botha and D. Foster (Collegeville, MN: Liturgical Press, 1996, paper $24.95) 136 pp., 2 maps, folding map, 2 charts. Illustrated. LCN: 95-50709. ISBN: 0-8146-2427-8.

Drawing mainly on Mark's Gospel, this volume illustrates how acquaintance with the terrain of the Holy Land (the "fifth Gospel") can bring the reader closer to "the man from Galilee." The main text accompanied by photographs and other illustrations appears under seven headings: from Nazareth to the Jordan River; Jesus comes to Capernaum; ever wider circles; Jesus and his brothers; Jesus' second Galilean journey—from the first to the second feeding of the multitude; the journey to Caesarea Philippi—changing messianic attitudes; and from Galilee to Jerusalem. Pixner is a Benedictine monk of the Dormition Abbey in Jerusalem.

J. L. RAY, *Narrative Irony in Luke-Acts. The Paradoxical Interaction of Prophetic Fulfillment and Jewish Rejection,* Mellen Biblical Press Series 28 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $89.95) xi and 188 pp. Bibliography. LCN: 95-12483. ISBN: 0-7734-2359-1.

This volume argues that Luke used irony (especially paradoxical irony) not only to aid in the telling of his story but also to promote the accomplishment of his theological goals. It focuses in particular on the links of irony to the literary motifs of the fulfillment of prophecy and the Jewish rejection of Jesus and the gospel. After a survey of the scholarly study of irony in the Christian Scriptures, it presents chapters on various aspects of Luke- Acts: the concept of irony and its use in the work, the fulfillment of prophecy, the theme of Jewish rejection, paradoxical irony, and the situation and purpose. Ray concludes that, for Luke, both the Jewish rejection and the Gentile acceptance of the Messiah and his gospel were divinely ordained occurrences that were ironic to their very core.

B. E. REID, *Choosing the Better Part? Women in the Gospel of Luke* (Collegeville, MN: Liturgical Press, 1996, paper $17.95) xiv and 245 pp. Bibliography. Indexed. LCN: 95-47162. ISBN: 0-8146-5494-0.

After introductions to exegetical methodology and to Luke's Gospel, this volume discusses women's participation in discipleship and mission in Luke-Acts [see § 39-851]. Then it presents commentaries on passages in Luke's Gospel in which women figure as characters or subjects of sayings: Elizabeth and Mary—women of Spirit birthing hope (Lk 1:5-66); Anna—prophetic widow (2:22-38); Simon's mother-in-law—healed for service (4:38-39); the widow of Nain—voiceless protester against death (7:11-17); the woman who showed great love (7:36-50); Mary Magdalene, Joanna, and Susanna—ministering Galilean women (8:1-3); Jairus' daughter and a woman with a hemorrhage—resuscitation and bold faith (8:40-56); pitting Mary against Martha (10:38-42); bent no more and glorifying God! (13:10-17); a woman mixing dough (13:20-21); a woman searching for a lost coin (15:8-10); a persistent widow (18:1-8); a widow who gives all (21:1-4); and the Galilean women—disbelieved witnesses (23:44-56; 24:1-12). Reid, author of *The Transfiguration* (1993), concludes that, although positive directions can emerge from the Lukan stories of women, there are serious pitfalls as well.

F. F. SEGOVIA (ED.), *"What is John?" Readers and Readings of the Fourth Gospel,* SBL Symposium 3 (Atlanta: Scholars Press, 1996, cloth $49.95, paper $29.95) xii and 293 pp. Indexed. LCN: 96-2495. ISBN: 0-7885-0239-5 (cloth), -0240-9 (paper).

Based on papers prepared for meetings of the Society of Biblical Literature between 1991 and 1994, this volume first presents eight essays under the heading "readers and readings of the Fourth Gospel": C. H. Koester on the spectrum of Johannine readers, R. Kysar on the making of metaphor (another reading of Jn 3:1-15), M. Willett Newheart on a psycho-literary reading of the Fourth Gospel, J. L. Staley on the Johannine passion narrative in postmodern perspective, R. A. Culpepper on John's Gospel as a document of faith in a pluralistic culture, W. H. Kelber on metaphysics and marginality in John, S. M. Schneiders on Jn 20:11-18—the encounter of the Easter Jesus with Mary Magdalene (a transformative feminist reading), and D. M. Smith on prolegomena to a canonical reading of the Fourth Gospel. Then it provides six papers on "the Gospel of John at the close of the twentieth century": Kysar on the coming hermeneutical earthquake in Johannine interpretation, J. R. Michaels on John's Gospel as a kinder and gentler apocalypse for the 20th century, G. R. O'Day on Johannine theologians as sectarians, L. Schrottroff on important aspects of John's Gospel for the future, Segovia on the Gospel at the close of the century—engagement from the Diaspora, and Smith on what he has learned about John's Gospel. Segovia has provided a 41-page conclusion (subtitled "an exercise in intercultural criticism").

D. C. SIM, *Apocalyptic eschatology in the gospel of Matthew,* Society for New Testament Studies Monograph Series 88 (Cambridge, UK—New York: Cambridge University Press, 1996, $54.95) xvii and 282 pp. Bibliography. Indexed. LCN: 95-17551. ISBN: 0-521-55365-2.

The revised version of a doctoral dissertation directed by G. Stanton and presented to King's College, London in 1992, this investigation of Matthew's apocalyptic eschatology first considers the major characteristics of apocalyptic eschatology, as well as the social setting of apocalypticism and the function of apocalyptic eschatology. Then it explores various aspects of apocalyptic eschatology in Matthew's Gospel: dualism and determinism, eschatological woes and the coming of the Son of Man, the judgments, the fate of the wicked and the fate of the righteous, and the imminence of the end. Finally it deals with the social setting of the Matthean community and with the function of apocalyptic eschatology in the Gospel of Matthew. Sim concludes that Matthew's apocalyptic eschatology was a direct response to the situation of crisis that his community faced.

R. J. SWANSON (ED.), *New Testament Greek Manuscripts. Variant Readings Arranged in Horizontal Lines against Codex Vaticanus: Mark; Luke; John* (Sheffield, UK: Sheffield Academic Press, 1995; Pasadena, CA: William Carey International University Press, paper) xxv and 271 pp., xxvi and 420 pp., xxv and 302 pp. ISBN: 1-85075-773-9 (Mk—S), -774-7 (Lk—S), -775-5 (Jn—S); 0-86585-052-6 (Mk—WC), -053-4 (Lk—WC), -054-2 (Jn—WC).

The volume devoted to Matthew's Gospel in this horizontal-line presentation of Greek manuscript evidence for the Gospels was described in *NTA* 40, pp. 527-528. In the volumes devoted to the other three Gospels, Codex Vaticanus (B) is printed in full and serves as the exemplar, with the evidence from the papyri, uncials, and minuscules presented on horizontal lines below. Each volume also contains a two-page foreword by B. M. Metzger, a twelve-page introduction by Swanson, and additional textual information below the main text. All four volumes of the paper edition will be available for an extended time at a special price of $59.95 ($33.25 for students). Swanson, professor emeritus at Western Carolina University, is the editor of *The Horizontal Line Synopsis of the Gospels* (1975; 2nd ed., 1984).

V. TORRES, *Enseñar en parábolas. Actualidad pedagógica y didáctica de un estilo sin tiempo,* Cuadernos de Teología Deusto 6 (Bilbao: Universidad de Deusto, 1996, paper) 68 pp. Bibliography. ISBN: 84-7485-425-3.

Torres, a specialist in education at the Universidad de Deusto, gives particular attention to the pedagogical dimensions of Jesus' parables. After discussing the nature of parables, she compares the rabbinic parables and Jesus' parables according to the Gospels. Then she considers the educational relationship, sociocultural context, contents, objectives, evaluation, and method of Jesus' parables.

C. M. TUCKETT, *Q and the History of Early Christianity. Studies on Q* (Peabody, MA: Hendrickson, 1996, $29.95) xv and 492 pp. Bibliography. Indexed. ISBN: 1-56563-246-X.

Tuckett, Rylands professor of biblical criticism and exegesis at the University of Manchester and the author of *The Revival of the Griesbach Hypothesis* (1983) and *Nag Hammadi and the Gospel Tradition* (1986), first discusses the existence of Q, "redaction criticism" and Q, and the nature of Q. Then he considers the treatments of various figures and themes in Q: John the Baptist; eschatology; Wisdom, prophets, and "this generation"; Christology; the Son of Man; polemic and persecution; wisdom; discipleship; the Gentile mission and the Law; and Israel. The volume is published in Great Britain by T&T Clark Ltd. of Edinburgh.

S. VAN TILBORG, *Reading John in Ephesus,* Supplements to Novum Testamentum 83 (Leiden—New York—Cologne: Brill, 1996, 132 gld. or $85.25) vii and 232 pp. Bibliography. Indexed. ISBN: 90-04-10530-1.

Van Tilborg, professor of biblical exegesis at the University of Nijmegen and the author of *Imaginative Love in John* (1993), contends that the final version of John's Gospel originated in a Jewish quarter of a Hellenistic city, and that the traditional location of the Gospel in Ephesus is defensible. On the basis of epigraphical data from Ephesus supplemented by literary and other sources, he makes the case for Ephesus in five chapters: the prosopography, Jesus and the authorities in Ephesus, embedding John in the city life of Ephesus, group formations in John and in Ephesus, and the passion narrative and the god emperor.

B. WITHERINGTON (ED.), *History, Literature, and Society in the Book of Acts* (Cambridge, UK—New York: Cambridge University Press, 1996, $59.95) xx and 374 pp. Indexed. LCN: 95-3394. ISBN: 0-521-49520-2.

The first five essays in this volume on recent trends in the study of Acts concern issues of genre and historical method: W. J. McCoy on the shadow of Thucydides, C. K. Barrett on how history should be written, C. H. Talbert on Acts as monograph or βίος, L. C. A. Alexander on the preface to Acts and the historians, and J. Jervell on Luke's vision of salvation history and its bearing on his writing of history. The next five papers deal with historical and theological difficulties in Acts: C. C. Hill on division or diversity in Acts 6:1–8:4, R. Bauckham on James and the Gentiles (Acts 15:13-21), Bauckham on kerygmatic summaries in the speeches of Acts, D. P. Moessner on the "script" of the Scriptures in Acts—suffering as God's "plan" (βουλή) for the world for the "release of sins," and J. H. Neyrey on Luke's social location of Paul—cultural anthropology and the status of Paul in Acts. The final four articles deal with issues of literary criticism: J. B. Green on internal repetition in Luke-Acts—contemporary narratology and Lukan historiography, B. T. Arnold on Luke's characterizing use of the OT in Acts, Witherington on editing the good news—some synoptic lessons for the study of Acts, and W. F. Brosend on the means of absent ends (Acts 28:30-31).

EPISTLES—REVELATION

P. J. ACHTEMEIER, *1 Peter. A Commentary on First Peter,* ed. E. J. Epp, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 1996, $50) xxxvi and 423 pp. Bibliography. Indexed. LCN: 95-19564. ISBN: 0-8006-6030-7.

In his 75-page introduction to 1 Peter, Achtemeier, professor of biblical interpretation at Union Theological Seminary in Richmond, VA, deals with authorship (pseudonymous), date (between A.D. 80 and 100), readers (a broad spectrum of people living in northern Asia Minor), literary shape (a circular letter from Rome), theological shape (Israel as the controlling metaphor for the new people of God), structure and outline, and text. The discussion in the body of the commentary is divided into three categories: translation, analysis, and comment. The goals are to provide an encounter with the letter, to indicate the material necessary to reach informed decisions about the problems that one confronts in reading it, and to furnish a substantial review of the solutions proposed by other scholars. Also included in the course of the commentary are fourteen excursuses (on the area addressed in 1:1, the common baptismal liturgy underlying 1 Pet 1:3-5 and Tit 3:5-7, apocalyptic and 1 Peter, imperatival use of participles in 1 Peter, the Jewish proselyte ceremonial as the key to 1:18-19, and so forth).

M. AHRENS, *Der Realitäten Widerschein oder Arm und Reich im Jakobusbrief. Eine sozialgeschichtliche Untersuchung,* Alektor-Hochschulschriften (Berlin: Alektor-Verlag, 1995, paper DM 34.80) 160 pp. Bibliography. ISBN: 3-88425-061-2.

The slightly revised version of a doctoral dissertation directed by H. Paulsen and accepted in 1993 by the department of Evangelical theology at the University of Hamburg, this volume first explains the approach of social-historical exegesis and surveys how the theme of "poor and rich" in James has been treated by modern scholars. Next it considers the social-historical implications of the language of James (including style and form) and discusses the "poor and rich" passages in chapter 2 by way of illustration. Then it deals with prophetic elements (motifs and tradition) in the treatments of "poor and rich" in James and related works (Sirach, Wisdom, ps.-Phocylides). Finally it treats from a social-historical perspective the Roman empire and various texts in James (2:2-7; 4:13; 5:1, 4). Ahrens concludes that the author of James was a Jew well versed in the Scriptures who stood up for the poor in the tradition of prophetic social-criticism (but was also influenced by Sirach).

C. A. AMADI-AZUOGU, *Paul and the Law in the Arguments of Galatians. A Rhetorical and Exegetical Analysis of Galatians 2,14–6,2,* Bonner Biblische Beiträge 104 (Weinheim: Beltz Athenäum, 1996, DM 98) xv and 370 pp. Bibliography. ISBN: 3-89547-104-6.

Prepared as a doctoral dissertation under the direction of H. Merklein and presented to the University of Bonn, this volume investigates the themes of the justification of sinners and salvation through Christ by means of a rhetorical and exegetical analysis of Gal 2:11–6:2. After a 37-page introduction, it proceeds according to the following outline: Paul and Peter clash at Antioch (2:11-14); Jesus and the salvation of the *homo peccator* (2:15-21); the beginning of the *probatio* of Galatians (3:1-9); the death of Christ and the Law (3:10-14); Law, promise, and covenant (3:15-18); the role of the Law in salvation history (3:19-25); the christological age (3:26–4:7); Hagar and Sarah in Pauline polemics (4:21–5:1); the conclusion of the *probatio* (5:2-12); and the *peroratio* (5:13–6:2).

C.-B. AMPHOUX AND J.-P. BOUHOT (EDS.), *La lecture liturgique des Épîtres catholiques dans l'Église ancienne,* Histoire du texte biblique 1 (Lausanne: Éditions du Zèbre, 1996, paper 49 SFr) 367 pp. Bibliographies. Indexed. ISBN: 2-9700088-1-5.

This volume presents eight main papers on the liturgical reading of the catholic epistles in the early church as seen from the lectionaries of various church traditions: Amphoux on the Greek lectionaries, C. Renoux on the Armenian lectionaries, B. Outtier on the Georgian lectionaries, A. Desreumaux on the Syro-Palestinian lectionaries, G. Rouwhorst on the Syriac lectionaries, U. Zanetti on the Coptic lectionaries, E. Fritsch on the Ethiopic lectionaries, and Bouhout on the Latin lectionaries. Also included are a synthetic chapter by Bouhot and Amphoux on liturgical reading and textual criticism, as well as an introduction and conclusion by Bouhot.

R. D. ANDERSON, *Ancient Rhetorical Theory and Paul,* Contributions to Biblical Exegesis and Theology 18 (Kampen: Kok Pharos, 1996, paper 65 gld.) ii and 315 pp. Bibliography. Indexed. ISBN: 90-390-0142-1.

Prepared as a doctoral dissertation under the direction of J. van Bruggen and presented to the Theological University of Kampen (Broederweg), this volume explores the application of ancient rhetorical theory to certain letters by Paul. After discussing modern rhetorical criticism and NT scholarship, it presents an overview of sources for ancient rhetorical theory from Anaximenes to Quintilian. Then after addressing the question of the relation between ancient rhetorical theory and epistolography, it investigates Galatians 1:1–5:12; Romans 1–11; and 1 Corinthians in the light of rhetorical theory. Anderson concludes that Paul had no knowledge of rhetorical theory nor was he directly influenced by the more specific methods of school rhetoric (though his letters may still be profitably analyzed in terms of relevant aspects of rhetorical theory). A thirteen-page glossary of Greek rhetorical terms is included.

S. W. ARIARAJAH, *Did I Betray the Gospel? The letters of Paul and the Place of Women,* Risk Book Series 70 (Geneva: WCC Publications, 1996, paper 9.90 SFr or $7.95) xiv and 58 pp. ISBN: 2-8254-1183-3.

Ariarajah, deputy general secretary of the World Council of Churches and author of *The Bible and People of Other Faiths* (1985), deals with the topic of Paul and women in four imaginary letters by Paul to (1) all Christians on the main passages in Paul's letters that deal with women, (2) "Reverend Daniel" on community tensions regarding the ordination of women, (3) all Christians on issues and matters in the congregation that have been referred to Paul for advice, and (4) a Christian named "Marcus" who has difficulties about women's participation in the light of what Scripture says.

C. E. Arnold, *The Colossian Syncretism. The Interface Between Christianity and Folk Belief at Colossae,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 77 (Tübingen: Mohr-Siebeck, 1995, paper DM 118) xii and 378 pp. Bibliography. Indexed. ISBN: 3-16-146435-4.

Arnold, the author of *Ephesians: Power and Magic* (1989), contends that the beliefs and practices of the opponents at Colossae who were confronted in Paul's letter to the Colossians best cohere around the category of local Phrygian-Lydian folk religion. After a brief introduction, he discusses the "worship of angels": the veneration of angels in magic, Judaism, western Asia Minor, and Colossae, respectively. Then in an attempt to reconstruct the Colossian "philosophy," he deals with the following topics: the term ἐμβατεύω, mystery initiation, and the local cults; hostile powers—the problem of the στοιχεῖα; and "wisdom," "philosophy," and ascetic behavior. Finally with reference to specific passages in the letter to the Colossians he considers the theological response to the situation. He concludes that, contrary to a spirit of religious tolerance, Paul polemicized strongly against the teaching of this opposing group within the church.

N. Baumert, *Woman and Man in Paul. Overcoming a Misunderstanding,* trans. P. Madigan and L. M. Maloney (Collegeville, MN: Liturgical Press, 1996, paper $34.95) x and 498 pp. Bibliography. Indexed. LCN: 95-4795. ISBN: 0-8146-5055-4.

The English version of *Frau und Mann bei Paulus* [*NTA* 38, p. 127], this volume first considers what the principal Pauline letters say about men and women under the following headings: cordial relations, the protection of marriage against religious rigorism (1 Cor 7:1-16), one's personal call as the criterion (1 Cor 7:17-24), celibacy for an engaged couple (1 Cor 7:25-40), "the body for the Lord and the Lord for the body" (1 Cor 6:12-20), the question of the most serious sin, and women in the community. Next it treats the topic in the Deuteropauline writings: the question of a one-sided subordination (Eph 5:15-33), and women in the Pastorals—improvement or decline. Then after sketching a biblical view of the human person, it considers divine kingship and human society, man and woman within the priestly people of God, salvation and sexuality, the "indissolubility" of marriage, celibacy and its motive, and a hermeneutic of apostolic recommendations. Baumert, professor of NT exegesis at the Hochschule Sankt Georgen in Frankfurt, concludes that, for Paul, a healthy spirituality and a healthy sexuality stand in a mutual relationship.

L. L. Belleville, *2 Corinthians,* IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1996, $16.99) 357 pp. Bibliography. LCN: 95-42910. ISBN: 0-8308-1808-1 (USA), 0-85111-679-5 (UK).

After a 34-page introduction to 2 Corinthians (life-setting, city, social background of the Corinthian church, the Paul-Corinthian relationship, etc.), Belleville, associate professor of biblical literature at North Park Theological Seminary in Chicago and author of *Reflections of Glory. Paul's Polemical Use of the Moses-Doxa Tradition in 2 Corinthians 3* (1991), presents an exposition of the text according to the following outline: Paul sends the Corinthians a personal greeting (1:1-2), praises God for divine encouragement in times of trouble (1:3-7), shares his news of a near-death experience (1:8-11), defends his ministry against criticism (1:12–7:16), sets forth guidelines and models of Christian stewardship (8:1–9:15), tackles his opponents (10:1–13:11), and closes with an exhortation and a greeting (13:12-13).

G. Biguzzi, *I settenari nella struttura dell'Apocalisse. Analisi, storia della ricerca, interpretazione,* Supplementi alla Rivista Biblica 31 (Bologna: Dehoniane, 1996, paper 57,000 L) 411 pp. Bibliography. Indexed. ISBN: 88-10-30219-2.

After an introduction to the "sevens" in the book of Revelation and a survey of the history of their interpretation, this volume considers the formal structure of each series of sevens. Next it discusses the nature and function of the seven seals, the seven trumpets, and the seven bowls, respectively, and reflects on their connections. Then it deals with the motifs of breaking and opening the sevens, scholarly theories about the significance of the seventh members of the series, the letters to the seven churches, the narrative structure of Revelation, and the situation of the churches in Asia Minor and John's rhetorical strategy. Biguzzi, author of *Io distruggerò questo tempio* (1987), concludes that John wrote to strengthen his readers' faith in the midst of persecution and their identity against a background of syncretism and compromise.

B. BYRNE, *Romans,* Sacra Pagina 6 (Collegeville, MN: Liturgical Press, 1996, $29.95) xix and 503 pp. Bibliographies. Indexed. LCN: 96-10982. ISBN: 0-8146-5808-3.

The major focus of this commentary is Paul's letter to the Romans as an instrument of persuasion, and so the author gives particular attention to the argumentative structure of each section as well as to the place of each section within the argument of the letter as a whole. After an introduction to Romans (recent interpretation, purpose, rhetorical task, structure, further issues), he treats the epistolary introduction (1:1-17) and the inclusive saving power of the gospel (1:18–11:36): the inclusion of the Gentiles on the basis of righteousness by faith (1:18–4:25), the sure hope of salvation springing from righteousness by faith (5:1–8:39), and the inclusion of Israel (9:1–11:36). Then he deals with the summons to live according to the gospel (12:1–15:13), and the conclusion of the letter (15:14–16:24[27]). Byrne is professor of NT at Jesuit Theological College within the United Faculty of Theology, Parkville, Melbourne, Australia.

D. A. CARSON, *Basics for Believers. An Exposition of Philippians* (Grand Rapids: Baker, 1996, paper $9.99) 124 pp. LCN: 96-22499. ISBN: 0-8010-5494-X.

Carson, research professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, presents an exposition of Paul's letter to the Philippians with particular attention to its teachings about the basics of Christian faith. It appears according to the following general outline: putting the gospel first (1:1-26); focus on the cross (1:27–2:18); adopt Jesus' death as a test of your outlook (1:27–2:18); emulate worthy Christian leaders (2:19–3:21); and never give up the Christian walk (4:1-23).

A. CASURELLA, *Bibliography of Literature on First Peter,* New Testament Tools and Studies 23 (Leiden—New York—Cologne: Brill, 1996, 90 gld. or $58.25) xviii and 171 pp. Indexed. LCN: 95-53248. ISBN: 90-04-10488-7.

This volume presents bibliographical data for 1,573 books and articles on 1 Peter under eleven headings: commentaries; dictionary and encyclopedia articles; the descent to Hades; exposition and/or application of individual passages; expositions of the entire book; miscellaneous; parallels, relationships, backgrounds; Peter in the NT; sermons and preaching; the text of 1 Peter; and unclassified titles. Five indexes (authors, editors, *Festschrift* honorees, reviewers, translators) are included. Casurella, professor of NT at Western Evangelical Seminary in Portland, OR, is the author of *The Johannine Paraclete in the Church Fathers* (1983).

R. CORONA (ED.), *Lettera agli Ebrei. Lettura esegetico-esistenziale,* Atti della Nona Settimana Biblica Abruzzese (L'Aquila: Curia Provinciale dei Frati Minori - Convento S. Bernardino, 1994, paper) 257 pp., 11 figs. Bibliography.

Prepared for a conference held in 1994, this volume first presents G. C. Bottini's list of the liturgical uses of Hebrews as well as his essays on issues of introduction, form and composition, the "perfect" discourse (Heb 7:1–10:18), Jesus as guide and cause of salvation—the soteriology of Hebrews (2:1-18; 5:5-10), patience and divine education (12:1-13)—the basis of the religious ethics in Hebrews, and the people on the way (3:7–4:13; 12:18-29; 13:1-17). Then there are four chapters by M. Adinolfi on theological themes in Hebrews: Christ the priest, Christ the Son of God and humankind, faith in 11:1-7, and the word of God in 4:12-13. Sections on actualization and on the conference itself are included.

B. J. DODD, *The Problem with Paul* (Downers Grove, IL: InterVarsity, 1996, paper $12.99) 180 pp. LCN: 96-4164. ISBN: 0-8308-1871-5.

After delineating "the problem with Paul," this volume seeks to explore themes in Paul's writings that many people today find difficult to accept, to raise awareness of how our cultural context affects our interpretation of the Bible, and to encourage a conversation with Paul and his interpreters. It does so under the following headings: the male chauvinist and the modern woman, Paul on the *Oprah Winfrey Show*—the apostle's views on sex and pleasure, the single Paul and his married followers, the slave of Christ and the slaves of antiquity, the Hebrew of Hebrews and anti-Semitism, Paul's problem personality, and Paul on his best day. Dodd serves as pastor of Antioch United Methodist Church in Antioch, CA.

J. D. G. DUNN, *The Epistles to the Colossians and to Philemon. A Commentary on the Greek Text,* New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1996, $32; Carlisle, UK: Paternoster) xvii and 388 pp. Bibliographies. Indexed. LCN: 95-26758. ISBN: 0-8028-2441-2 (E), 0-85364-571-X (P).

After a 24-page introduction to the letter to the Colossians (significance, Colossae, the trouble there, author, place and date, structure), this volume presents an exposition of the text: address and greeting (1:1-2), extended thanksgiving (1:3-23), personal statement (1:24–2:5), thematic statement (2:6-7), the cross of Christ renders unnecessary any further human traditions and rules (2:8-23), the pattern of living that follows from the cross (3:1–4:6), and conclusion (4:7-18). Then following an eleven-page introduction to the letter to Philemon (author, recipient, occasion, place, structure), it provides a commentary under four headings: address and greeting (1-3), thanksgiving and prayer (4-7), appeal to Philemon (8-20), and conclusion (21-25). Dunn is professor of divinity at the University of Durham.

H.-J. ECKSTEIN, *Verheissung und Gesetz. Eine exegetische Untersuchung zu Galater 2,15–4,7,* Wissenschaftliche Untersuchungen zum Neuen Testament 86 (Tübingen: Mohr-Siebeck, 1996, DM 178) x and 297 pp. Bibliography. Indexed. ISBN: 3-16-146426-5.

The revision of a doctoral dissertation directed by O. Hofius and accepted in 1994 by the Evangelical theological faculty at Tübingen, this investigation of the meaning of Paul's statement "from the works of the Law no human is justified" (Gal 2:16) proceeds by way of an exegetical analysis of Gal 2:15–6:18 according to the following outline: the defense of the gospel in the conflict at Antioch (2:15-21); salvation on the basis of faith actualizing the proclamation of the gospel of Jesus Christ (3:1-5); the promise of blessing to Abraham and its fulfillment in Christ (3:6-14); promise and fulfillment (3:15-18); the function and limits of the Law, and the freedom of God's children (3:19–4:7); and freedom from the Law as freedom for a life in the Spirit of Christ (4:8–6:18).

K. FINSTERBUSCH, *Die Thora als Lebensweisung für Heidenchristen. Studien zur Bedeutung der Thora für die paulinische Ethik,* Studien zur Umwelt des Neuen Testaments 20 (Göttingen: Vandenhoeck & Ruprecht, 1996, DM 68) 221 pp. Bibliography. ISBN: 3-525-53375-6.

The revision of a doctoral dissertation directed by C. Burchard and accepted in 1994 by the Evangelical theological faculty at the University of Heidelberg, this volume argues that even for the predominantly Gentile Christians addressed by Paul the Torah should have a role in shaping their way of life. It first considers the Torah as a criterion for the righteous activity of Jews and Gentiles in the light of Rom 2:12-16 (with excursuses on related tannaitic Jewish texts). Next it considers Pauline texts on the collaboration of sin and the Torah in the "old age" (Gal 3:19-22; Rom 5:12-14, 20-21; 7:1-12 and 13). Then it discusses what the Torah does not achieve in the "new age": Boasting about oneself on account of the Torah has no significance for justification; justification does not come ἐξ ἔργων νόμου; and Christian existence is not existence ὑπὸ νόμον. Finally it deals with the abiding obligation of the Torah as a criterion of ethical activity for Gentile Christians (with an excursus on the "whole Torah" as a rabbinic topos).

U. FRÖHLICH (ED.), *Epistula ad Corinthios I.* 2. Lieferung, *Einleitung (Fortsetzung),* Vetus Latina. Die Reste der altlateinischen Bibel 22 (Freiburg: Herder, 1996, paper) pp. 81-160. Bibliographies. ISBN: 3-451-00162-4.

The first fascicle in this edition of the Vetus Latina evidence for 1 Corinthians was described in *NTA* 40, pp. 356-357. This fascicle continues the description of the textual evidence by indicating for individual manuscripts the inventory number and location, bibliographic information, content, textual character, and how the collation has been made. The next fascicle will conclude the manuscript descriptions and other matters of introduction, and begin the presentation of the Vetus Latina evidence for 1 Corinthians 1.

W. H. HARRIS, *The Descent of Christ. Ephesians 4:7-11 and Traditional Hebrew Imagery,* Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums 32 (Leiden—New York—Cologne: Brill, 1996, 115 gld. or $74.25) xvii and 221 pp. Bibliography. Indexed. LCN: 96-17698. ISBN: 90-04-10310-4.

Based on a doctoral dissertation directed by B. Chilton and A. T. Lincoln and presented to the University of Sheffield in 1988, this volume examines early Jewish and Christian imagery to show that the most probable interpretation of Christ's descent in Eph 4:9-10 refers to the descent of the Spirit at Pentecost subsequent to the ascent mentioned in Eph 4:8 [see § 38-1530]. The six chapters concern the *descensus ad inferos* and Eph 4:7-11, the meaning of τὰ κατώτερα μέρη τῆς γῆς (to where did he descend?), the association of Moses with Ps 68:19 as background to Ephesians 4, Moses' ascent to heaven in other early sources not related to Psalm 68, Eph 4:7-11 and the giving of the Spirit, and the descent of Christ as Spirit in Eph 4:7-11. The appendix concerns the question of Pauline authorship and its impact on this study.

J. HOLLEMAN, *Resurrection and Parousia. A Traditio-Historical Study of Paul's Eschatology in 1 Corinthians 15,* Supplements to Novum Testamentum 84 (Leiden—New York—Cologne: Brill, 1996, 135 gld. or $87) xiv and 233 pp. Bibliography. Indexed. LCN: 96-5100. ISBN: 90-04-10597-2.

The revision of a doctoral dissertation directed by H. J. de Jonge and M. de Jonge and accepted in 1995 by Leiden University, this tradition-historical analysis of Paul's treatment of eschatological resurrection focuses on three basic ideas in 1 Cor 15:20-23: Jesus' resurrection forms the beginning of the eschatological resurrection; the eschatological resurrection will take place through participation in Jesus' resurrection; and the eschatological resurrection will take place at the time of Jesus' parousia. After a history of research and an examination of Paul's exposition of the eschatological resurrection in 1 Corinthians 15, the volume considers the coincidence of the eschatological resurrection and Jesus' parousia, Jesus' resurrection as the beginning of the eschatological resurrection, and the eschatological resurrection as a participation in Jesus' resurrection.

R. HOPPE, *Der Triumph des Kreuzes. Studien zum Verhältnis des Kolosserbriefes zur paulinischen Kreuzestheologie,* Stuttgarter biblische Beiträge 28 (Stuttgart: Katholisches Bibelwerk, 1994, paper DM 79) xii and 295 pp. Bibliography. ISBN: 3-460-00281-6.

The revision of a *Habilitationsschrift* accepted in 1991 by the Catholic theological faculty of the Otto-Freidrich-Universität in Bamberg, this volume explores the relationship between Paul and the letter to the Colossians with reference to the theology of the cross. After discussing continuity and discontinuity between Paul and the letter to the Colossians, it considers Paul's understanding of the cross of Jesus with particular attention to 1 Corinthians 1–4 and to the theme of the cross of Jesus as God's mysterious wisdom in 1 Cor 2:6-16. Then it deals with various aspects of the letter to the Colossians: its composition structure (disposition, central themes, "roles"), the "philosophy" in Colossae, the theology of the cross in the redaction of the hymn (Col 1:12-23), and the passage about the "triumph" of the cross (Col 2:11-15). Hoppe is professor of NT on the Catholic theological faculty at the University of Passau.

J. N. KRAYBILL, *Imperial Cult and Commerce in John's Apocalypse,* JSNT Supplement Series 132 (Sheffield, UK: Sheffield Academic Press, 1996, £33 or $49) 262 pp., frontispiece, 9 figs., map. Bibliography. Indexed. ISBN: 1-85075-616-3.

Based on a doctoral dissertation directed by P. J. Achtemeier and accepted by Union Theological Seminary in Richmond, VA, this investigation of the nature of trade networks in the Roman empire and the evidence for Jewish and Christian involvement in them takes Revelation 18 as a focal point. It argues that John of Patmos warned Christians to sever or to avoid economic and political ties with Rome because institutions and structures of the Roman empire were saturated with unholy allegiance to an emperor who claimed to be divine (or was treated as such). Using the approach of socio-economic analysis, it deals with the topic according to the following outline: a dwelling place of demons; nations have drunk her wine; the merchants have grown rich; repay her double for her deeds; the blood of prophets and of saints; and a healing of nations.

T. LAATO, *Paul and Judaism. An Anthropological Approach,* trans. T. McElwain, South Florida Studies in the History of Judaism 115 (Atlanta: Scholars Press, 1995, $74.95) xi and 285 pp. Bibliography. Indexed. LCN: 95-10342. ISBN: 0-7885-0100-3.

Laato contends that E. P. Sanders's method in *Paul and Palestinian Judaism* (1977) must be corrected and completed in order to attain a convincing explanation of the break between Paul and Judaism. After an overview of research, he discusses Sanders's method of comparing patterns of religion. Then he focuses on the anthropological presuppositions of the Jewish and Pauline pattern of religion, considers the significance of anthropology for the Jewish and Pauline pattern of religion, and examines Paul's conflict with the Jewish pattern of religion in the light of his anthropology. Laato concludes that Paul rejected his mother religion particularly on the basis of his pessimistic anthropology.

B. H. MCLEAN, *The Cursed Christ. Mediterranean Expulsion Rituals and Pauline Soteriology,* JSNT Supplement Series 126 (Sheffield, UK: Sheffield Academic Press, 1996, £39 or $58.50) 263 pp. Bibliography. Indexed. ISBN: 1-85075-589-2.

The revision of a doctoral dissertation directed by H. O. Guenther and presented in 1989 to the Toronto School of Theology, this volume compares Paul's theology of the atonement to analogous concepts in Jewish and Greco-Roman religions. After demonstrating the inadequacy of the sacrificial paradigm as a means of accounting for Paul's theology of the atonement, it outlines the apotropaeic paradigm that was pervasive in ancient Mediterranean rituals, and interprets Paul's concept of the cursed and sinful Christ (see 2 Cor 5:21; Gal 3:13; Rom 8:3) in light of this concept. Then it provides a developmental study of Paul's soteriology with reference to his early career (2 Thessalonians, 1 Thessalonians, 1 Corinthians) and later career (2 Corinthians, Galatians). Also included are an anthology of Greek and Latin expulsion texts, and appendixes on (1) mapping Paul's early thought on the territory of early Christianity, and (2) Phil 2:5-11.

K. MILLS, *Justifying Language. Paul and Contemporary Literary Theory,* Studies in Literature and Religion (New York: St. Martin's, 1995, $49.95) x and 207 pp. Bibliography. Indexed. LCN: 95-24537. ISBN: 0-312-12989-0.

Describing his work as an extended meditation on Paul's statement of "remainder" in 1 Cor 13:13 ("And now faith, hope, and love abide, these three; and the greatest of these is love"), Mills contends that contemporary literary theory, for all its rhetorical sophistication, has not progressed beyond Paul's 1st-century hermeneutic. He maintains that Paul's categories of faith, hope, and charity still govern interpretation, and that where they are transgressed, language goes into free-fall, prey to the kind of abuses that legitimate oppressive political forces as well as libertarian causes. His attempt at situating this Pauline hermeneutic within the history of ideas and at elucidating it in (and against) the theoretical context of deconstructionism and poststructuralism appears under the following headings: language, faith, understanding; justification of faith; pressing on; the letter of the Spirit; and "love and do as you like."

K. A. MORLAND, *The Rhetoric of Curse in Galatians. Paul Confronts Another Gospel,* Emory Studies in Early Christianity 5 (Atlanta: Scholars Press, 1995, $44.95) xiii and 354 pp., frontispiece, 6 tables. Bibliography. Indexed. LCN: 93-39947. ISBN: 1-55540-923-7.

This investigation of the rhetoric of the curses in Paul's letter to the Galatians employs the method of rhetorical criticism along with semantic-field analysis. It first establishes the Jewish horizon for Paul's use of curses on a semantic level: curse and anathema; curse, blessing, and covenant; curses on lawbreakers; curse and blessing in history; and *ḥrm/* ἀνάθεμα. Then it deals with the Galatian horizon for Paul's use of curses in the argumentation of his letter: methodological considerations, and the rhetoric of Galatians. Finally it provides detailed exegeses of the anathemas of Gal 1:8-9 and of the curses of Gal 3:10, 13. Two appendixes present tables and texts for the semantic-field analysis. Morland concludes that the curses in Galatians indicate that, for Paul, no compromise was possible on the issue of imposing circumcision on Gentiles.

S. MOSHER, *God's Power, Jesus' Faith, and World Mission. A Study in Romans* (Scottdale, PA—Waterloo, Ont.: Herald, 1996, paper $19.95 or $28.50 Can.) 358 pp. Bibliography. LCN: 95-48103. ISBN: 0-8361-9031-9.

This commentary on Paul's letter to the Romans focuses on the themes of God's power, Jesus' faith, and world mission, and shows their significance for understanding Christian life and mission. After an eight-page general introduction, it provides an exposition for each pericope: God's power, God's Son, and world mission (1:1-12); God's saving power among all the peoples (1:13-18); God's creative power, an ungodly world, and God's wrath (1:19-32); God's judgment of the world—the Jew first and the Gentile (2:1-16); lawless teachers of the Jewish Law (2:17-29); and so forth. Mosher served as a seminary teacher in the Philippines and is now working with churches in the USA and writing full time.

J. MURPHY-O'CONNOR, *Paul. A Critical Life* (Oxford: Oxford University Press, Clarendon Press, 1996, $35) xvi and 416 pp., frontispiece, 7 figs. Bibliography. Indexed. LCN: 95-49173. ISBN: 0-19-826749-5.

In this "critical" (in the sense of exercising careful judgment) biography of Paul, Murphy-O'Connor, professor of NT at the École Biblique et Archéologique Française in Jerusalem, takes Paul's letters as his primary sources (with Acts only as a supplement) and reads them in the light of pertinent historical, archaeological, and geographical sources. He seeks not only to develop a detailed chronology for Paul's life but also to situate the letters in the context of Paul's ministry. His presentation is divided into fourteen chapters: the chronological framework, growing up in Tarsus, a Pharisee in Jerusalem, conversion and its consequences, learning with the Thessalonians, meetings and meals—Jerusalem and Antioch, the years in Ephesus, conflict in Galatia, partnership in Philippi, contemplation at Colossae, confusion at Corinth, Corinth in crisis, looking westward, and the last years.

R. PENNA, *Paul the Apostle. A Theological and Exegetical Study.* Vol. 1, *Jew and Greek Alike;* vol. 2, *Wisdom and Folly of the Cross,* trans. T. P. Wahl (Collegeville, MN: Liturgical Press, 1996, paper $34.95 each) xvi and 325 pp., xvi and 287 pp. Indexed. LCN: 95-37825. ISBN: 0-8146-5835-0 (vol. 1); -5912-8 (vol. 2).

These volumes contain English versions of the twenty-eight articles by Penna on Paul and Pauline theology contained in *L'apostolo Paolo. Studi di esegesi e teologia* [*NTA* 38, p. 132]. After an introduction to "Paulinism," the first volume presents fifteen essays under the heading "history and exegesis." The papers in the second volume deal with "theology and spirituality." Penna is professor of NT exegesis at the Pontifical Lateran University in Rome.

T. C. PENNER, *The Epistle of James and Eschatology. Re-reading an Ancient Christian Letter,* JSNT Supplement Series 121 (Sheffield, UK: Sheffield Academic Press, 1996, £53 or $80) 331 pp. Bibliography. Indexed. ISBN: 1-85075-574-4.

This volume aims to reevaluate trends in research on the letter of James, and through an analysis of the framing structure of the epistle to reemphasize the predominant role that eschatology should play in interpreting it. After an introduction to Christian origins and the epistle of James, it deals with James in contemporary research (language, style, anti-Paulinism, character as Hellenistic wisdom—the four excursuses), offers a fresh interpretation with particular attention to its eschatological and prophetic dimensions (character, structure, opening and closing, framework), and sets the epistle in the context of early Jewish and Christian texts (*Community Rule,* Q, *2 Enoch*). Penner concludes that the epistle of James may represent the heart and soul of Jesus' ministry as a reformist prophet within Judaism.

S. SCHREIBER, *Paulus als Wundertäter. Redaktionsgeschichtliche Untersuchungen zur Apostelgeschichte und den authentischen Paulusbriefen,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 79 (Berlin—New York: de Gruyter, 1996, DM 164) xii and 329 pp. Bibliography. Indexed. ISBN: 3-11-015021-2.

Prepared as a doctoral dissertation under the direction of H. Leroy and presented in 1995 to the Catholic theological faculty at the University of Augsburg, this investigation of the different images of Paul in Acts and in his authentic letters focuses on the theme of Paul as a miracle-worker. It first deals with the pertinent passages in Acts (13:6-12; 14:3, 8-10, 19-20a; 15:12; 16:16-40; 19:11-12; 20:7-12; 28:3-9) and provides a synthesis of them. Then it discusses the information in Paul's own letters: Paul's miracle terminology and understanding, miracles in the community (Gal 3:5), Paul's statements about his miracle-working (Rom 15:19a; 2 Cor 12:12), and the power of the miracle or of the word (1 Cor 2:4; 1 Thess 1:5). It concludes with comparative observations on the historical background and historicity, terminology, portrayal, significance, and tradition of the picture of Paul the miracle worker.

P. L. STEPP, *The Believer's Participation in the Death of Christ. "Corporate Identification" and a Study of Romans 6:1-14,* Mellen Biblical Press Series 49 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $59.95) xi and 112 pp. Bibliography. Indexed. LCN: 95-41000. ISBN: 0-7734-2409-1.

On the basis of a survey of pertinent OT and NT texts, Stepp defines corporate identification as "the religious concept in which an individual is viewed as part of a corporate whole. The members of the group are understood to participate in the actions of the individual members, especially the actions of the leader or ruler of the group." Then after discussing the context and literary structure of Rom 6:1-14, he presents an exposition of its major parts (vv. 1-4, 5-7, 8-11, 12-14) with particular attention to its theme of the believer's participation in Christ' death and resurrection (corporate identification with Christ). Also included is an eighteen-page appendix on ὁμοίωμα in the NT ("a likeness or copy of an original which shares in some degree of the nature of the original"). M. Parsons has provided a two-page preface.

R. STRELAN, *Paul, Artemis, and the Jews in Ephesus,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 80 (Berlin—New York: de Gruyter, 1996, DM 168) xxi and 380 pp. Bibliography. ISBN: 3-11-015020-4.

The revision of a doctoral dissertation directed by M. Lattke and presented in 1995 to the University of Queensland in Australia, this volume examines the data about Ephesus presented in Acts and in Paul's letters with particular attention to the cult of Artemis and to Paul's mission. After introductory observations and methodological comments, it discusses aspects of the Artemis cult in Ephesus and of other cults there (the imperial cult, the variety of cults, women in Ephesian cults). Then it considers Paul in Ephesus under three headings: Paul and Artemis in Ephesus, Paul among Jews in Ephesus, and the evidence from Paul.

The two appendixes deal with (1) what Paul meant when he spoke of himself as ἐθνῶν ἀπόστολος, and (2) the survival of Jewish thought and practice in Ephesus. Strelan concludes that Paul worked with at the very least equal success among Jews as among Gentiles in Ephesus, and that Christians in Pauline communities there may have been predominantly of Jewish background.

H.-J. VENETZ AND S. BIEBERSTEIN, *Im Bannkreis des Paulus. Hannah und Rufus berichten aus seinen Gemeinden* (Würzburg: Echter, 1995, DM 58) 398 pp., 8 figs., 2 maps. Bibliographies. Indexed. ISBN: 3-429-01674-6.

Using the literary devices of reports and dialogues as well as two fictional characters named Hannah and Rufus, this volume seeks to provide information about the social and historical background of life in the Pauline communities. It follows a geographical and chronological order based on Paul's apostolic career: Thessalonica, Corinth, Philippi, Galatia, Ephesus, Rome, and Jerusalem. It ends with a letter from Hannah and Rufus to Paul. Venetz is professor of NT on the theological faculty of the University of Fribourg, and Bieberstein is a scientific collaborator at the Biblische Institut at Fribourg. A review article of this book by D. Kosch was summarized in § 40-968r.

G. WAGNER (ED.), *An Exegetical Bibliography of the New Testament.* Vol. 4, *Romans and Galatians* (Macon, GA: Mercer University Press, 1996, $40) xiv and 379 pp. LCN: 83-969. ISBN: 0-86554-468-9.

This volume presents exegetical bibliographies for Paul's letters to the Romans (pp. 1-274) and the Galatians (pp. 275-379). For each chapter, pericope, or verse it lists pertinent books and articles in various languages up to the year 1994. Wagner has edited similar volumes on Matthew and Mark [*NTA* 27, p. 336], Luke-Acts [*NTA* 30, p. 233], and the Fourth Gospel and the Johannine Epistles [*NTA* 32, p. 112].

BIBLICAL THEOLOGY

J. ALISON, *Raising Abel. The Recovery of the Eschatological Imagination* (New York: Crossroad, 1996, paper $19.95) 203 pp. Indexed. LCN: 96-10684. ISBN: 0-8245-1565-X.

Taking its starting point from Col 3:2 and R. Girard's mimetic theory, this biblical-theological attempt at recovering the eschatological imagination is structured around the principle that God's revelation is known thanks to a subversion from within of human violence. After an introduction, it contains chapters on the following topics: the living God; the discovery of Jesus' imagination; the heavens opened, and the kingdom out of joint; universality and time; the apocalyptic imagination and the delayed parousia; training the eyes on the coming; hope—where boldness blossoms out of fear; and the marriage of the Lamb has come. Alison was professor of dogmatic theology at the Universidad Catolica Bolivia.

K. BERGER, *Wie kann Gott Leid und Katastrophen zulassen?* (Stuttgart: Quell, 1996, paper DM 29.80) 244 pp. ISBN: 3-7918-1951-8.

Berger, professor of NT at the University of Heidelberg and the author of *Theologiegeschichte des Urchristentums* (1994), deals with the problem of suffering with particular attention to the NT witnesses that explore the purpose and meaning of suffering. After clarifying basic questions surrounding God's relation to human suffering, he considers whether God gives a meaning to suffering with reference to creation, testing, hostility, the will and plan of God, and God's own will. Then he treats the consequences for Christian life with regard to evil and prayer, suffering (how long?), the roles ascribed by God to suffering, the Trinity, the suffering of extrahuman creation, and the omnipotence or powerlessness of God. Finally he reflects on the relation of sin to suffering, and concludes with observations on the relation of suffering to evil and to the church.

G. B. CAIRD, *New Testament Theology,* ed. L. D. Hurst (Oxford: Oxford University Press, Clarendon Press, 1995, paper $24.95) xix and 498 pp. Bibliographies. Indexed. LCN: 93-36971. ISBN: 0-19-826388-0.

The paperback edition of the work described in *NTA* 39, pp. 157-158. Caird was professor of the exegesis of Holy Scripture at the University of Oxford before his death in 1984. Hurst prepared his unfinished manuscript for publication.

S. COWDELL, *Is Jesus Unique? A Study of Recent Christology,* Theological Inquiries (New York—Mahwah, NJ: Paulist, 1996, paper $24.95) viii and 455 pp. Bibliography. Indexed. LCN: 95-47055. ISBN: 0-8091-3628-7.

After a twenty-page general introduction, this survey of recent Christologies first considers "conservative" approaches: theology of the cross (J. Moltmann), theology and the pressure of reality (T. F. Torrance, D. M. MacKinnon, C. Gunton), and theology and the *Christus praesens* (H. Frei, D. Ritschl). Next it deals with "idealist" approaches: transcendental anthropology (K. Rahner), proleptic eschatology (W. Pannenberg), and a bridging figure (W. Kasper). Then it discusses "liberal" approaches: Logos Christology (P. Schoonenberg, J. A. T. Robinson), and Christology "from below" (E. Schillebeeckx, H. Küng). Finally it examines "radical" approaches: historical skeptics (D. Nineham, J. Bowden, M. Wiles, F. Young), religious pluralists (J. Hick, W. C. Smith, P. F. Knitter), and complete relativists (D. Cupitt, G. A. Lindbeck). Cowdell is a priest in the Anglican church of Australia and rector of a Brisbane parish.

W. A. ELWELL (ED.), *Evangelical Dictionary of Biblical Theology,* Baker Reference Library (Grand Rapids: Baker, 1996, $44.99; Carlisle, UK: Paternoster) x and 933 pp. Bibliographies. Indexed. ISBN: 0-8010-2049-2 (B), 0-85364-690-2 (P).

This one-volume dictionary of biblical theology seeks to make available to interested pastors, students, teachers, and lay people the biblical teaching on a wide variety of topics, ranging from the individual books of the Bible (such as Isaiah and John) to specifically theological ideas (such as atonement and prophecy) and ideas that appear only rarely in the Scriptures (such as abyss and Armageddon). The focus of the articles is theological significance rather than historical, social, geographical, or biographical elements. The work is defined as "evangelical" in the sense that the full integrity and trustworthiness of the Scriptures are affirmed. It includes articles by R. W. Yarbrough on biblical theology, R. G. Gruenler on Christ, J. L. Trafton on the Dead Sea scrolls, R. E. O. White on ethics, B. D. Smith on forgiveness, C. H. Bullock on God, C. L. Blomberg on the Holy Spirit, R. K. Harrison on sexual immorality, Elwell on Jesus Christ, G. M. Burge on John's theology, R. H. Stein on the kingdom of God, W. J. Larkin on mission, D. L. Okholm on prayer, and H. D. Buckwalter on virgin birth.

C. S. EVANS, *The Historical Christ and the Jesus of Faith. The Incarnational Narrative as History* (Oxford: Oxford University Press, Clarendon Press, 1996, cloth $70, paper $17.95) xiii and 386 pp. Bibliography. Indexed. LCN: 95-41328. ISBN: 0-19-826382-1 (cloth), -826397-X (paper).

Evans, professor of philosophy at Calvin College in Michigan, contends that the "incarnational narrative" or story of Jesus as told by the church—the story of Jesus as the Christ, the Son of God—can be reasonably accepted as historically true. After discussing the incarnational narrative and the problem of its historicity and dealing with modernity's responses to the problem, he considers why the events matter (history, meaning, and myth; God's atoning work), awareness of the narrative (Do we need to know?), whether the incarnation is logically possible, the possibility and knowability of miracles, critical history and the supernatural, epistemology and the ethics of belief, the incarnational narrative as historical (evidence and grounds for belief), putting the two stories together, historical scholarship and the layperson (a case study), and deeper encounters with historical scholarship and prospects for apologetics.

E. FERGUSON, *The Church of Christ. A Biblical Ecclesiology for Today* (Grand Rapids—Cambridge, UK: Eerdmans, 1996, paper $35 or £22.99) xx and 443 pp. Bibliographies. Indexed. LCN: 96-16701. ISBN: 0-8028-4189-9.

With particular attention to the NT against the background of the OT, this attempt at presenting a biblical theology of the church first develops the theological axiom that Christology and soteriology determine ecclesiology: the people and the Messiah (history and eschatology), the church and her Lord (the nature of the church), and the church and her Savior (salvation and church membership). Then it applies this insight with reference to the church and her high priest (worship and assembly), the church and her bishop (the continuing ministry), and the church and her teacher (the new way of life). Ferguson is professor emeritus at Abilene Christian College in Texas.

T. FORNBERG, *The Problem of Christianity in Multi-Religious Societies of Today. The Bible in a World of Many Faiths,* Toronto Studies in Theology 70 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1995, $99.95) ii and 304 pp. Bibliography. Indexed. ISBN: 0-7734-8877-4.

With reference to church documents and the writings of exegetes and theologians, this volume investigates attempts between 1961 and 1991 at phrasing a new Christian theology of religions that gives non-Christian religions a positive role in God's economy of salvation. After a brief introduction, it takes up the positions of official church bodies: the Catholic church, the World Council of Churches, Lutheran emphases, and evangelical Protestantism. Then it explores the efforts of Catholic theologians from India and theologians in Buddhist countries at developing a theology of religions. Finally it considers the theological implications (church, Jesus, God, kingdom of God) and the use of biblical texts (concept of canon, a canon within the canon, the question of a detailed exegesis, the normative level in the Gospels, etc.). Fornberg is the author of *Jewish-Christian Dialogue and Biblical Exegesis* (1988).

H. HAUSER, *L'Église à l'âge apostolique. Structure et évolution des ministères,* Lectio Divina 164 (Paris: Cerf, 1996, paper 150 F) 193 pp. Bibliography. Indexed. ISBN: 2-204-05332-5.

Hauser, who teaches Sacred Scripture at the University of Nairobi in Kenya, treats the development of church structures and forms of ministry during the NT era according to the following outline: "come for Israel"—the historical mission of Jesus of Nazareth; "beginning from Jerusalem"; the ministerial structure of the Pauline communities; and the subapostolic age. He concludes with observations on terminology and theology (Christology and eschatology) that arise out of his historical treatment. P. Grelot has provided a two-page preface.

L. T. JOHNSON, *Scripture & Discernment. Decision Making in the Church* (Nashville, TN: Abingdon, 1996, paper $19.95) 166 pp. Bibliographies. LCN: 95-50579. ISBN: 0-687-01238-4.

The revised and expanded version of *Decision Making in the Church. A Biblical Model* published by Fortress Press in 1983 [*NTA* 27, p. 344], this attempt at placing the decision-making process of the church within a biblical and theological framework gives particular attention to Acts 10–15. It is divided into three major parts: theory (definitions, debates), exegesis (difficulties, decisions, discernment), and practice (deciding, devices). Johnson is professor of NT and Christian origins at Candler School of Theology, Emory University, Atlanta, GA.

C. S. KEENER, *3 Crucial Questions about the Holy Spirit* (Grand Rapids: Baker, 1996, paper $11.99) 214 pp. Bibliography. Indexed. ISBN: 0-8010-5592-X.

With particular attention to the NT evidence, Keener, visiting professor of NT at Eastern Baptist Theological Seminary in Philadelphia, deals with three questions regarding the Holy

Spirit: What is the "baptism in the Holy Spirit?" How important are spiritual gifts today? and How can we recognize the Spirit? He concludes that the Bible summons all Christians to accept the Spirit's empowerment for the various tasks assigned to us and for evangelizing the world. An appendix considers what Bible stories can teach us.

L. J. LIETAERT PEERBOLTE, *The Antecedents of Antichrist. A Traditio-Historical Study of the Earliest Christian Views on Eschatological Opponents,* Supplements to the Journal for the Study of Judaism 49 (Leiden—New York—Cologne: Brill, 1996, 190 gld. or $122.75) xiv and 380 pp. Bibliography. Indexed. ISBN: 90-04-10455-0.

The slightly revised version of a doctoral dissertation prepared under the direction of M. de Jonge and H. J. de Jonge and presented in 1995 to the University of Leiden, this volume first presents an introduction to the subject and the history of research, and discusses early Christian views on eschatological opponents: false prophets, false messiahs, and chaos (Mark 13 parr.; *Ethiopic Apocalypse of Peter* 2:7-13); the man of ungodliness (2 Thess 2:1-12; Justin's *Dialogue with Trypho* 32 and 110); the antichrist (1 and 2 John; Polycarp, *Phil.* 7:1); the dragon, the beast, and the false prophet (Revelation); the deceiver of the world (*Didache* 16); the eschatological tyrant (*Barnabas* 4); and Beliar (*Ascension of Isaiah* 4). Then it deals with contemporary Jewish views on eschatological opponents as seen in Daniel, *Jubilees, 1 Enoch,* Qumran literature, *Assumption of Moses, 4 Ezra, 2 Baruch,* and *Sibylline Oracles.* Lietaert Peerbolte concludes that early Christian expectations of eschatological opponents were diverse, rooted in Judaism, and related to Christ.

O. MICHEL, *Aufsehen auf Jesus. Fünfzehn Bibelstudien* (5th ed.; Giessen: Brunnen, 1996, paper DM 22.80) 200 pp. ISBN: 3-7655-1080-7.

These fifteen biblical meditations by the late Professor Michel (1903-93) deal with the foundations of Jesus' power (Jn 7:1-10), liberation through Jesus' power (Jn 8:1-11), a "light treatment" through Jesus' power (Jn 9:1-12), seeing and believing (Jn 20:1-9), seeing and confessing (Jn 20:24-29), loving and following (Jn 21:15-19), faith in the risen one, the biblical miracle, the distant and the near God (Acts 17:22-31), the new commission of Christ (Acts 18:1-10), the struggle about passion (Acts 19:23-34), the certainty of faith (Heb 11:6), the resignation of faith (Heb 11:24-26), being taken away in faith (Heb 11:5), Jesus' word and authority (Heb 12:2), and the "otherness" of God (Isa 57:15). The first edition of this collection appeared in 1968. For this 5th edition R. Riesner has provided a six-page introduction.

U. NERI, *I fondamenti biblici dell'etica cristiana,* Conversazioni bibliche, Catechesi di Monteveglio 6 (Bologna: Dehoniane, 1996, 18,000 L) 156 pp. ISBN: 88-10-70956-X.

The first part of this volume (pp. 5-86) explores in what ways the "gift of the Torah" as it is presented in the OT can provide foundations for Christian ethics. The second part (pp. 87-154) discusses life in the Spirit with particular attention to its relation to the OT Law as the topic is treated by Paul and other NT writers. Neri is the author of *Escatologia biblica* (1994) and *Il giorno del Signore* (1994).

W. POPKES, *Paränese und Neues Testament,* Stuttgarter Bibelstudien 168 (Stuttgart: Katholisches Bibelwerk, 1996, paper DM 59) 208 pp. Bibliography. ISBN: 3-460-04681-3.

After tracing the history of the term "paraenesis" and surveying research on paraenesis in the NT and other ancient writings, this volume discusses examples of paraenesis in Jesus' teaching and the Jesus-tradition of the Synoptic Gospels, the Pauline corpus, the catholic epistles and Revelation, and John's Gospel and letters. Then it deals with the formation of the paraenetic tradition and its formal elements in early Christianity, and concludes with reflections on the theological character of early Christian paraenesis. Popkes, the author of *Adressaten, Situation und Form des Jakobusbriefes* (1986), teaches in the department of Evangelical theology at the University of Hamburg.

F. PORSCH, *Kleine Theologie des Neuen Testaments,* Begegnung mit der Bibel (Stuttgart: Katholisches Bibelwerk, 1995, DM 39) 141 pp., 9 figs., 3 maps. Bibliographies. Indexed. ISBN: 3-460-33033-3.

This sketch of the theology of the NT first deals with the new beginning after Easter, the search for the earthly Jesus, and the preaching and praxis of Jesus. Then it presents chapters on the theologies of the Synoptic Gospels, the Johannine writings, Paul, the Deuteropauline writings (including 1 Peter), Hebrews, James, and Revelation, respectively. Bibliographical suggestions and questions conclude each chapter. Porsch is professor of NT at the Philosophisch-Theologische Hochschule St. Augustin.

C. A. RASCHKE AND S. D. RASCHKE, *The Engendering God. Male and Female Faces of God* (Louisville, KY: Westminster John Knox, 1995, paper $18) x and 102 pp. LCN: 95-24269. ISBN: 0-664-25502-7.

The authors argue that since God's self-revelation is neither exclusively male nor exclusively female but both male and female at once, the Scriptures are actually a radical proclamation of gender equality and so promote a "Sophian" theology of liberation. After a chapter on the engendering Godhead, they deal with the OT and other ancient sources, developments from Eleusis to early Christianity, the divine feminine, and the way toward a revelation of the twin-faced Godhead. Carl A. Raschke is professor of religious studies at the University of Denver, and Susan Doughty Raschke is Learning Resource Center Information Specialist at Blue Cross and Blue Shield of Texas, Inc.

O. ROGERS AND S. HOGG, *Does God Expect Less of Women? A Series of Bible Studies,* Partnership Study Guide 2 (Carlisle, UK: Paternoster, 1996, paper) vii and 32 pp. ISBN: 0-900128-15-1.

The seven Bible studies in this booklet seek to establish the biblical terms for the spiritual and practical status of women in creation and redemption as a way of helping the church today to address the role of women in Christian life. After a chapter on women and creation, there are essays on women in the OT, in the intertestamental period, in the ministry of Christ, in the early church (two), and in today's church. Rogers and Hogg prepared the studies in collaboration with S. Bragg, G. Capper, and M. Helps.

A. SALAS (ED.), *El fenómeno de la "New Age,"* Biblia y Fe, Revista de Teología Bíblica, vol. 22, no. 64 (Madrid: Escuela Bíblica, 1996, paper) 164 pp. ISSN: 0210-5209.

This fascicle [see *NTA* 40, p. 370] explores various aspects of the "new age" phenomenon from the perspectives of the Bible and Christian theology: Salas on its connections and discrepancies with biblical teaching, C. Quelle Parra on reincarnation or resurrection, M. Arranz Rodrigo on vision of the world, J. A. Nistal on anthropology, J. C. Gil on Christology, and M. Sáenz Galache on theology.

A. SALAS (ED.), *El fenómeno de las sectas,* Biblia y Fe, Revista de Teología Bíblica, vol. 22, no. 65 (Madrid: Escuela Bíblica, 1996, paper) 179 pp. ISSN: 0210-5209.

Of the six articles in this fascicle, those most pertinent to biblical studies are by Salas on sectarian religiosity and the Bible, and M. Guerra Gómez on ancient and modern gnosticism. Also included are articles by J. García Hernando on Jehovah's Witnesses; C. Vidal Manzanares on the Unification Church; C. Martín Estalayo on the Mormons; and J. García Biedma on sects, schisms, and new religious movements of a Christian stamp.

U. SCHNELLE, *The Human Condition. Anthropology in the Teachings of Jesus, Paul, and John,* trans. O. C. Dean (Minneapolis, MN: Fortress, 1996, paper $20) ix and 173 pp. Bibliography. Indexed. LCN: 95-36776. ISBN: 0-8006-2715-6.

The English version of *Neutestamentliche Anthropologie* [*NTA* 36, p. 286], this volume considers the foundation, enablement, structure, and realization of human existence as they are presented in the NT. After methodological observations, it deals with the image of humankind in the proclamation of Jesus, Pauline anthropology, Johannine anthropology, and God's reality and human life (NT anthropology and the people of today). Schnelle is professor of NT at the University of Halle.

J. E. M. TERRA (ED.), *Espírito Santo e Bíblia,* Revista de Cultura Bíblica, vol. 20, nos. 77–78 (São Paulo: Edições Loyola, 1996, paper) 157 pp.

After Terra's article on J. Salvador as a "biblist" and E. da Silva on the 1994 Semana Bíblica Nacional, this fascicle [see *NTA* 40, p. 547] presents articles by C. A. da C. Silva on Pentecost as the feast of the New Covenant, Ney Brasil Pereira on baptism in the Spirit, B. Kloppenburg on Jesus Christ and the pouring out of the Holy Spirit, Terra on the experience of the Spirit yesterday and today, O. Brandes on discernment as a gift of the Spirit, Terra on the Spirit as an end-time gift, and A. L. do V. Ribeiro on reading the Bible in the early church and patristic exegesis.

G. THEISSEN, *Traces of Light. Sermons and Bible Studies* (London: SCM, 1996, paper £12.95) ix and 229 pp. ISBN: 0-334-02629-6.

The English version of *Lichtspuren. Predigten und Bibelarbeiten* [*NTA* 38, p. 479], this volume presents twenty-two sermons and Bible studies that seek to illuminate life, society, and the world with God's light. The topics include the working of the Holy Spirit in Judaism (Num 11:1-35), the transformation of complaints and laments into a confession of guilt (Ps 51:1-15), traces of light (Mt 5:13-16), justice in an unjust world (Mt 25:31-46), whether Paul's criticism of the Law is anti-Jewish (Rom 9:1-5; 9:30–10:4), and everyday conflicts and God's longing for the human being (Jas 4:1-10).

Turn to God — Rejoice in Hope. Bible Studies-Meditations-Liturgical Aids (Geneva: WCC Publications, 1996, paper SFr 9.90 or $7.95) xii and 102 pp. Illustrated. ISBN: 2-8254-1185-X.

Offered in preparation for the eighth assembly of the World Council of Churches to be held in September 1998 in Harare, Zimbabwe, this volume contains seven Bible studies on matters that are likely to be central to reflection on the theme of the assembly ("turn to God—rejoice in hope"), six meditations that bring biblical texts into relation with personal experiences, and five-theme related refections on biblical texts assigned in the Orthodox tradition for Sundays of the Lenten period. The NT texts treated in the Bible studies include 1 Jn 1:1-4; Lk 4:16-21; 1 Cor 12:12-31; Gal 3:26-28; Acts 11:1-18; Jn 13:1-35; Gal 6:1-10; 2 Tim 1:1-7; and Heb 11:1-3 and 11:39–12:2.

THE WORLD OF THE NEW TESTAMENT

S. E. ALCOCK AND R. OSBORNE (EDS.), *Placing the Gods. Sanctuaries and Sacred Space in Ancient Greece* (Oxford—New York: Oxford University Press, Clarendon Press, 1996, paper $26.50) x and 271 pp., 5 maps, 3 tables. Illustrated. Indexed. LCN: 94-3930. ISBN: 0-19-815060-1.

The paperback version of a volume described in *NTA* 39, pp. 529-530. The eleven essays in it examine critically the relation between sanctuaries and political units in the Greek world, both extending F. de Polignac's analysis in *Cults, Territory, and the Origins of the Greek City-State* (1995) backward and forward in time, and assessing the limits of that analysis.

F. AMSLER, F. BOVON, AND B. BOUVIER, *Actes de l'apôtre Philippe,* Apocryphes 8 (Turnhout: Brepols, 1996, paper 774 BFr) 318 pp., 4 plates, fig., map, table. Bibliography. Indexed. ISBN: 2-503-50422-1.

This volume first presents a 76-page general introduction to *Acts of Philip* that deals with Philip in the NT and patristic writings, the principal manuscripts, the work as a collection of texts, its various parts, its life-setting (Asian encratite circles in the late 4th and early 5th centuries A.D.), and the history of its publication and research. Then it provides an annotated translation based on the Greek text being prepared by the authors for the *Series Apocryphorum* of the *Corpus Christianorum.* The two appendixes offer translations of (1) the variants in MS Vaticanus graecus 824, and (2) the long form of the *Martyrdom of Philip* contained in MS Vaticanus graecus 808. Amsler was the principal author of the introduction and notes, and Bovon, Bouvier, and Amsler collaborated on the translations.

R. ARAV AND R. A. FREUND (EDS.), *Bethsaida. A City by the North Shore of the Sea of Galilee,* Bethsaida Excavations Project 1 (Kirksville, MO: Thomas Jefferson University Press, 1995, cloth $30, paper $15) xxi and 337 pp., 31 plates, 52 figs., 20 tables. Bibliographies. Indexed. LCN: 94-41015. ISBN: 0-943549-30-2 (cloth), -37-X (paper).

The first six papers in this volume concern the archaeology and geology of Bethsaida: Arav on the excavations at Bethsaida from 1987 to 1993, J. F. Shroder and M. Inbar on geologic and geographic background to the Bethsaida excavations, S. Fortner on Hellenistic and Roman fineware from Bethsaida, T. Tessaro on Hellenistic and Roman ceramic cooking ware from Bethsaida, B. Brandl on an Israelite bulla in Phoenician style from Bethsaida, and F. Strickert on the coins of Philip. The remaining six articles deal with the literature of Bethsaida: Arav on Bethsaida, Tzer, and the fortified cities of Naphtali; J. T. Greene on Bethsaida-Julias in Roman and Jewish military strategies between A.D. 66 and 73; M. Appold on the mighty works of Bethsaida in the NT and related traditions; H.-W. Kuhn on Bethsaida in the Gospels (the feeding story in Lk 9:10-17, and the Q saying in Lk 10:13-15); J. J. Rousseau on the healing of a blind man at Bethsaida (Mk 8:22-26); and Freund on the search for Bethsaida in rabbinic literature.

Autour des livres de la LXX. Séminaire organisé par le Centre d'Études du Saulchoir (1994-1995), Le Centre d'études du Saulchoir 4 (Paris: Cerf, 1996, paper 95 F) 123 pp. ISBN: 2-204-05414-3.

Prepared for a seminar organized by the Centre d'Études du Saulchoir in 1994-95, this volume presents essays on various books of the Septuagint as a means of illustrating the different ways in which the Greek translators worked: M. d'Hamonville on Proverbs, F. Vinel on Ecclesiastes, G. Dorival on Numbers, and P. Lefebvre on 3 Reigns (1 Kings).

H. AVALOS, *Illness and Health Care in the Ancient Near East. The Role of the Temple in Greece, Mesopotamia, and Israel,* Harvard Semitic Museum Publications, Harvard Semitic Monographs 54 (Atlanta: Scholars Press, 1995, $49.95) xxv and 463 pp., 5 figs., 2 charts. Bibliography. Indexed. LCN: 95-190. ISBN: 0-7885-0098-8.

The revised and expanded version of a doctoral dissertation directed by F. M. Cross and presented to Harvard University in 1991, this investigation of illness and health care in the ancient world is especially concerned with how a socio-religious conceptual framework affects and interacts with the type of health care that a society devises for its members. After reviewing research and proposing a "health care systems" approach, it focuses on three religious centers associated with healing in antiquity: the temples of Asclepius in Greece, the temples of Gula/Ninisina in Mesopotamia, and the temple(s) of Yahweh in ancient Israel. In each case it explores the relation between the health care system and the medical theology operative at the temple.

F. AVEMARIE, *Tora und Leben. Untersuchungen zur Heilsbedeutung der Tora in der frühen rabbinischen Literatur,* Texte und Studien zum Antiken Judentum 55 (Tübingen: Mohr-Siebeck, 1996, DM 218) xiv and 664 pp. Bibliography. Indexed. ISBN: 3-16-146532-6.

The slightly revised version of a doctoral dissertation directed by M. Hengel and presented in 1994 to the Evangelical theological faculty at Tübingen, this volume investigates rabbinic soteriology under the rubric of "Torah and life." After surveying research on rabbinic soteriology, it examines 185 rabbinic texts under the following thematic headings:

human existence and the Torah (nos. 1-41), obedience toward God (42-73), the unique value of the Torah (74-81), obedience and recompense (82-109), life through the Torah (110-133), and Israel as the people of the Torah (134-185). Avemarie concludes that, according to the rabbinic understanding, the Torah is the means and way to life (salvation) and is also God's gift to Israel (an expression of God's love for Israel). He also discusses Christ, the Law, and life in the NT in the light of the rabbinic material.

A. J. AVERY-PECK, *The Talmud of Babylonia. An American Translation.* Vol. 9, *Tractate Rosh Hashanah,* Brown Judaic Studies 306 (Atlanta: Scholars Press, 1995, $49.95) xxi and 480 pp. Bibliography. Indexed. LCN: 95-20613. ISBN: 0-7885-0172-0.

Avery-Peck, Kraft-Hiatt professor in Judaic studies at the College of the Holy Cross in Worcester, MA, seeks to present tractate *Roš Haššana* in the Babylonian Talmud in clear English and to provide an analysis of the interpretative agendum and principal thematic interests of the Babylonian masters who created the text. His sixty-page introduction considers the content of the mishnaic tractate, the plan and program of the Bavli tractate (exegetical, supplementary, and synthetic materials), ideology, and the theory of translation and explanation. Then he offers a structured translation of the text along with a running commentary and textual and explanatory notes below the main text. He observes that the points at which the talmudic discourse diverges from its usual interest in explanation and supplementation reveal a cogent ideology concerning the processes through which the people of Israel will be judged by God and ultimately will experience God's salvation.

J. M. G. BARCLAY, *Jews in the Mediterranean Diaspora. From Alexander to Trajan (323 BCE - 117 CE)* (Edinburgh: T&T Clark, 1996, $49.95) xvi and 522 pp., map. Bibliography. Indexed. ISBN: 0-567-08500-7.

Barclay, lecturer in biblical studies at the University of Glasgow, aims to provide a comprehensive and multifaceted survey of Jews in the Mediterranean Diaspora from 323 B.C. to A.D. 117. After a fifteen-page introduction, he discusses the Diaspora in Egypt: Jews in Ptolemaic Egypt, Jews in Roman Egypt (from Augustus to Trajan), Jews in a Diaspora environment (some analytical tools), levels of assimilation among Egyptian Jews, cultural convergence, and cultural antagonism. Then he deals with the Diaspora in other Mediterranean sites: Cyrenaica and Syria, the province of Asia, Rome, levels of assimilation among Diaspora Jews outside Egypt, cultural convergence and cultural antagonism outside Egypt, and Paul as an anomalous Diaspora Jew. He concludes with a sketch of Jewish identity in the Diaspora: the ethnic bond, social and symbolic resources, and practical distinctions. An eight-page appendix provides information about the major primary sources.

O. BETZ AND R. RIESNER, *Jezus, Qumran i Watykan. Kulisy Trzeciej Bitwy o Zwoje znad Morza Martwego,* Biblioteka Zwojów Tło Nowego Testamentu 2 (Krakow: Enigma, 1996, paper) 237 pp. and 32 plates. Bibliographies. Indexed. ISBN: 83-86110-22-8.

This second Polish version of the sixth German edition of *Jesus, Qumran und der Vatikan* [*NTA* 38, p. 141; see also 38, p. 482] contains a Polish selected bibliography (pp. 222-234) as well as new color photographs and more black-and-white illustrations.

H. BOTERMANN, *Das Judenedikt des Kaisers Claudius. Römischer Staat und* Christiani *im 1. Jahrhundert,* Hermes-Einzelschriften 71 (Stuttgart: Franz Steiner, 1996, paper DM 88) 200 pp. Bibliography. Indexed. ISBN: 3-515-06863-5.

After reviewing research on the restrictive measures of the emperor Claudius (A.D. 41-54) against Jews at Rome, this volume presents remarks on Acts as a historical source and an analysis of Acts 18:2. Next it deals with the observation made by Suetonius in *Claudius* 25.4 (*Iudaeos impulsore Chresto assidue tumultuantis Roma expulit*), with particular attention to the expression *impulsore Chresto.* Then it treats the edict of Claudius according to Cassius Dio (60.6.6), and makes connections between the two edicts of Claudius regarding Jews and the beginnings of the Christian mission at Rome. Finally it discusses the introduction of the designation *Christiani* and the relation of the Roman state to the *Christiani* in the 1st century A.D. Botermann concludes that Claudius' edict was a local episode in the process of the separation between Jews and Christians in the 1st century A.D.

M. BROSHI ET AL., *Qumran Cave 4.* Vol. 14, *Parabiblical Texts, Part 2,* Discoveries in the Judaean Desert 19 (Oxford: Oxford University Press, Clarendon Press, 1995, $125) xi and 267 pp. and 29 plates, 6 tables. Bibliographies. ISBN: 0-19-826389-9.

The first volume devoted to "parabiblical" texts from Qumran Cave 4 was described in *NTA* 40, p. 168. This volume presents editions of *Tobit* (4Q196-200) by J. A. Fitzmyer; *List of False Prophets* (4Q339) and *List of Netinim* (4Q340) by Broshi and A. Yardeni; *Admonition on the Flood* (4Q370) and *Discourse on the Exodus/Conquest Tradition* (4Q374) by C. Newsom; *Apocryphon of Moses* (4Q375-376) by J. Strugnell; *Apocryphon of Jeremiah* (4Q384) and *Pseudo-Ezekiel* (4Q391) as well as *Narrative C* (4Q462) and *Narrative D* (4Q463) by M. Smith; *Exposition on the Patriarchs* (4Q464) and *Narrative E* (4Q464a) as well as unclassified fragments (4Q464b) by E. Eshel and M. Stone; and *Text Mentioning Zedekiah* by E. Larson, L. Schiffman, and J. Strugnell. For the individual texts there are introductions, transcriptions, notes on readings, translations, and comments. A concordance (prepared by S. Pfann) is included. J. VanderKam served as consulting editor.

P. BROWN, *The Rise of Western Christendom. Triumph and Diversity, ad 200-1000,* The Making of Europe (Cambridge, MA—Oxford: Blackwell, 1996, $24.95) xvii and 353 pp., 3 maps, table. Bibliography. Indexed. LCN: 95-11589. ISBN: 1-55786-136-6.

The principal theme of this volume is the Christianization of western Europe from the emergence of the Christian church in the Roman empire and the conversion of Constantine in A.D. 312 to the adoption of Christianity in Iceland in A.D. 1000. Brown, professor of history at Princeton University, attempts to study late antique and early medieval Christianity as it encountered and adjusted to changing situations and environments. He presents the material under three major headings: empire and aftermath (A.D. 200-500), divergent legacies (A.D. 500-750), and the end of an ancient world (A.D. 750-1000). He gives particular attention to developments in Ireland, Britain, northern Gaul, Germany, and Scandinavia as being on the frontiers of the new Christian Europe.

S. P. CARBONE AND G. RIZZI, *Il Libro di Michea. Secondo il testo ebraico Masoretico, secondo la versione greca della LXX, secondo la parafrasi aramaica targumica,* Testi e commenti, La Parola e la sua tradizione 3 (Bologna: Dehoniane, 1996, paper 39,000 L) 237 pp. Bibliography. Indexed. ISBN: 88-10-20584-7.

Carbone and Rizzi have previously collaborated on *Le Scritture ai tempi di Gesù* (1992), *Osea* (1993), and *Amos* (1993). After separate introductions to the Masoretic, Septuagint, and targumic texts of Micah, this volume presents the three versions in vertically parallel columns on the left-hand pages along with explanatory notes at the foot of the left-hand pages and on the right-hand pages. In their eleven-page conclusion they give particular attention to derashic (halakic and haggadic) material specific to the Septuagint and Targum of Micah.

J. H. CHARLESWORTH (ED.), *The Dead Sea Scrolls. Hebrew, Aramaic, and Greek Texts with English Translations.* Vol. 2, *Damascus Document, War Scroll, and Related Documents* (Tübingen: Mohr-Siebeck, 1995; Louisville, KY: Westminster John Knox, $99) xix and 229 pp. Bibliographies. LCN: 93-34036. ISBN: 3-16-146305-6 (M-S), 0-664-22037-1 (WJK).

The first volume in this project was described in *NTA* 39, p. 350. This second volume in the series provides introductions, Hebrew texts (with critical apparatus), and new translations (with notes below) for the following works: J. M. Baumgarten and D. R. Schwartz on *Damascus Document* (CD); Baumgarten and M. T. Davis on Cave 4, 5, and 6 fragments related to *Damascus Document* (4Q266-273, 5Q12, 6Q15); J. Duhaime on *War Scroll*

(1QM, 1Q33, 4Q491-497); J. J. M. Roberts on *Wicked and Holy* (4Q180-181); and Charlesworth on other small fragments (1Q51, 2Q25, 2Q28).

P. R. Davies, *Sects and Scrolls. Essays on Qumran and Related Topics,* South Florida Studies in the History of Judaism 134 (Atlanta: Scholars Press, 1996, $74.95) vii and 187 pp. Indexed. LCN: 95-53080. ISBN: 0-7885-0213-1.

The twelve essays in this collection concern the *ḥăsîdîm* in the Maccabean period (1977), eschatology in the book of Daniel (1980), the ideology of the temple in *Damascus Document* [§ 27-757], eschatology at Qumran [§ 30-380], how not to do archaeology—the story of Qumran [§ 34-395], the Teacher of Righteousness and the end of days (1988), the birthplace of the Essenes—where is “Damascus?” [§ 35-893], halakah at Qumran (1990), Sadducees in the Dead Sea scrolls (1990-91), communities at Qumran and the case of the missing teacher (1991), redaction and sectarianism in the Qumran scrolls (1992), and the “Damascus” sect and Judaism (1994).

A. D. de Conick, *Seek to See Him. Ascent and Vision Mysticism in the Gospel of Thomas,* Supplements to Vigiliae Christianae 33 (Leiden—New York—Cologne: Brill, 1996, 125 gld. or $80.75) xiv and 211 pp. Bibliography. Indexed. LCN: 95-24722. ISBN: 90-04-10401-1.

Based on a doctoral dissertation directed by J. Fossum and presented to the University of Michigan in 1994, this volume first expresses doubt about the “gnostic” character of *Gospel of Thomas,* and suggests that the work is mystical and has been influenced by early Jewish mysticism. Next it explores the motif of ascent with reference to the triad of questions and answers in *Thomas* 50. Then it analyzes the sayings in *Thomas* that are associated with the themes of vision and transformation against the background of parallel teachings in early Jewish mysticism and Hermeticism: the vision of the deity or its manifestation (15, 27, 37, 59, 83), transformation into the divine (13, 82, 108), self-knowledge (3b, 56, 67, 80, 111b), and the vision of the “images” (84). It concludes with remarks on the background of the work and on its mystical soteriology.

N. de Lange, *Greek Jewish Texts from the Cairo Genizah,* Texte und Studien zum Antiken Judentum 51 (Tübingen: Mohr-Siebeck, 1996, DM 268) x and 473 pp., 145 plates. Indexed. ISBN: 3-16-146438-9.

The Cairo Genizah texts published in this volume are all written in Hebrew characters and in a mixture of Hebrew and Greek language. Produced by Jews who spoke Greek, they were written in various places between the 10th and 12th centuries A.D. The texts include personal documents (a marriage settlement, two private letters, a business letter, nos. 1-4), fragments of a Passover ritual (nos. 5-8), biblical literature (translation, glosses, scholia and commentary, nos. 9-15), and a rabbinic glossary (no. 16). Introductions, translations, notes, and photographs accompany the texts. De Lange provided general observations on such texts in a recent article in *Journal of Jewish Studies* [§ 40-1255].

A. Demandt, *Antike Staatsformen. Eine vergleichende Verfassungsgeschichte der Alten Welt* (Berlin: Akademie Verlag, 1995, cloth DM 98, paper DM 48) 672 pp., 26 figs., 16 maps. Bibliographies. ISBN: 3-05-002541-7 (cloth), -002794-0 (paper).

After a general introduction to the concept of the state and its related life-forms (economy, political structures, warfare, religion, etc.), this volume discusses twenty examples of states in antiquity from the Cretan-Mycenean palace culture to the Merovingian Frankish kingdom. The chapters most pertinent to biblical studies concern the monarchy in ancient Israel, Alexander’s empire, the Hellenistic monarchies, the Roman republic, Augustus’ empire, the Sassanian Persian kingdom, and the later Roman empire. In each case there is a treatment of the history of the state and its most significant political and social institutions. Demandt is professor of ancient history at the Free University of Berlin.

W. G. DEVER (ED.), *Preliminary Excavation Reports: Sardis, Bir Umm Fawakhir, Tell el-ᶜUmeiri, the Combined Caesarea Expeditions, and Tell Dothan,* Annual of the American Schools of Oriental Research 52 (Atlanta: Scholars Press, 1995, $84.95) v and 190 pp. Illustrated. Bibliographies. LCN: 95-6929. ISBN: 0-7885-0099-6.

The six reports in this volume are by C. H. Greenewalt, C. Ratté, and M. L. Rautman on the Sardis campaigns of 1990 and 1991; C. Meyer on gold, granite, and water—the Bir Umm Fawakhir survey project of 1992; Ø. S. LaBianca and many others on the Madaba Plains project—the 1989 season at Tell el-ᶜUmeiri and hinterland; C. M. Lehmann on the combined Caesarea expeditions—the excavation of Caesarea's Byzantine city wall; J. Magness on the pottery from area V/4 at Caesarea; and R. E. Cooley and G. D. Pratico on the western cemetery at Tell Dothan.

P. B. DIRKSEN AND A. VAN DER KOOIJ (EDS.), *The Peshitta as a Translation. Papers Read at the II Peshitta Symposium Held at Leiden 19-21 August 1993,* Monographs of the Peshitta Institute Leiden 8 (Leiden—New York—Cologne: Brill, 1995, 131.50 gld. or $85) vii and 240 pp. Bibliography. Indexed. LCN: 95-077100. ISBN: 90-04-10351-1.

Prepared for a symposium held at Leiden in 1993, the main papers in this volume are by P. G. Borbone on lexical correspondences between the Peshitta and the Masoretic text of the Pentateuch (the verbal roots); Dirksen on aspects of the translation technique in the Peshitta of Chronicles; G. Goldenberg on Bible translations and Syriac idiom (with a response by T. Muraoka); K. D. Jenner on nominal clauses in the Peshitta and Jacob of Edessa; J. Joosten on doublet translations in the Peshitta of Proverbs; D. J. Lane on "the curtains of Solomon"—the "syriacing" of Canticles; J. A. Lund on Grecisms in the Peshitta of Psalms; Y. Maori on methodological criteria for distinguishing between variant *Vorlage* and exegesis in the Peshitta of the Pentateuch (with a response by R. P. Gordon, and a reply by Maori); J. C. de Moor and F. Sepmeijer on the Peshitta and *Targum of Joshua;* R. B. ter Haar Romeny on techniques of translation and transmission in the earliest text forms of the Syriac version of Genesis; and D. M. Walter on the use of sources in the Peshitta of Kings. Also included are reports by J. Cook on the Stellenbosch Peshitta project, and by van der Kooij on progress in the Peshitta project, as well as Dirksen's supplement to *An Annotated Bibliography of the Peshitta of the Old Testament* (1989).

H.-J. FABRY, A. LANGE, AND H. LICHTENBERGER (EDS.), *Qumranstudien. Vorträge und Beiträge der Teilnehmer des Qumranseminars auf dem internationalen Treffen der Society of Biblical Literature, Münster, 25.-26. Juli 1993,* Schriften des Institutum Judaicum Delitzschianum 4 (Göttingen: Vandenhoeck & Ruprecht, 1996, DM 98) x and 252 pp., 8 plates. Bibliographies. Indexed. ISBN: 3-525-54202-X.

Prepared for a conference held in 1993 at Münster, the ten papers in this volume are by Lange and M. Sieker on the *Gattung* and sources of *Prayer of Nabonidus,* C. A. Newsom on 4Q378 and 379 as an *Apocryphon of Joshua,* E. Schuller on the Cave 4 *Hodayot* manuscripts, P. Davies on J. M. Allegro's edition of Cave 4 texts in DJDJ 5, I. Fröhlich on biblical narratives in Qumran exegetical works (4Q252, 4Q180, *Damascus Document*), U. Glessmer on the *Otot-texts* (4Q319) and the problem of intercalations in the context of the 364-day calendar, Z. J. Kapera on new research on Qumran in eastern Europe, Lange on 1QGenAp xix 10–xx 32 as a paradigm of the wisdom didactive narrative, D. Stoll on mathematical formulas for reconstructing Dead Sea scrolls, and Lichtenberger on the image of Rome in the Qumran texts.

N. FERNÁNDEZ MARCOS AND J. R. BUSTO SAIZ, *El texto antioqueno de la Biblia Griega.* Vol. 3, *1-2 Crónicas,* Textos y Estudios "Cardenal Cisneros" de la Biblia Políglota Matritense 60 (Madrid: Instituto de Filología del Consejo Superior de Investigaciones Científicas, 1996, paper) lxv and 157 pp. Bibliography. ISBN: 84-00-07585-4.

This volume concludes the edition of the Antiochian text of the Greek Bible in the historical books [see *NTA* 37, p. 143]. After a 49-page introduction (the Antiochian manuscripts, the Antiochian text of the Septuagint, indirect witnesses, earlier editions, etc.), it presents the Antiochian Greek text of 1–2 Chronicles along with two critical apparatuses. The edition was prepared in collaboration with M. V. Spottorno Díaz-Caro and S. P. Cowe.

J. T. FITZGERALD (ED.), *Friendship, Flattery, and Frankness of Speech. Studies on Friendship in the New Testament World,* Supplements to Novum Testamentum 82 (Leiden—New York—Cologne: Brill, 1996, 160 gld. or $103.25) xiv and 291 pp. Indexed. LCN: 95-25110. ISBN: 90-04-10454-2.

The eleven essays in this volume represent the work of the Hellenistic Moral Philosophy and Early Christianity Group of the Society of Biblical Literature. After D. Konstan's paper on friendship, frankness, and flattery in the Greco-Roman world, there are articles by C. E. Glad on frank speech, flattery, and friendship in Philodemus, and T. Engberg-Pedersen on Plutarch's advice to Prince Philopappus on how to tell a flatterer from a friend. Then there are four studies on friendship language in Philippians: J. Reumann on Philippians (especially chap. 4) as a "letter of friendship" in the history of scholarship; K. L. Berry on the function of friendship language in Phil 4:10-20; A. J. Malherbe on Paul's self-sufficiency (Phil 4:11); and Fitzgerald on Philippians in the light of some ancient discussions of friendship. The final four papers deal with παρρησία in various parts of the NT: D. E. Fredrickson on the Pauline epistles, S. C. Winter on Acts, A. C. Mitchell on Hebrews, and W. Klassen on the Johannine corpus. The editor has provided a four-page introduction.

J. FRAENKEL, *Le monde spirituel des contes aggadiques,* trans. C. Le Paire, Patrimoines: Judaïsme (Paris: Cerf, 1996, paper 170 F) iv and 229 pp. Bibliography. ISBN: 2-204-04931-X.

The French version of the work published in 1981 in Modern Hebrew, this investigation of haggadic narratives focuses on their content rather than their artistic form. It deals with rabbinic texts according to the following outline: the individual before the creator (free will, foreknowledge of the future, and providence; human beings and miracles; at death's door), the disciples of the sages and their house of study (in the house of study, the house of study and the exterior world, the disciples of the sages and their house), and the people of Israel in its history (the Temple and its destruction, opprobrium and praise for non-Jews, the exile and ardent hope for redemption). A nine-page glossary is included.

H. J. FREDE (ED.), *Vetus Latina-Fragmente zum Alten Testament. Die pelagianische Epistula ad quandam matronam Christianam,* Vetus Latina. Die Reste der altlateinischen Bibel 28 (Freiburg: Herder, 1996, paper) 229 pp. ISBN: 3-451-21937-9.

This volume provides editions of fragments of various OT texts according to their Vetus Latina versions: an addition to MS 165 (Prov 18:9–19:4[7]); the Pelagian *Epistula ad quandam matronam christianam;* fragments of a manuscript of the prophets (Hos 2:12–4:8; 10:5–11:9; Joel 2:3-25; Amos 1:11–3:2); a text of Sirach from Cruas (Sir 1:1–2:23[18]); and the books of Maccabees (an old manuscript from Hirsau, the *Passio septem fratrum*). Frede prepared these editions in collaboration with U. Fröhlich and H. Stanjek.

W. H. C. FREND, *The Archaeology of Early Christianity. A History* (Minneapolis, MN: Fortress, 1996, $39) xix and 412 pp., 3 figs., 8 maps. Illustrated. Bibliography. Indexed. ISBN: 0-8006-2811-X.

Frend, professor emeritus of ecclesiastical history at the University of Glasgow, attempts to outline the growth of interest in Christian archaeology from the Renaissance onward, describing briefly excavations in the main areas of discovery, and placing these developments within the framework of cultural and religious movements of the day. He begins with chapters on the wake of Queen Helena; Renaissance stirrings; antiquaries, travelers, and enlighteners; and Napoleon. Then he deals with conquest and archaeology in Algeria (1830-70), archaeology and Catholicism (1869-94), the steps of Paul—exploration of Christian remains in Asia Minor (1875-95), following the flag (1894-1914), picking up the pieces

(1919-31), sunset over imperial archaeology (1931-40), the great discoveries (1940-60), salvage campaigns, from war's end to Trier (1945-65), and Pandora's box (1965-90). He concludes with reflections on the future of Christian archaeology.

F. GARCÍA MARTÍNEZ, *The Dead Sea Scrolls Translated. The Qumran Texts in English,* trans. W. G. E. Watson (2nd ed.; Leiden—New York—Cologne: Brill, 1996; Grand Rapids: Eerdmans, paper $30) lxvii and 519 pp. Bibliography. LCN: 95-52950. ISBN: 90-04-10589-1 (B), 0-8028-8-4193-7 (E).

The first edition of this English translation of the Qumran texts was described in *NTA* 39, p. 352. This revised (paperback) edition corrects typographical errors, adds references to the new numbers given to the Cave 4 *Damascus Document* manuscripts, and brings up to date the list of Qumran manuscripts. After a 36-page introduction, it presents the translations under the following headings: rules; halakic texts; literature with eschatological content; exegetical literature; parabiblical literature; poetic texts; liturgical texts; astronomical texts, calendars, and horoscopes; and *Copper Scroll.*

M. GOODMAN, *Mission and Conversion. Proselytizing in the Religious History of the Roman Empire* (Oxford: Oxford University Press, Clarendon Press, 1995, paper $19.95) xiv and 194 pp. Bibliography. Indexed. LCN: 93-42769. ISBN: 0-19-826387-2.

The paperback edition of the work described in *NTA* 39, p. 535, this investigation of mission and conversion in the Roman empire questions whether Jews proselytized energetically in the 1st century A.D. and takes issue with the idea that the early Christian mission imitated or competed with contemporary Jews.

L. L. GRABBE, *An Introduction to First Century Judaism. Jewish Religion and History in the Second Temple Period* (Edinburgh: T&T Clark, 1996, paper $17.95) xiv and 124 pp., fig., table. Bibliographies. Indexed. ISBN: 0-567-08506-6.

Grabbe, professor of Hebrew Bible and early Judaism at the University of Hull and author of *Judaism from Cyrus to Hadrian* (1992), seeks to introduce nonspecialists to Judaism during the first centuries B.C. and A.D. After an overview of Jewish history in the Second Temple period and a survey of the main sources, he deals in turn with textual Judaism (the priestly and scribal current), revolutionary Judaism (the political and "messianic" current), eschatological Judaism (the apocalyptic current), and inverted Judaism (the gnostic current).

L. L. GRABBE (ED.), *The Society for Old Testament Study. Book List, 1995* (Manchester, UK: Society for Old Testament Study, 1995, paper $29) 203 pp. Indexed. ISBN: 0-905495-18-7. Distributed in the USA by Scholars Press, Atlanta.

Descriptions and evaluations of more than 500 books appear under ten headings: general; archaeology and epigraphy; history, geography, and sociology; text and versions; exegesis and modern translations; literary criticism and introduction; law, religion, and theology; the life and thought of the surrounding peoples; Apocrypha and postbiblical studies; and philology and grammar.

R. GRYSON (ED.), *Esaias.* Fascicule 6, *Is 50,4 - 53,3;* Fascicule 7, *Is 53,3 - 54,17,* Vetus Latina. Die Reste der altlateinischen Bibel 12/2 (Freiburg: Herder, 1996, paper) pp. 1201-1280 and pp. 1281-1360. ISBN: 3-451-00126-8 (Fas. 6), -00127-6 (Fas. 7).

The sixth fascicle of the Beuron edition of the *Vetus Latina* texts of Isaiah contains the pertinent material for Isa 50:4–53:3, and thus includes the entire third Servant Song (50:4-9) and the beginning of the fourth Servant Song (52:13–53:3). The seventh fascicle completes the fourth Servant Song (53:3-12) and includes all but the final words of Isaiah 54. For each verse they provide the Greek text, the most important *Vetus Latina* manuscripts, a critical apparatus, and an extensive presentation of patristic witnesses. Gryson and J.-M. Auwers prepared the fascicles in collaboration with I. Baise. Gryson and V. Somers (with H. Bourgois and C. Gabriel) recently collaborated on the edition of Books VIII-XI in *Commentaires de Jérôme sur le prophete Isaïe* (Freiburg: Herder, 1996).

D. J. HARRINGTON, *Wisdom Texts from Qumran,* Literature of the Dead Sea Scrolls (London—New York: Routledge, 1996, cloth $55, paper $15.95) x and 117 pp. Bibliography. Indexed. LCN: 96-354. ISBN: 0-415-13906-6 (cloth), -13907-4 (paper).

After a survey of Israel's wisdom tradition as background to the wisdom texts from Qumran, this volume presents translations and expositions of biblical wisdom texts and targums found at Qumran, wisdom texts in the Psalms Scroll from Cave 11, the poem on Lady Folly in 4Q184 and the wisdom instruction in 4Q185, the large wisdom instruction known as Sapiential Work A (1Q26, 4Q415-418, 423), other Qumran wisdom instructions, and the sapiential elements in "sectarian" texts from Qumran (especially *Community Rule* and *Hodayot*). It concludes with reflections on the contributions that the Qumran wisdom texts make to the study of early Judaism and the Qumran community, as well as early Christianity. Also included are an appendix on the Ben Sira scroll from Masada and a bibliographical essay. Harrington, professor of NT at Weston Jesuit School of Theology, has been general editor of *New Testament Abstracts* since 1972.

W. E. HELLEMAN (ED.), *Hellenization Revisited. Shaping a Christian Response within the Greco-Roman World,* Christian Studies Today (Lanham, MD—New York—London: University Press of America, 1994, cloth $72.50, paper $39.50) xxi and 544 pp. Bibliography. Indexed. LCN: 94-22988. ISBN: 0-8191-9543-X (cloth), -9544-8 (paper).

Based on work prepared for a conference held in 1991 at Toronto, this volume first presents three papers (and three responses) on basic positions: A. P. Bos on cosmic and metacosmic theology in Greek philosophy and gnosticism (with a response by W. E. Arnal); E. M. Yamauchi on gnosticism and early Christianity (with a response by M. Desjardins); and W. V. Rowe on A. von Harnack and the concept of Hellenization (with a response by B. W. Henaut). Next there are six essays on Hellenistic Judaism: A. M. Wolters on *creatio ex nihilo* in Philo; D. C. Aune on mastery of the passions in Philo, *4 Maccabees,* and earliest Christianity; A. P. Booth on the voice of the serpent (Philo's Epicureanism); D. Sly on the plight of woman (Philo's blind spot?); D. N. Jastram on the *praeparatio evangelica* and *spoliatio* motifs as patterns of Hellenistic Judaism in Philo; and J. H. Corbett on muddying the water (metaphors for exegesis). Then six papers treat aspects of gnosticism: D. H. Williams on Harnack, Marcion, and the argument of antiquity; P. G. Schneider on *Acts of John* (the gnostic transformation of a Christian community); R. Halford on *Trimorphic Protennoia* and the wisdom tradition; S. Brown on gnosis, theology, and historical method; S. C. Carroll on gnosticism and the classical tradition; and Desjardins on Judaism and gnosticism. Finally there are six articles on the patristic response: J. Martens on νόμος ἔμψυχος in Philo and Clement of Alexandria; T. Tiessen on gnosticism as heresy (the response of Irenaeus); Helleman on Tertullian on Athens and Jerusalem; L. E. Frizzell on "spoils from Egypt," between Jews and gnostics; M. E. Irwin on Clement of Alexandria's instructions on how women should live; and P. O'Cleirigh on symbol and science in early Christian gnosis. The editor has provided a nine-page preface and an 83-page epilogue.

R. F. HOCK, *The Infancy Gospels of James and Thomas,* Scholars Bible 2 (Santa Rosa, CA: Polebridge, 1995, cloth $22.95, paper $17.95) ix and 158 pp., 2 figs. Bibliographies. Indexed. LCN: 95-38112. ISBN: 0-944344-46-1 (cloth), -47-X (paper).

After a thirty-page introduction to *Infancy Gospel of James* (also known as *Protevangelium Jacobi*) that deals with the title and content, origin, literary unity and purpose, literary borrowings and innovations, subsequent influences, and text, this volume presents on facing pages the Greek text (with critical apparatus below) and a translation (with explanatory notes below). Then it presents for *Infancy Gospel of Thomas* a nineteen-page introduction along with the Greek text and an annotated translation on facing pages. For each work there is a separate bibliography. A three-page glossary is included. Hock is professor of religion at the University of Southern California in Los Angeles.

R. J. HOFFMANN (ED.), *The Secret Gospels. A Harmony of Apocryphal Jesus Traditions,* Westminster College Critical Studies in Religion (Amherst, NY: Prometheus, 1996, $32.95) 196 pp. Bibliography. LCN: 96-7938. ISBN: 1-57392-069-X.

Hoffmann, senior lecturer and senior research fellow at Westminster College, Oxford, and author of *Jesus Outside the Gospels* (1984), brings together traditions from the apocryphal Gospels written between the 2nd and 7th centuries A.D. in a "harmony," i.e. an artificial arrangement that seeks to avoid repetition while including important elements from a variety of apocryphal sources. After a thirty-page introduction to the "secret Gospels," he presents the material in thirty chapters: a history of Joseph the carpenter; the book of James, Son of Joseph; the history of the Virgin; the annunciation; the visit and trial; the nativity of John; and so forth. Also included are epilogues on sources and an appendix on the family of Jesus.

R. HVALVIK, *The Struggle for Scripture and Covenant. The Purpose of the Epistle of Barnabas and Jewish-Christian Competition in the Second Century,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 82 (Tübingen: Mohr-Siebeck, 1996, paper DM 118) xiii and 415 pp. Bibliography. Indexed. ISBN: 3-16-146534-2.

The slightly revised version of a doctoral dissertation directed by O. Skarsaune and accepted in 1994 by the Norwegian Lutheran School of Theology (Det teologiske Menighetsfakultet) in Oslo, this investigation of the *Epistle of Barnabas* aims to determine the purpose of the work and to situate it in the context of Jewish-Christian relations in the second century A.D. After a survey of research, it deals with the work's date, provenance, and author and addressees. Then it treats its governing idea, literary character, purpose and occasion, theological concerns (the interpretation of Scripture, the two peoples and the two ways), choice between Judaism and Christianity, and train of thought and argument. Finally it considers Judaism as a challenge to the early church, mission and competition, hostility as evidence for competition, God-fearers and Gentile adherents to Judaism, and Judaism as a "missionary" religion. Hvalvik concludes that *Barnabas* is a protreptic writing intended to persuade its readers to make the right choice between Judaism and Christianity, between Jewish Law observance and Christian worship and ethics.

T. ILAN, *Jewish Women in Greco-Roman Palestine* (Peabody, MA: Hendrickson, 1996, paper $19.95) xiii and 270 pp. Bibliography. Indexed. LCN: 96-4367. ISBN: 1-56563-240-0.

The paperback version of the work published in 1995 by Mohr-Siebeck of Tübingen [*NTA* 40, p. 175], this investigation of literary and archaeological sources pertaining to Jewish women in Palestine from ca. 300 B.C. to A.D. 200 deals with daughters, marriage, biology, chastity, crises in married life and the breakdown of marriage, the legal system, public life, and other women.

M. JACOBS, *Die Institution des jüdischen Patriarchen. Eine quellen- und traditionskritische Studie zur Geschichte der Juden in der Spätantike,* Texte und Studien zum Antiken Judentum 52 (Tübingen: Mohr-Siebeck, 1995, DM 178) xiv and 401 pp. Bibliography. Indexed. ISBN: 3-16-146503-2.

The slightly revised version of a doctoral dissertation directed by P. Schäfer and accepted in 1994 by the Free University of Berlin, this volume investigates what can be said about the office of the Jewish patriarch (*nāśî* in Hebrew) from the end of the 2nd century A.D. to the beginning of the 5th century. After reviewing research on the topic and surveying the pertinent sources, it considers the Palestinian *nāśî* according to rabbinic sources: the prehistory of the title *nāśî,* the *nāśî* in rabbinic texts, the use of the title *nāśî* for specific persons, the duties and rights of the Palestinian *nāśî,* the dynasty of *nĕśîʾîm,* and *nāśî* and *rôš-gôlâ.* Then it discusses the Jewish patriarch according to Greek and Latin sources: the titles "ethnarch" and "patriarch," the political influence of the Jewish patriarchs, the duties and rights of the Jewish patriarchs, polemic against the patriarchs, and the genealogy of the patriarchs. It concludes with reflections on the historical value of the sources and on the Jewish patriarch in light of the sources. Also included is a statistical appendix on the title *nāśî* in individual rabbinic writings.

H. JACOBSON, *A Commentary on Pseudo-Philo's* Liber Antiquitatum Biblicarum, *with Latin Text and English Translation,* Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums 31 (2 vols.; Leiden—New York—Cologne: Brill, 1996, 432 gld. or $278.75) xvi and 1308 pp. Bibliography. Indexed. LCN: 95-53244. ISBN: 90-04-10360-0.

After presenting the Latin text (without the critical apparatus) of ps.-Philo's *Biblical Antiquities* as established by D. J. Harrington [see *NTA* 21, p. 217], this work provides Jacobson's new translation that seeks to render the (reconstructed) Hebrew original rather than the seriously defective Latin version. Next in an 86-page general introduction it deals with author and title, date (after A.D. 70), provenance (Palestine), genre, familiarity with paganism, Hebrew and Greek stages, narrative and exegetical techniques, themes, the ending, biblical text and quotation, transmission, reception and translation, and Latinity. Then there is an extensive commentary (pp. 281-1215) that suggests new textual readings and translations, notes ancient parallels, points out the presence of biblical phraseology, and evaluates the suggestions made by other scholars. Jacobson, professor of classics and comparative literature at the University of Illinois in Urbana and the author of *The* Exagoge *of Ezekiel* (1983), contends that the predominant theme of *Biblical Antiquities* is that no matter how much the Jewish people suffer and how bleak their outlook appears, God will never completely abandon his people and in the end salvation and triumph will be the lot of the Jews.

K. H. JOBES, *The Alpha-Text of Esther. Its Character and Relationship to the Masoretic Text,* SBL Dissertation Series 153 (Atlanta: Scholars Press, 1996, cloth $44.95, paper $29.95) xv and 491 pp., 43 tables, 19 graphs. Bibliography. Indexed. LCN: 95-52130. ISBN: 0-7885-0202-6 (cloth), -0203-4 (paper).

Prepared as a doctoral dissertation under the direction of M. Silva and accepted in 1995 by Westminster Theological Seminary in Philadelphia, this investigation of the Greek Alpha-Text of Esther preserved in four medieval manuscripts argues that it was originally produced as a translation of a Semitic source (and not as a recension of a Greek parent text), that the Semitic *Vorlage* was generally similar in extent and content to the Masoretic text, that it preserves the older forms of five of the six additions in the Greek Esther, that there are more redactional similarities among these additions than has been previously noted, and that it was probably the first Greek translation made of the Esther story (possibly in Ptolemaic Egypt) and was later replaced by the Septuagint translation produced in Jerusalem. Also included are an excursus on the Alpha-Text of Esther and the Old Greek of Daniel, and three appendixes (parallel texts of Esther, the manuscripts of the Alpha-Text, data from syntax criticism).

J. KAMPEN AND M. J. BERNSTEIN (EDS.), *Reading 4QMMT. New Perspectives on Qumran Law and History,* SBL Symposium 2 (Atlanta: Scholars Press, 1996, cloth $39.95, paper $24.95) xii and 169 pp. Bibliography. Indexed. LCN: 95-51505. ISBN: 0-7885-0222-0 (cloth), -0223-9 (paper).

After a seven-page introduction by the editors, this volume presents papers by E. Qimron on the nature of the reconstructed composite text of 4QMMT; F. García Martínez on 4QMMT in a Qumran context; Bernstein on the employment and interpretation of Scripture in 4QMMT; H. Eshel on 4QMMT and the history of the Hasmonean period; D. R. Schwartz on 4QMMT, Josephus, and the Pharisees; L. H. Schiffman on the place of 4QMMT in the corpus of Qumran manuscripts; Y. Elman on 4QMMT and the rabbinic tradition (or, when is a parallel not a parallel?); and Kampen on 4QMMT and NT studies. The papers were prepared for the 1994 meetings of the Society of Biblical Literature and the Association of Jewish Studies.

Z. J. KAPERA (ED.), *Mogilany 1993. Papers on the Dead Sea Scrolls offered in memory of Hans Burgmann,* Qumranica Mogilanesia 13 (Krakow: Enigma, 1996, cloth $38, paper $28) 229 pp., frontispiece. Bibliographies. Indexed. ISBN: 83-86110-18-X (paper).

This volume contains papers by P. R. Callaway on 4QMMT and recent hypotheses about the origin of the Qumran community, B. W. W. Dombrowski on ideological and socio-structural developments of the Qumran association as suggested by internal evidence of the Dead Sea scrolls, E.-M Laperrousaz on the proto-history of the Essene community of the Teacher of Righteousness, O. Betz on the messianic idea in Cave 4 fragments, G. W. Buchanan on 4Q246 and the political titles of Jesus, D. M. Paton on B. Thiering's hypothesis concerning the Gospels and the life of Jesus, R. A. Rosenberg on *ṣedeq* as divine hypostasis in Qumran texts and its link to the emergence of Christianity, L. T. Stuckenbruck on "Messiah" texts in the Qumran writings, Kapera on forty-eight years of Qumran studies, S. Valtschanov on Qumran in Bulgarian research, J. Lübee on the exclusion of the *gēr* from the future temple, and P. Muchowski on two proposals for reading 3Q15 viii. Also included are three appreciations of Burgmann's life and work as a Qumran scholar (by Callaway, H. Lichtenberger, and A. S. van der Woude) as well as Kapera's bibliography of his writings.

Z. J. KAPERA (ED.), *Rękopisy znad Morza Martwego. Qumrańskie kontrowersje z lat 1991-1994,* Filomata 429-430 (Krakow: Enigma, 1995, paper) 142 pp. and 8 plates. Bibliography. ISBN: 83-86110-20-1.

With particular attention to controversies regarding the Qumran scrolls between 1991 and 1994, this volume presents general discussions of the history of the Qumran discoveries (by R. Sudół) and of the library from Qumran (S. Mędala); translations of 4QMMT and 4Q285 (P. Muchowski); translations of essays by J. Murphy O'Connor [see §§ 36-1006, 1586] and O. Betz and R. Riesner; a review of the Polish version of Betz and Riesner's *Jesus, Qumran und die Vatikan;* studies on Alcimus and the Qumran scrolls (Mędala), 4Q285 (Kapera), Mark's Gospel and Cave 7 (J. Chmiel); the nature of the *Copper Scroll* in 3Q15 (L. Morawiecki); and Kapera's bibliography of Polish Qumran studies between 1991 and 1994.

L. KOEHLER AND W. BAUMGARTNER, *Hebräisches und aramäisches Lexikon zum Alten Testament.* Lieferung 5, *Aramäisches Lexikon,* ed. J. J. Stamm, B. Hartmann, and P. Reymond (3rd ed.; Leiden—New York—Cologne: Brill, 1995, 131.50 gld. or $85) xxiv and 143 pp. ISBN: 90-04-09803-8.

This third, revised edition of the Aramaic section of the Koehler-Baumgartner lexicon of the OT has been carried out by Stamm and Hartman, with the collaboration of Reymond. For each word in the corpus of biblical Aramaic it provides parallel terms in cognate languages, translations, grammatical analyses, biblical and other references, and bibliographical information. Also included are Baumgartner's eighteen-page introduction (1953), and Hartman's two-page foreword (1995).

L. KOEHLER AND W. BAUMGARTNER, *The Hebrew and Aramaic Lexicon of the Old Testament.* Vol. 2, *ṭ–ʿ,* trans. and ed. M. E. J. Richardson et al. (Leiden—New York—Cologne: Brill, 1995, 239 gld. or $154.50) viii and 540 pp. ISBN: 90-04-09697-3.

The first volume in this complete and unabridged English version of the Koehler-Baumgartner Hebrew and Aramaic lexicon of the OT was described in *NTA* 39, p. 171. This second volume covers the Hebrew letters *ṭet* through *ʿayin.* For each entry it provides information about cognates in other dialects or languages, translations, grammatical analysis, biblical references, bibliographical information, and so forth. It includes the last few entries from the first German fascicle of 1967, the whole of the second fascicle of 1974, and half of the third fascicle of 1983. A third English volume is planned.

D. Kraemer, *Reading the Rabbis. The Talmud as Literature* (New York—Oxford: Oxford University Press, 1996, $29.95) xiii and 165 pp. Bibliography. Indexed. LCN: 95-20715. ISBN: 0-19-509623-1.

After an introduction to the Talmud as religious literature, this volume deals with Torah, written and oral (*b. Giṭṭin* 60a-b); the rabbis and Scripture (*b. Baba Qamma* 83b–84a); rhetorics of tradition and innovation (*b. Ḥagiga* 10a–11b); truth, human and divine (*b. ʿErubin* 13b); pluralism and pragmatism (*b. Yebamot* 13b–14a); women categorized (*b. Berakot* 20b and *b. Qiddušin* 33b–35a); the problem with foreskin—circumcision, gender, impurity, and death (*b. Yebamot* 70a–72a); and human suffering (*b. Berakot* 5a-b). Kramer, professor of Talmud and rabbinics at Jewish Theological Seminary in New York, concludes with observations on the importance of reading the Talmud as literature.

S. Krauss, *The Jewish-Christian Controversy from the earliest times to 1789.* Vol. 1, *History,* ed. and rev. W. Horbury, Texte und Studien zum Antiken Judentum 56 (Tübingen: Mohr-Siebeck, 1996, DM 198) xiv and 310 pp. Bibliography. Indexed. ISBN: 3-16-146473-7.

The English text of this handbook on the history of Jewish-Christian controversy up to the 18th century that is presented in this volume is based on a comparison of the German original with the English version in the final form given to it by Krauss (1866-1948) shortly before his death. Under the heading "the ancient world" it treats the subject matter of polemic, the early Christian controversialists, and public religious discussions. Then under "mediaeval and later controversy" it deals with the history of the controversy; public disputations, sermons, and lectures; and the Jewish polemists of the Middle Ages. Horbury has inserted new material in square brackets. R. Loewe has provided a four-page foreword. The second volume will provide a dictionary of Jewish anti-Christian polemic from the talmudic period onward.

H. Lapin, *Early Rabbinic Civil Law and the Social History of Roman Galilee. A Study of Mishnah Tractate Babaʾ Meṣiʿaʾ,* Brown Judaic Studies 307 (Atlanta: Scholars Press, 1995, $59.95) x and 368 pp. Bibliography. Indexed. LCN: 95-45154. ISBN: 0-7885-0204-2.

The revision of a doctoral dissertation directed by D. W. Halivni and accepted by Columbia University in New York, this volume explores the horizons of the fictional world created by the Mishnah in general and by tractate *Baba Meṣiʿa* in particular. After an introduction to the social study of the Mishnah, it considers literary and redactional problems in *m. Baba Meṣiʿa:* sources, their shape, traces of the redactional process, the problem of attributions, and the Mishnah as a literary artifact. Then it treats economic institutions as well as economic and social relationships in *m. Baba Meṣiʿa*. Finally it draws conclusions about rabbinic civil law and the social history of Roman Galilee. Also included are an annotated text and translation of *m. Baba Meṣiʿa* and a discussion of its relation to other "tannaitic" corpora. Lapin concludes that *m. Baba Meṣiʿa* is best seen as the product of the rabbinic community for its own specialist audience.

N. Lewis, *On Government and Law in Roman Egypt. Collected Papers of Naphtali Lewis,* American Studies in Papyrology 33 (Atlanta: Scholars Press, 1995, $49.95) xiii and 383 pp. Bibliography. Indexed. LCN: 95-34241. ISBN: 0-7885-0146-1.

This volume contains forty-nine essays on Roman law and society in the province of Egypt chiefly in light of papyrological evidence. Arranged in chronological order according to their dates of publication from 1937 to 1993, the articles deal with such topics as official corruption in Roman Egypt (1954), timber and Nile shipping (1960), the starting date of liturgies in Egypt (1969), paternal authority in Roman Egypt (1970), "Greco-Roman Egypt" as fact or fiction (1970), when Septimius Severus reached Egypt (1979), the Romanity of Roman Egypt (1984), and the demise of the Demotic document (1993). A supplementary list (from 1976 onward) of Lewis' books and articles is included.

O. LIMOR AND G. G. STROUMSA (EDS.), *Contra Iudaeos. Ancient and Medieval Polemics between Christians and Jews,* Texts and Studies in Medieval and Early Modern Judaism 10 (Tübingen: Mohr-Siebeck, 1996, DM 198) viii and 290 pp. Indexed. ISBN: 3-16-146482-6.

The fourteen papers in this volume cover the interactions between Christians and Jews from the postapostolic period to early modern times. The papers most pertinent to the NT and patristic periods are by Stroumsa on the transition from anti-Judaism to anti-Semitism in early Christianity, M. Mach on Justin Martyr's *Dialogue with Trypho* and the development of Christian anti-Judaism, D. Satran on anti-Jewish polemic in Melito of Sardis' *Peri Pascha,* A. Kofsky on Eusebius of Caesarea and the Christian-Jewish polemic, O. Irshai on Cyril of Jerusalem (the apparition of the cross and the Jews), R. Fishman-Duker on anti-Jewish arguments in *Chronicon Paschale,* and R. Chazan on exegesis and polemics with reference to Dan 9:24-27.

S. LOFFREDA, *Luce e vita nelle antiche lucerne cristiane della Terra Santa,* Studium Biblicum Franciscanum Museum 13 (Jerusalem: Franciscan Printing Press, 1995, paper) 53 pp. Illustrated.

In this study of early Christian lamps from the Holy Land, Loffreda, professor of biblical archaeology at the Studium Biblicum Franciscanum in Jerusalem, discusses in turn their typology ("slipper oil-lamps," decoration, inscriptions, etc.), inscriptions ("may the light of Christ enlighten all," variants of this formula, the light of the Savior, Christ the light, etc.), and significance (frequency, popular character, tree of life, etc.). Color photographs accompany the main text.

W. A. LÖHR, *Basilides und seine Schule. Eine Studie zur Theologie- und Kirchengeschichte des zweiten Jahrhunderts,* Wissenschaftliche Untersuchungen zum Neuen Testament 83 (Tübingen: Mohr-Siebeck, 1996, DM 168) x and 414 pp. Bibliography. Indexed. ISBN: 3-16-146300-5.

Basilides and his son and pupil, Isidore, were active in the 2nd century A.D. at Alexandria and thus stood at the beginning of Christian theology. The slightly revised version of a *Habilitationsschrift* accepted in 1993 by the Evangelical theological faculty at the University of Bonn, this volume first provides texts, translations, and analyses of the pertinent testimonies (fifteen) and fragments (nineteen) that provide information about Basilides' teaching and about his influence. Then it treats the descriptions of Basilides' views by Irenaeus (*Adv. haer.* 1.24.3-7) and Hippolytus (*Haer.* 7.20-27/10.14). It concludes with a brief sketch of Basilides and his school in the light of heresiology and of the authentic sources about them.

F. MANNS, *L'Israël de Dieu. Essais sur le christianisme primitif,* Studium Biblicum Franciscanum 42 (Jerusalem: Franciscan Printing Press, 1996, paper $45) 339 pp. Indexed.

After a survey of the current state of research on primitive Christianity, this volume considers the Jewish roots of Christianity with reference to the following topics: the Lord our God is one; a God who speaks to humankind; Jerusalem as the center of the whole earth; the election of Israel; and Abraham as the father of all the families of the earth. Next it presents six "Christian re-readings" of Jewish traditions: the theology of the substitution of Israel according to Justin; the Jewish tradition of the ten songs in Origen's commentary on Canticles; Cyril of Jerusalem on the theology of the holy places; the Nazoreans and Ebionites according to Jerome; a primitive Christian liturgy; and Joseph of Tiberias as a Jew of the 4th century. Then it deals with the reactions of the rabbis: one God or two powers (*Mekilta* on Exod 15:1), a refutation of Jewish-Christian theses (*b. Sanh.* 43a), a polemic against Jewish Christians in *Pesiqta de Rab Kahana* 15, a doctrinal discussion between the rabbis and Jewish Christians at the beginning of the 3rd century (*Sifre* on Deut 32:1), and Jacob the *mîn* (*t. Ḥullin* 2:22-24). The conclusion reflects on the confrontation between rabbinic Judaism and Jewish Christianity with reference to various topics (Adam, the death of Abel, Enoch, the sacrifice of Isaac, etc.). A glossary is included. Manns is the author of *Jésus fils de David* (1994).

D. MARGUERAT (ED.), *Le déchirement. Juifs et chrétiens au premier siècle,* Le Monde de la Bible 32 (Geneva: Labor et Fides, 1996, paper 38 SFr) 292 pp. Indexed. ISBN: 2-8309-0788-4.

After a sixteen-page introduction by Marguerat, this volume presents papers by F. Siegert on 1st-century Judaism and its internal ruptures, C. Tuckett on the Pharisees before A.D. 70 and the NT, E. W. Stegemann on the anti-Jewish polemic in 1 Thess 2:14-16, Stegemann on the subject of Paul's letter to the Romans and Romans 9–11, U. Luz on the historical and theological problem of the anti-Judaism in Matthew's Gospel [see § 37-734], Marguerat on Jews and Christians according to Lk-Acts [§ 38-1399], M. C. de Boer on John's Gospel and Jewish Christianity, H. Cousin on whether the messianic texts in the Septuagint helped apostolic exegesis, G. J. Brooke on 4Q252 and the NT, and J.-D. Kaestli on the debate about Judaeo-Christianity.

A. MARJANEN, *The Woman Jesus Loved. Mary Magdalene in the Nag Hammadi Library and Related Documents,* Nag Hammadi and Manichaean Studies 40 (Leiden—New York: Brill, 1996, 136 gld. or $87.75) xi and 261 pp. Bibliography. Indexed. ISBN: 90-04-10658-8.

The slightly revised version of a doctoral dissertation accepted by the theological faculty at the University of Helsinki in 1996, this volume seeks to delineate the portrait and significance of Mary Magdalene in those 2nd- and 3rd-century Christian texts that are either gnostic or at least contain central theological, soteriological, anthropological, and cosmological emphases that have close parallels in gnostic thought. After a survey of research and a definition of the task and approach, it deals with the portrayals of Mary Magdalene in the following works: *Gospel of Thomas, Sophia of Jesus Christ, Dialogue of the Savior, Gospel of Mary, First Apocalypse of James, Gospel of Philip, Pistis Sophia, Great Questions of Mary,* and the *Manichaean Psalm Book.* Marjanen concludes that in the gnostic writings Mary Magdalene is given a significant place among Jesus' adherents, is introduced with Jesus' other disciples, and appears in events after the resurrection.

L. MAZZINGHI, *Notte di paura e di luce. Esegesi di Sap 17,1–18,4,* Analecta Biblica 134 (Rome: Editrice Pontificio Istituto Biblico, 1995, paper 65,000 L or $44) xxxii and 357 pp. Bibliography. Indexed. ISBN: 88-7653-134-3.

The slightly revised version of a doctoral dissertation directed by M. Gilbert and presented in 1994 to the Pontifical Biblical Institute, this investigation of Wis 17:1–18:4 first considers its historical and literary contexts and its literary structure. Then it presents detailed analyses (exegesis, structure, Greek background, Jewish background, themes and theology) of the various parts of the passage: a night of fear (17:1-6), the magicians and conscience (17:7-11), an "infernal" fear (17:12-15), prisoners of fear (17:16-21), and Wisdom and the Law as lights for the world (18:1-4). Also included are general observations (on composition, vocabulary, style, historical context, literary context, and themes and theological motifs), five excursuses, and an appendix on Wis 17:1–18:4 in relation to the NT and the patristic tradition. Gilbert has provided a two-page preface. Mazzinghi gives particular attention to how this midrashic rereading of Exod 10:21-23 and related texts tried to address the concerns of Jews in Alexandria who were tempted to apostasize.

J. NEUSNER, *Ancient Judaism. Debates and Disputes, Fourth Series,* South Florida Studies in the History of Judaism 132 (Atlanta: Scholars Press, 1996, $79.95) ix and 194 pp. LCN: 95-51825. ISBN: 0-7885-0215-8.

The fourteen essays in this collection deal with debates on history (defining scarce resources), on theology (whether there is a theology of rabbinic Judaism; where, when, and how holy Israel meets God; whether God is male or female; and *A Rabbi Talks with Jesus* [1993]), with other scholars (A. M. Goldberg and P. Schäfer, I. Schorsch, R. Liberles on S.

Baron, D. Cohn-Sherbok on *The Future of Judaism* [1994], B. Lewis on *Cultures in Conflict* [1995]), and on contemporary Judaism and the Jewish condition (Christmas and Israel, whether Jews can live in a religious society, sorting out Jew-haters, when *Chronicles* talks).

J. NEUSNER, *Are the Talmuds Interchangeable? Christine Hayes's Blunder,* South Florida Studies in the History of Judaism 122 (Atlanta: Scholars Press, 1995, $79.95) xxix and 166 pp. LCN: 95-25547. ISBN: 0-7885-0186-0.

According to Neusner, Hayes's blunder in her 1993 doctoral dissertation presented to the University of California at Berkeley is that she denies that the two Talmuds constitute free-standing documents, each with its own plan and program, and so she views them as random collections of compositions or composites that cannot be differentiated in a systematic and consistent way at all. After considering the two Talmuds' respective language-protocols in using Hebrew and Aramaic, Neusner discusses the two Talmuds' respective exegetical programs with reference to *Moʿed Qaṭan* 2 and 1:1-2, and then reflects on some fixed points of difference between the two Talmuds.

J. NEUSNER, *Beyond Catastrophe. The Rabbis' Reading of Isaiah's Vision. Israelite Messiah-Prophecies in Formative Judaism. An Anthology of Pesiqta deRab Kahana for the Seven Sabbaths after the Ninth of Ab,* South Florida Studies in the History of Judaism 131 (Atlanta: Scholars Press, 1996, $69.95) x and 133 pp. LCN: 95-51832. ISBN: 0-7885-0214-X.

After an essay on teleology and eschatology (the messiah in the context of formative Judaism) and an introduction to *Pesiqta deRab Kahana,* this volume presents translations and brief comments on texts from *Pesiqta deRab Kahana* that deal with selections from Isaiah 40–66: *Pesiqta* 16 (Isa 40:1-2), 17 (49:14-16), 18 (54:11-14), 19 (51:12-16), 20 (54:1-8), 21 (60:1-3), and 22 (61:10-11).

J. NEUSNER, *The Documentary Foundation of Rabbinic Culture,* South Florida Studies in the History of Judaism 113 (Atlanta: Scholars Press, 1995, $64.95) xxvi and 213 pp. LCN: 95-1939. ISBN: 0-7885-0092-9.

After an introduction to the documentary method, this volume presents chapters on the documentary foundation of rabbinic culture, and on the documentary method and the description of the rabbinic canon. Then it enters into debate with various scholars on methodological issues: differentiating one document from another and the issue of oral formulation and oral transmission (E. Segal), comparing documents (C. Hayes), writing with Scripture and the character of midrash (G. L. Bruns), the context of midrash (J. Kugel), the canon as recapitulating the system and not vice versa (S. J. D. Cohen, L. Schiffman, and S. Handelman), and one Judaism or many (E. P. Sanders). The appendix illustrates the price of rejecting the documentary method with reference to D. Stern's *Parables in Midrash* (1991).

J. NEUSNER, *The Judaic Law of Baptism. Tractate Miqvaot in the Mishnah and the Tosefta. A Form-Analytical Translation and Commentary and a Legal and Religious History,* South Florida Studies in the History of Judaism 112 (Atlanta: Scholars Press, 1995, $114.95) xx and 437 pp. Indexed. LCN: 95-1936. ISBN: 0-7885-0091-0.

The second printing of Neusner's *A History of the Mishnaic Law of Purities.* Vols. 13, *Miqvaot. Commentary,* and 14, *Literary and Historical Problems,* Studies in Judaism in Late Antiquity 6 (Leiden: Brill, 1976). After a ten-page introduction to tractate *Miqwaʾot,* the first part of the volume presents translations and expositions of the pericopes in the ten chapters in the mishnaic tractate as well as *Sifra Shemini* 9:1-4 (on Lev 11:36). The second part contains a running translation of the Mishnah and Tosefta texts of *Miqwaʾot,* along with discussions of forms and formulary patterns, attributions, the weaving of the law, weavers of the law, and how the topic was treated before A.D. 70. An appendix provides observations of E. E. Urbach's *The Sages. Their Concepts and Beliefs* (1975).

J. NEUSNER, *Judaism after the Death of "The Death of God,"* South Florida Studies in the History of Judaism 109 (Atlanta: Scholars Press, 1995, $74.95) x and 187 pp. Indexed. LCN: 94-35373. ISBN: 0-7885-0048-1.

After four lectures on Judaism in the postsecular age, this volume asks whether religions are "traditional," and whether Jews are religious. Then it discusses reading the Mishnah philosophically, reading the Talmud religiously, and settled issues and neglected questions in the study of formative Judaism. Also included are a retrospective on Neusner's four decades of scholarly activity and a critique of M. Smith's *Tannaitic Parallels to the Gospels* (1953).

J. NEUSNER, *The Talmud. Introduction and Reader,* South Florida Studies in the History of Judaism 129 (Atlanta: Scholars Press, 1995, paper $39.95) vii and 155 pp. LCN: 95-39336. ISBN: 0-7885-0207-7.

After an introduction to why the Talmud matters and a chapter on the Mishnah's Judaism, this volume describes the process of studying the Talmud for the first time, and focuses on particular talmudic texts: assigning the blame (*b. Qamma* 3:2), "I didn't really mean it" (*m. Nedarim* 9:1-2), "saying thank you" (*m. Berakot* 6:1), and "saying you're sorry" (*m. Yoma* 8:9). Then it explains why the Talmud works (necessity, cause, and blame in Greek philosophy and talmudic jurisprudence), and concludes by placing the Talmud in perspective.

J. NEUSNER, *The Talmud of Babylonia. An Academic Commentary.* Vol. 7, *Besah;* vol. 15, *Bavli Tractate Nedarim,* South Florida Academic Commentary 18, 34 (Atlanta: Scholars Press, 1995, $79.95, $89.95) xix and 304 pp., xvii and 320 pp. LCN: 94-8120. ISBN: 0-7885-0023-6 (vol. 7), -0095-3 (vol. 15).

These volumes re-present tractates *Beṣa* and *Nedarim* in the Babylonian Talmud in the form of structured translations. Their goal is to reveal the rationality of the texts and their sense for the orderly and the explicable, and thus to render them accessible to ordinary academic inquiry. Each volume contains a preface that situates it in the context of Neusner's research projects as well as a concluding essay on the structure of the tractate as a whole.

J. NEUSNER, *The Talmud of the Land of Israel. A Complete Outline of the Second, Third, and Fourth Divisions.* Vol. 1/A-D, *The Division of Appointed Times;* vol. 2/A-B, *The Division of Women,* South Florida Academic Commentary 45-50 (Atlanta: Scholars Press, 1996, 1/A-D $79.95 each; 2/A-B $89.95 each) LCN: 95-53340 (vol. 1/A-D), 95-18815 (vol. 2/A-B). ISBN: 0-7885-0217-4 (vol. 1/A).

These six volumes present structured translations of tractates in the Talmud of the Land of Israel with the goal of making as clear as possible how the texts are organized. Four volumes contain tractates in the Division of Appointed Times: *Berakot, Šabbat* (1/A: xxvi and 212 pp.; ISBN: 0-7885-0217-4); *ʿErubin, Yoma, Beṣa* (1/B: xxviii and 204 pp.; -0226-3); *Pesaḥim, Sukka* (1/C: xxvi and 165 pp.; -0216-6); and *Taʿanit, Megilla, Roš Haššana, Ḥagiga,* and *Moʿed Qaṭan* (1/D: xxvi and 210 pp.; -0227-1). Two volumes deal with the Division of Women: *Yebamot, Ketubot, Nedarim* (2/A: xxvii and 285 pp.; -0129-1) and *Nazir, Giṭṭin, Qiddušin,* and *Soṭa* (2/B: xxvii and 260 pp; -0129-1). Each volume contains a preface and an introduction that place these works in the context of Neusner's other publishing projects.

J. NEUSNER, *Talmudic Dialectics.* Vol. 1, *Tractate Berakhot and the Divisions of Appointed Times and Women;* vol. 2, *The Divisions of Damages and Holy Things and Tractate Niddah,* South Florida Studies in the History of Judaism 127-128 (Atlanta: Scholars Press, 1995, $99.95 each) liii and 323 pp., liii and 285 pp. LCN: 95-39335. ISBN: 0-7885-0205-0 (vol. 1), -0206-9 (vol. 2).

After a 47-page "final statement" on the character of the Babylonian Talmud, volume one presents structured translations and analyses of the dialectical arguments in the Bavli's treatments of various Mishnah texts: *Moʿed Qaṭan* (1:1-2), *Berakot* (1:3; 2:3; 3:4; 6:1), *Šabbat* (1:1; 2:3; 17:4), *ʿErubin* (3:1), *Pesaḥim* (2:1; 5:3; 7:5), *Yoma* (1:1), *Beṣa* (2:2-3), and so forth. Following a 47-page reprise of the introduction to the character of the Babylonian Talmud, volume two provides structured translations and analyses of the dialectical arguments in the Bavli's treatments of various Mishnah texts: *Baba Qamma* (3:1; 7:1), *Sanhedrin* (7:4), *Šebuʿot* (1:1), *Zebaḥim* (5:1-2), *Temura* (1:1), and *Keritot* (1:1-2).

J. NEUSNER, *Understanding Seeking Faith. Essays on the Case of Judaism.* Vol. 4, *Judaism Then and Now,* South Florida Studies in the History of Judaism 114 (Atlanta: Scholars Press, 1995, $94.95) vi and 308 pp. Indexed. LCN: 86-20316. ISBN: 0-7885-0097-X.

The twenty-two essays in this collection appear under four headings: Judaism then—defining rabbinic Judaism and its literature (eight); the condition of the academy and the academic study of Judaism (three); relationships—Jews and Christians, Jews and blacks (four); and reading some recent books on Judaism (seven). The articles most pertinent to the NT field deal with defining rabbinic literature and its principal parts, why the Talmud matters, what the sources do not say and the Judaism we must imagine, why there never was a "Talmud of Caesarea," the two stages in the formation of talmudic Judaism, talmudic dialectics, repentance in Judaism, and *A Rabbi Talks with Jesus* (1993). There are review articles on D. Goodblatt's *The Monarchic Principle* (1994); E. Segal's *The Babylonian Esther Midrash* (1994); and C. E. Hayes's *Between the Babylonian and Palestinian Talmuds* (1993).

J. NEUSNER, *Where the Talmud Comes From. A Talmudic Phenomenology. Identifying the Free-Standing Building Blocks of Talmudic Discourse,* South Florida Studies in the History of Judaism 120 (Atlanta: Scholars Press, 1995, $74.95) vii and 155 pp. LCN: 95-25545. ISBN: 0-7885-0184-4.

Having set forth the rules of compilation that govern the Babylonian Talmud, Neusner now begins to explore where the Talmud comes from. The five chapters in this volume concern history, phenomenology, and the Talmud; the documentary dimensions of talmudic phenomenology; the smallest whole units of discourse; the composition; and an initial taxonomy (other-than-Mishnah-exegetical compositions and composites in *b. Moʿed Qaṭan*).

J. NEUSNER (ED.), *Approaches to Ancient Judaism. New Series.* Vol. 3, *Historical and Literary Studies,* South Florida Studies in the History of Judaism 56 (Atlanta: Scholars Press, 1993, $64.95) xiii and 246 pp. Indexed. LCN: 90-8969. ISBN: 1-55540-830-3.

After historical studies by S. Mandell on the beginnings of Roman hegemony and L. Gaston on Pharisaic problems, this volume presents seven literary studies: S. Mason on the problem of the Pharisees in modern scholarship, H. Basser on midrashic form, B. Kern-Ulmer on midrashic questions, Kern-Ulmer on Midrashim for Hanukkah, J. M. Brown on revealing the mind of God, Neusner on the Talmud of Babylonia, and Neusner on the riddle of the Bavli.

J. NEUSNER (ED.), *Approaches to Ancient Judaism. New Series,* vol. 7, South Florida Studies in the History of Judaism 110 (Atlanta: Scholars Press, 1995, $89.95) x and 255 pp. LCN: 90-8969. ISBN: 0-7885-0052-4.

Of the ten essays in this collection, those most pertinent to the NT field are by J. N. Lightstone on form, formularies, and meaning in the Babylonian Talmud (the case of *b. Bekorot* 2a-b); H. Basser on D. Stern's *Parables in Midrash* (1991); N. Martola on G. Vermes's *Jesus the Jew* after twenty-five years; and Neusner on whether the Bavli's massive miscellanies make a statement; on evaluating the attributions of sayings to named sages in rabbinic literature; on what the sources do not say and the Judaism we must imagine; and on whether rabbinic Judaism was really ethnic.

J. NEUSNER (ED.), *Approaches to Ancient Judaism. New Series,* vol. 8, South Florida Studies in the History of Judaism 116 (Atlanta: Scholars Press, 1995, $94.95) x and 323 pp. LCN: 90-8969. ISBN: 0-7885-0105-4.

The first four essays in this collection are by G. Rensburg on Israelite religion, H. Goldblatt on the social stratification of the rabbinate of the talmudic era, S. Olson on learning from history as a moral obligation, and S. Mandell on parameters in the dating of the beginning of the Roman archaeological era in Jewish Palestine. The other five papers are by Neusner on the two stages in the formation of talmudic Judaism (the literary inquiry into a historical question), the basic dilemma in comparing the Bavli and Yerushalmi *Qiddušin,* what we should want to know from the Gospels, what the sources do not say (the Judaism we must imagine), and organizing the past.

J. NEUSNER (ED.), *Judaism Transcends Catastrophe. God, Torah, and Israel Beyond the Holocaust.* Vol. 4, *Eternal Israel Endures* (Macon, GA: Mercer University Press, 1996, $30) x and 210 pp. LCN: 94-38718. ISBN: 0-86554-495-6.

After Neusner's eighteen-page introduction and his essay on the received faith—Israel in the dual Torah (1978), this volume presents six papers under the heading "What is Israel?": A. Goshen-Gottschein on the people of Israel (1987); E. Berkovits on the holy nation (1959); B. J. Bamberger on the chosen people (1978); E. B. Borowitz on the people of the covenant (1969); S. E. Karff on the election, the covenant, and the mission of Israel (1968); and J. Sacks on a religion or a nation (1991). The remaining five chapters concern "Israel in the here and now": S. S. Schwarzchild on the theology of Jewish survival (1970); M. H. Vogel on the link between people, land, and religion in the structure-of-faith of Judaism (1975, 1987); Berkovits on exile and redemption (1976); Schwarzchild on the personal messiah (1970); and Neusner on Judaism and the Zionist problem, and Zionism and the Jewish problem (1981).

J. NEUSNER (ED.), *Religion and the Social Order. What Kinds of Lessons Does History Teach?,* South Florida-Rochester-Saint Louis Studies on Religion and the Social Order 11 (Atlanta: Scholars Press, 1994, $89.95) xxiv and 281 pp. Bibliographies. Indexed. LCN: 94-33696. ISBN: 0-7885-0054-6.

Of the ten major papers in this volume, those most pertinent to NT study are by K. H. Richards on venturing beyond historical and literary reconstructions of Second Temple Israelite religion (with a response by K.-J. Illman), B. D. Chilton on tradition-historical criticism and the study of Jesus (with a response by M. Machado), Neusner on what the sources do not say and the Judaism we must imagine (with a response by S.-A. Vere), and J. F. Strange on archaeology and the social order. The other major papers are by W. S. Green, J. Esposito, E. Reiner, A. M. Greeley, R. S. Ellwood, and D. J. Fasching.

J. NEUSNER AND N. M. M. NEUSNER (EDS.), *The Book of Jewish Wisdom. The Talmud of the Well-Considered Life* (New York: Continuum, 1996, $27.50) 324 pp. Bibliography. Indexed. LCN: 95-46768. ISBN: 0-8264-0890-7.

After a 27-page general introduction to Jewish wisdom (with particular attention to the Talmud and related writings), this volume presents translations of rabbinic texts on ca. 135 topics arranged in alphabetical order: arrogance (*b. Soṭa* 5a-b), astrology and its antidote (*b. Šabb.* 156a-b), attitude—better sincere sin than hypocritical virtue (*m. ʾAbot* 4:11; *m. Roš. Haš.* 3:8; *b. Hor.* 10b-11a), blessings (*ʾAbot deRabbi Nathan* 41.1.1), booksmarts (*m. ʾAbot* 1:17; 3:9; *ʾAbot deRabbi Nathan* 22.1-3; 124.1-5), busy-ness and real achievement (*m. ʾAbot* 2:15-16), charity and righteousness (*b. B. Bat.* 10a-b), and so forth. Noam Neusner is a reporter for the *Tampa Tribune.*

The New Interpreter's Bible. Vol. 4, *The First Book of Maccabees; The Second Book of Maccabees; Introduction to Hebrew Poetry; The Book of Job; The Book of Psalms* (Nashville, TN: Abingdon, 1996, $65) xix and 1287 pp., 6 figs., 3 maps. Bibliographies. LCN: 94-21092. ISBN: 0-687-27817-1.

Following the basic format set in earlier volumes of the project [see *NTA* 39, p. 129; 40, pp. 146, 524-525], this volume presents introductions, commentaries, and reflections by R. Doran for 1 Maccabees (pp. 1-178) and 2 Maccabees (pp. 179-299), C. A. Newsom for Job (pp. 317-637), and J. C. McCann for the Psalms (pp. 639-1280), as well as A. Berlin's introduction to Hebrew poetry (pp. 301-315). For 1–2 Maccabees the texts appear according to the New American Bible and the New Revised Standard Version, whereas for Job and the Psalms the New International Version and the New Revised Standard Version are used.

É. NODET, *La Bible de Josèphe.* Tome 1, *Le Pentateuque,* Josèphe et son temps 1 (Paris: Cerf, 1996, paper 150 F) 240 pp. Indexed. ISBN: 2-204-05394-5.

Nodet, professor of intertestamental literature at the École Biblique de Jérusalem and editor-translator of Books I-V in Josephus' *Antiquities* [see *NTA* 34, p. 412; 40, p. 381], argues that for the material corresponding to the Pentateuch Josephus used not a pre-existing Greek version but rather a Hebrew text (probably from the archives of the Jerusalem Temple) that was much closer to the *Vorlage* of the Septuagint than to the Masoretic text. After raising the question and delineating its solution, he gathers and classifies the data under four headings: texts in which Josephus and the Septuagint are close; texts in which Josephus and the Septuagint differ, but his reading is attested in Hebrew (Masoretic, Samaritan); texts in which Josephus and the Septuagint are parallel and depend on the same Hebrew original; and Josephus' singular readings vis-à-vis the Masoretic, Septuagint, and Samaritan texts. Finally he offers a restoration of Josephus' Hebrew text for various words and phrases in the Pentateuch.

J. F. OATES, *The Ptolemaic Basilikos Grammateus,* Bulletin of the American Society of Papyrologists, Supplements 8 (Atlanta: Scholars Press, 1995, paper $29.95) x and 115 pp. LCN: 95-18811. ISBN: 0-7885-0127-5.

The βασιλικὸς γραμματεύς was the highest ranking Egyptian in the Ptolemaic bureaucratic service and appears in papyrological documentation from the middle of the 3rd century B.C. to the end of Ptolemaic rule. This volume seeks to establish the basic data on the βασιλικὴ γραμματεία beyond mere prosopographical matters, to make this data available to editors of texts and students of the Hellenistic world, and to foster research on the nature of the Ptolemaic bureaucracy and rule in Egypt. Thus it sets out in tabular fashion various arrangements of information on the βασιλικὸς γραμματεύς and his office as they are generated from a data base of information. The tables are accompanied by analyses of the function of the office according to the chronological groupings of the 3rd century and of the 2nd and 1st centuries. Various problems or items of interest are addressed in the "additional notes." Oates observes that we might well, from the evidence of this one office, speak of the Egyptianization of the Ptolemaic governance system.

B. A. PEARSON (ED.), *Nag Hammadi Codex VII,* Nag Hammadi and Manichaean Studies 30 (Leiden—New York—Cologne: Brill, 1996, 208 gld. or $134.50) xxvii and 479 pp. Bibliographies. Indexed. LCN: 95-25115. ISBN: 90-04-10451-8.

After F. Wisse's general introduction to Nag Hammadi Codex VII, this volume presents introductions and bibliographies, Coptic texts and English translations (on facing pages), and notes for the five treatises in the codex: *Paraphrase of Shem* (Wisse), *Second Treatise of the Great Seth* (G. Riley), *Apocalypse of Peter* (M. Desjardins, J. Brashler), *Teachings of Silvanus* (M. Peel, J. Zandee), and *Three Steles of Seth* (J. E. Goehring, J. M. Robinson). The three indexes (Coptic words, Greek words, proper names) were prepared by C. Jefford.

W. W. READER, *The Severed Hand and the Upright Corpse. The Declamations of Marcus Antonius Polemo,* SBL Texts and Translations 42, Graeco-Roman 12 (Atlanta: Scholars

Press, 1996, $49.95) xxv and 540 pp. Bibliography. Indexed. LCN: 96-22492. ISBN: 0-7885-0282-4.

Marcus Antonius Polemo (ca. A.D. 88-144) was the preeminent sophist in Smyrna in the first half of the 2nd century and one of the leading figures in the Greek revival movement known as the Second Sophistic. The only one of his declamations whose text has survived concerns the Persian Wars: "The fathers of Cynegirus and Callimachus dispute over the preeminent honor for their sons at Marathon" (490 B.C.). The corresponding pair of speeches belongs to the subcategory known as *controversiae.* After an introduction to Polemo's life and declamations, as well as a discussion of the manuscripts and editions of his speech, this volume presents on facing pages a new edition of the Greek text (with critical apparatus below) and a translation (with editorial conjectures for reconstructing the wording of the original text below). Then on pp. 185-409 it provides a commentary that deals with philological, stylistic, historical, mythological, literary, and rhetorical issues. Four appendixes and eight indexes are included. Reader, professor of religious studies at Central Michigan University, prepared the edition in collaboration with A. J. Chvala-Smith.

E. J. REVELL, *The Designation of the Individual. Expressive Usage in Biblical Narrative,* Contributions to Biblical Exegesis and Theology 14 (Kampen: Kok Pharos, 1996, paper 70.66 gld.) 432 pp. Bibliography. Indexed. ISBN: 90-390-0161-8.

Revell, a member of the department of Near Eastern studies at Victoria College, University of Toronto, since 1962, investigates how the narrator in the OT books of Judges, 1–2 Samuel, and 1–2 Kings uses names, other nominals, and pronouns to refer to characters and how those characters use them to address or to refer to each other. After introductory observations, he deals with the names and nature of rulers, the names and nature of others (priests and prophets, named individuals, unnamed characters, God), the logic of concord (concord with collective nouns and with compound nominals, variation in number in the first and second person pronouns), deference and distance (various kinds of deferential speech, speech directed to God), and the interlocutors (vocatives, the free first person singular pronoun, the designation of speaker or addressee by name or title). He concludes that the designation of individuals in this corpus reflects a self-consistent system.

J. L. RUBENSTEIN, *The History of Sukkot in the Second Temple and Rabbinic Periods,* Brown Judaic Studies 302 (Atlanta: Scholars Press, 1995, $49.95) xiv and 361 pp. Bibliography. Indexed. LCN: 95-18812. ISBN: 0-7885-0130-5.

The revision of a doctoral dissertation directed by D. W. Halivni and presented in 1992 to Columbia University in New York, this study analyzes the history of the festival of Sukkot during the Second Temple and rabbinic periods. After discussing the origins and ancient history of Sukkot, it examines its celebration in the Second Temple period with reference to non-rabbinic sources and rabbinic traditions. Then it deals with Sukkot in rabbinic times: the question of Sukkot as a rain festival, the history of the tannaitic halakah, the booths as a symbol of the "clouds of glory" in the Tannaitic Midrashim, and Sukkot in the Amoraic Midrashim. Rubenstein concludes that Sukkot was a complex, multifaceted festival that underwent a complex, multifaceted development.

M. SAEBØ (ED.), *Hebrew Bible/Old Testament. The History of Its Interpretation.* Vol. 1, *From the Beginnings to the Middle Ages (Until 1300).* Part 1, *Antiquity* (Göttingen: Vandenhoeck & Ruprecht, 1996, DM 210) 847 pp. Bibliographies. Indexed. ISBN: 3-525-53636-4.

After an introduction by Saebø on historiographical problems and challenges, this volume presents five chapters on the beginnings of scriptural interpretation: inner-biblical exegesis (M. Fishbane); the interpretative significance of a fixed text and canon of the Hebrew and the Greek Bible (E. Tov, J. Barton, J. W. Wevers); early Jewish biblical interpretation in the Qumran literature (J. Maier); early Jewish interpretation in a Hellenistic style (F. Siegert); and Scripture and canon in the Apocrypha and Pseudepigrapha (R. A. Kraft) and in Josephus' writings (S. Mason with Kraft). Then there are seventeen chapters on the parting of the ways, and Jewish and Christian scriptural interpretation in antiquity: social and institutional conditions for early Jewish and Christian interpretation of the Hebrew Bible, with special regard to religious groups and sects (J. Fossum); from inner-biblical interpretation to early rabbinic exegesis (J. M. Harris); the formative growth of the tradition of rabbinic interpretation (D. Kraemer, R. Kalmin, J. Neusner, E. Levine); NT interpretation of the OT (H. Hübner); the development of scriptural interpretation in the 2nd and 3rd centuries apart from Clement and Origen (O. Skarsaune); the question of the OT canon and text in the early Greek church (Skarsaune); Greek philosophy, hermeneutics, and Alexandrian understanding of the OT (J. F. Procopé); the Christian exegesis of the OT in the Alexandrian tradition (J. N. B. C. Paget); exegesis of the OT in the Antiochene school with its prevalent literal and historical method (S. Hidal); exegetical contacts between Christians and Jews in the Roman empire (G. Stemberger); the interpretative character of the Syriac OT (M. Weitzman); the Christian Syriac tradition of interpretation (L. Van Rompay); the Latin OT tradition (E. Schulz-Flügel); Jerome—his exegesis and hermeneutics (R. Kieffer); the reception of the Origenist tradition in Latin exegesis (C. Jacob); Augustine—his exegesis and hermeneutics (D. F. Wright); and church and synagogue as the respective matrix of the development of an authoritative Bible interpretation (Saebø).

M. L. SATLOW, *Tasting the Dish. Rabbinic Rhetorics of Sexuality,* Brown Judaic Studies 303 (Atlanta: Scholars Press, 1995, $44.95) xix and 370 pp. Bibliography. LCN: 95-38540. ISBN: 0-7885-0159-3.

The revision of a doctoral dissertation directed by S. J. D. Cohen and presented in 1993 to the Jewish Theological Seminary of America in New York, this volume seeks to identify the rhetorical strategies by which the rabbis of late antiquity sought to promote their sexual mores, to isolate and identify the different voices on sexuality within this literature, and to uncover some of the assumptions and constructions of sexuality and their development (or misreading) throughout the rabbinic literature of late antiquity. The chief topics treated are incest, sex between Jews and Gentiles, non-marital sex, homoeroticism, non-procreative sex, and marital sexuality.

J. F. A. SAWYER, *The Fifth Gospel. Isaiah in the history of Christianity* (Cambridge, UK—New York: Cambridge University Press, 1996, cloth $49.95, paper $17.95) xvii and 281 pp. and 38 plates. Bibliography. Indexed. LCN: 95-22281. ISBN: 0-521-44007-6 (cloth), -56596-0 (paper).

After an introduction to the OT book of Isaiah as the "fifth Gospel," this volume traces the book's influence in the history of Christianity under the following headings: Isaiah and Christian origins, the early church, the cult of the Virgin Mary, the man of sorrows, Isaiah and the Jews, the Reformation, the evangelical tradition, Isaiah in literature and music, the quest for the historical Isaiah, women and Isaiah, and the peaceable kingdom. Sawyer, honorary senior research fellow in Hebrew and biblical interpretation in the religious studies department at Lancaster University (UK), concludes that Isaiah played a central role at every stage in the evolution of Christianity.

G. SCHMITT, *Siedlungen Palästinas in griechisch-römischer Zeit. Ostjordanland, Negeb und (in Auswahl) Westjordanland,* Beihefte zum Tübinger Atlas des Vorderen Orients, Reihe B: Geisteswissenschaften, Nr. 93 (Wiesbaden: Dr. Ludwig Reichert Verlag, 1995, paper DM 72) 371 pp., folding map. Bibliography. Indexed. ISBN: 3-88226-820-4.

This volume is intended as a companion to two maps in the *Tübinger Atlas des Vorderen Orients* (*TAVO*): B V 18 "Palästina. Siedlungen in griechisch-römischer Zeit (ca. 300 v.Chr. - 300 n.Chr.)"; and B VI 10 "Palästina. Siedlungen in spätrömisch-byzantinischer Zeit (ca. 300 - 640 n.Chr.)." It concerns sites east of the Jordan River, in the Jewish Negev, and (some) west of the Jordan. After a 24-page introduction to the place names and the pertinent sources, it provides for each individual place (listed alphabetically from ʿAbarta to

Zoara) its name(s) and location, a discussion of its historical importance, and bibliographical information.

The School of Moses. Studies in Philo and Hellenistic Religion. In Memory of Horst R. Moehring, ed. J. P. Kenney, Brown Judaic Studies 304, Studia Philonica Monographs 1 (Atlanta: Scholars Press, 1995, $34.95) xi and 182 pp., frontispiece. Indexed. LCN: 95-37978. ISBN: 0-7885-0162-3.

The seven essays dedicated to the memory of Professor Moehring (1927-86) are by E. Hilgert on *Philo Judaeus et Alexandrinus* (the state of the problem); B. Mack on Moses on the mountaintop—a Philonic view; D. Winston on Philo's doctrine of repentance; J. Cazeaux on being a prophet in one's own country—Joseph according to Philo; K. L. King on the body and society in Philo and *Apocryphon of John;* R. M. Berchman on the categories of Being in Middle Platonism (Philo, Clement, and Origen of Alexandria); and Moerhing on arithmology as an exegetical tool in Philo's writings. Also included are a photograph of Moehring, a list of his publications, and an introduction by the editor.

A. M. SCHWEMER, *Studien zu den frühjüdischen Prophetenlegenden* Vitae Prophetarum. Band 2, *Die Viten der kleinen Propheten und der Propheten aus den Geschichtsbüchern. Übersetzung und Kommentar,* Texte und Studien zum Antiken Judentum 50 (Tübingen: Mohr-Siebeck, 1996, DM 298) xvii and 389 and 76* pp. Indexed. ISBN: 3-16-146440-0.

The first volume in this project on *Lives of the Prophets* was described in *NTA* 40, p. 385. The second volume provides Greek texts and German translations, textual and literary analyses, and detailed commentaries in the light of parallel materials for the lives of Hosea, Micah, Amos, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Nathan, Achiah of Shiloh, Joad, Azariah, Elijah, Elisha, Zechariah son of Jehoiada, and some secondary figures. Also included are a treatment of the *subscriptio* (24:1-2) and a synoptic presentation of various manuscripts of the text (printed both as an appendix [pp. 1*-76*] and as a separate booklet).

W. F. SMELIK, *The Targum of Judges,* Oudtestamentische Studiën 36 (Leiden—New York—Cologne: Brill, 1995, 278.50 gld. or $180) xi and 681 pp. Indexed. ISBN: 90-04-10365-1.

This investigation of *Targum of Judges* first reviews the present state of research: language, setting in life, the early history of *Targum Jonathan,* Palestinian and Tosefta-Targum, the character of *Targum Jonathan,* and desiderata for further research. Next it considers the text of *Targum of Judges:* errors in A. Sperber's edition, manuscripts, provisional stemma, *Haftaroth* and festive readings, the allocation of substitutions and glosses, and *Targum Jonathan* and the *Haftarah.* Then it discusses the place of *Targum of Judges* among the ancient translations, especially the Septuagint, Peshitta, and Vulgate. Finally it provides texts, translations, and comments (pp. 323-631) for the individual verses in *Targum of Judges,* and offers general conclusions about its language, setting in life, and other issues.

M. SMITH, *Studies in the Cult of Yahweh.* Vol. 1, *Studies in Historical Method, Ancient Israel, Ancient Judaism,* ed. S. J. D. Cohen, Religions in the Graeco-Roman World 130/1 (Leiden—New York—Cologne: Brill, 1996, 130 gld. or $84) viii and 334 pp. Indexed. LCN: 95-39979. ISBN: 90-04-10477-1.

Of the twenty papers in this first volume [see *NTA* 41, pp. 140-141] of Smith's essays, those most pertinent to the NT world deal with terminological booby traps and real problems in Second-Temple Judaeo-Christian studies (1983); Palestinian Judaism in the 1st century (1956); the image of God—the Hellenization of Judaism, with special reference to E. R. Goodenough's work on Jewish symbols (1958); the shape of God and the humanity of Gentiles (1968); what is implied by the variety of messianic figures in the Dead Sea scrolls [§ 4-280]; the Dead Sea sect in relation to ancient Judaism [§ 6-319]; Goodenough's *Jewish Symbols* in retrospect [§ 11-1205r]; the work of G. F. Moore (1967); Zealots and Sicarii—

their origins and relation [§ 15-1037]; the wine god in Palestine (1975); Helios in Palestine (1982); the Gentiles in Judaism between 125 B.C. and A.D. 66; and whether the Maccabees were priests. Also included are a paper on historical method in the study of religion (1968) and six essays on ancient Israel.

R. STARK, *The Rise of Christianity. A Sociologist Reconsiders History* (Princeton, NJ: Princeton University Press, 1996, $24.95) xiv and 246 pp., 9 plates, map, 10 tables. Bibliography. Indexed. LCN: 95-44197. ISBN: 0-691-02749-8.

Stark, professor of sociology and comparative religion at the University of Washington, seeks to introduce historians and biblical scholars to important social-science concepts and to share with social scientists the scholarly riches available from modern studies of antiquity. The ten chapters in his presentation concern conversion and Christian growth; the class basis of early Christianity; the mission to the Jews (why it probably succeeded); epidemics, networks, and conversion; the role of women in Christian growth; Christianizing the urban empire (a quantitative approach); urban chaos and crisis (the case of Antioch); the martyrs (sacrifice as rational choice); opportunity and organization; and virtue. Stark concludes that the ultimate factor in the rise of Christianity was that its central doctrines prompted and sustained attractive, liberating, and effective social relations and organizations.

J. STERN, *Palaephatus.* Περὶ ἀπίστων. *On Unbelievable Tales. Translation, Introduction and Commentary* (Wauconda, IL: Bolchazy-Carducci, 1996, cloth $40, paper $20) vii and 167 pp. Bibliography. LCN: 96-17173. ISBN: 0-86516-310-3 (cloth), -320-0 (paper).

In his Περὶ ἀπίστων (*On Unbelievable Tales*) Palaephatus (perhaps the pseudonym for a contemporary of Aristotle) sought to rationalize tales of the heroes and monstrous creatures of Greek mythology on the basis of two principles: (1) Nature is immutable, and (2) the myths must have had some kernel of historical truth. In his 25-page introduction Stern discusses Palaephatus, mythological rationalization, the use of this technique by the Greek historians, the nature of the work, and Heraclitus the paradoxographer. Then he provides for each section of the work a translation along with notes, references to additional versions, comments, and bibliographies. Also included (pp. 87-162) is N. Festa's 1902 Teubner edition of the Greek text (with critical apparatus).

H. SYSLING, *Teḥiyyat Ha-Metim. The Resurrection of the Dead in the Palestinian Targums of the Pentateuch and Parallel Traditions in Classical Rabbinic Literature,* Texte und Studien zum Antiken Judentum 57 (Tübingen: Mohr-Siebeck, 1996, DM 228) xxi and 329 pp. Bibliography. Indexed. ISBN: 3-16-146583-0.

Based on a doctoral dissertation directed by M. J. Mulder and presented to the University of Leiden in 1991, this volume deals with passages in the Palestinian Targums that refer to the physical resurrection of the dead and related ideas about the condition of the body and/or soul after death. After an introduction to the pertinent sources, it treats the Palestinian Targums of the following OT texts: Leviathan and the day of consolation (Gen 1:21), taken out of dust (Gen 3:19), Lot's wife—a pillar of salt until the day on which the dead will live again (Gen 19:26), the denial of the resurrection and the world to come (Gen 25:29, 32; 25:34), the four keys (Gen 30:22; Deut 28:12), the dispute of the sea and the earth (Exod 15:12), the dwelling place of the soul after death (Deut 31:16), the second death (Deut 33:6), and "he who makes the dead live again" (Exod 13:17; Num 11:26; Deut 32:39; Exod 20:18). Sysling concludes that though there is no coherent doctrine about resurrection in the Palestinian Targums, there are interrelated themes: reward and punishment, the reunion of body and soul, an interim period, God as *auctor resurrectionis,* and so forth.

W. THIELE (ED.), *Sirach (Ecclesiasticus).* 6. Lieferung, *Sir 11,35 - 16,21,* Vetus Latina. Die Reste der altlateinischen Bibel 11/2 (Freiburg: Herder, 1996, paper) pp. 401-480. ISBN: 3-451-00429-1.

This sixth fascicle in the Beuron edition of the *Vetus Latina* version of Sirach contains the pertinent textual material for 11:35 to 16:21. For each verse it provides the Greek text according to the Septuagint and the Latin version (with important variants) along with a critical apparatus below that takes account of various kinds of textual evidence for the book. Thiele has edited the eight fascicles on Wisdom of Solomon (1977-85) and the six fascicles on Sirach thus far (1985-96) in the series.

E. J. C. TIGCHELAAR, *Prophets of Old and the Day of the End. Zechariah, the Book of Watchers and Apocalyptic,* Oudtestamentische Studiën 35 (Leiden—New York—Cologne: Brill, 1996, 147 gld. or $95.50) x and 278 pp. Indexed. ISBN: 90-04-10356-2.

The slightly revised version of a doctoral dissertation directed by A. S. van der Woude and accepted in 1994 by the University of Groningen, this volume examines the correspondences, differences, and possible developments among Zechariah, Deutero-Zechariah, and the Enochic "Book of Watchers" (*1 Enoch* 1–36). After reflecting on problems of definition and methodology, it deals with texts in Zechariah 1–6 under the following headings: by Yahweh's spirit, between sky and earth, and the prophets of old. Next it treats material in Zechariah 9–14: oracles, words of Yahweh; and on that day. Then it discusses *1 Enoch* as a whole and the "Book of Watchers" in particular, and focuses on specific texts under these headings: the righteous shall escape; and a report. Finally it takes up the coming day of Yahweh in Zechariah 14, and offers general observations on the nature and origin of Jewish apocalyptic.

C. TREVETT, *Montanism. Gender, authority and the New Prophecy* (Cambridge, UK—New York: Cambridge University Press, 1996, $59.95) xiv and 299 pp., map, table. Bibliography. Indexed. LCN: 95-8503. ISBN: 0-521-41182-3.

Montanism was a prophetic movement that began in the 2nd century A.D. with Montanus of Phyrgia and two female prophets, Priscilla and Maximilla. It proclaimed the outpouring of the Holy Spirit on the church. In this first full study of Montanism in English since 1878, Trevett, lecturer in religious and theological studies at the University of Wales College of Cardiff, aims to bring readers up to date with scholarship on Montanism and to challenge some prevailing assumptions about it. In five main chapters she deals with the origins of Montanism, the "New Prophecy" to Hippolytus and Tertullian, the teachings of the New Prophecy, Montanism and women, and the fate of Montanism.

R. ULMER, *Maaserot—Zehnte; Maaser Sheni—Zweiter Zehnt,* Übersetzung des Talmud Yerushalmi 1/7-8 (Tübingen: Mohr-Siebeck, 1996, DM 198) vi and 315 pp. Bibliographies. Indexed. ISBN: 3-16-146175-4.

This volume in the ongoing German translation project for the Jerusalem Talmud concerns tractates *Maᶜaśerot* (Tithes) and *Maᶜaśer Šeni* (Second Tithe). For each tractate, Ulmer, author of *The Evil Eye in the Bible and in Rabbinic Literature* (1994), provides a bibliography and an introduction to the biblical background, relation to the Mishnah, and content of the talmudic tractate. Then she presents translations of the tractates as they are found in the Jerusalem Talmud along with many notes below (on textual variants, translation problems, rabbinic parallels, background matters, and so forth).

E. ULRICH ET AL., *Qumran Cave 4.* Vol. 9, *Deuteronomy, Joshua, Judges, Kings,* Discoveries in the Judaean Desert 14 (Oxford: Oxford University Press, Clarendon Press, 1995, $105) xv and 188 pp. and 37 plates, 22 tables. Bibliographies. Indexed. ISBN: 0-19-826366-X.

This volume continues the publication of the biblical manuscripts in the Jewish script from Qumran Cave 4 [see *NTA* 40, p. 188]. The manuscripts of Deuteronomy a through k have been edited by S. White Crawford (4Q28, 30-31, 33-34, 36, 41-43), J. A. Duncan (4Q29, 32, 35, 37-40), and P. W. Skehan and Ulrich (4Q44). Also included are manuscripts of Joshua edited by Ulrich (4Q47) and E. Tov (4Q48), and of Judges edited by J. Trebolle Barrera (4Q49-50, 54). For the individual manuscripts there are introductions, transcriptions, notes, and lists of variants. Indexes of the biblical passages and of the contents of the manuscripts are provided.

E. ULRICH AND J. VANDERKAM (EDS.), *The Community of the Renewed Covenant. The Notre Dame Symposium on the Dead Sea Scrolls,* Christianity and Judaism in Antiquity 10 (Notre Dame, IN: University of Notre Dame Press, 1996, paper $15.95) xviii and 290 pp. Indexed. LCN: 94-29484. ISBN: 0-268-00816-7.

The paperback edition of the work described in *NTA* 39, p. 364. After a six-page introduction by the editors, there are thirteen papers arranged under five headings: the identity of the community (S. Talmon); the community and its religious law (J. M. Baumgarten, L. H. Schiffman, J. Strugnell); the Scriptures at Qumran (Ulrich, J. Trebolle Barrera, E. Tov); wisdom and prayer (D. J. Harrington, E. M. Schuller); and apocalypticism, messianism, and eschatology (D. Dimant, J. J. Collins, VanderKam, É. Puech).

L. VILLEY, *Origène, lecteur de l'Écriture,* Suppléments aux Cahiers Évangile 96 (Paris: Cerf, 1996, paper 50 F) 100 pp. Bibliography. Indexed. ISSN: 0222-9706.

After presenting Origen's Homily 9 on Numbers 17 as a sample of his biblical interpretation, this fascicle discusses his historical setting, method of reading Scripture, and contributions to textual criticism. Then it provides examples of his reading of the OT (Canticles, the call of Jeremiah, the way of the exodus, the sacrificial laws in Leviticus 1–7) and of the Gospels (introduction to John, Matthew's account of the transfiguration). The final section treats the heritage of Origen. Villey, professor at the Institut catholique de Paris, provides translations of and comments on forty-nine texts in the course of her presentation.

T. VIVIAN, *Journeying into God. Seven Early Monastic Lives* (Minneapolis, MN: Fortress, 1996, paper $14) x and 207 pp., map. Bibliography. Indexed. LCN: 96-1109. ISBN: 0-8006-2855-1.

This volume presents introductions to and translations of the Coptic *Life of Anthony* 1–15 (hearing God's call); the *Story of Abba Pambo* (journeying into God); a *Narrative about Syncletica who lived in the Jordanian Desert* (a woman in the desert); the *Life of Saint George of Choziba* 1–42, 57–60 (what is spiritual is local); the *Life of Abba Aaron* (the monk as holy man); the *Encomium on the Life of Saint Theognius* (holy example and heavenly intercessor); and the *Life of Onnophrius* (paradise regained). Vivian, lecturer in religious studies at California State University in Bakersfield, has also provided a six-page general introduction.

A. VON HARNACK, *Marcion. Das Evangelium vom fremden Gott. Eine Monographie zur Geschichte der Grundlegung der katholischen Kirche,* Bibliothek Klassischer Texte (Darmstadt: Wissenschaftliche Buchgesellschaft, 1996, DM 98) xvii and 718 pp. ISBN: 3-534-13286-6.

The reprint of the revised and expanded second edition (1924) of Harnack's classic work on Marcion (1923), this volume first (pp. 1-235) deals with the history-of-religions setting, Marcion's life and activity, his starting point (Law and gospel; redemption from the world, the Law, and the creator), his work as critic and restorer (Marcion's Bible), his "antitheses," his Christianity and preaching, the holy church of the redeemed and its order of life (worship, organization, ethics), the history of the Marcionite church (theological schools in its midst and the sect of Apelles), Marcion's historical place and his significance for the origin of the catholic church, and Marcion's Christianity evaluated from the perspectives of church history and philosophy of religion. Also included are thirteen studies on Marcion (pp. 1*-455*) and a survey of research on Marcion (pp. 1-28).

SOFTWARE

Accordance/GRAMCORD Ultimate Scholar's Bundle (Vancouver, WA: GRAMCORD Institute, 1996, $575). For Macintosh; includes *Accordance* version 2.0, GRAMCORD/Nestle-Aland^{27} GNT, GRAMCORD Hebrew MT, GRAMCORD Greek LXX, and KJV/RSV or choice of one Bible text, e.g. NIV (35 MB). Optional Add-on Tools modules include the Louw and Nida *Greek-English Lexicon Based on Semantic Domains* (9 MB) $40, *NAS Greek Dictionary* (3 MB) $25, *Brown-Driver-Briggs Abridged Hebrew Lexicon* (6.5 MB) $40, and *Parallel Texts,* vol. 1 (Gospels, OT in NT, OT) (0.3 MB) $30. Total 51 MB (24 HD 3.5 disks). The GRAMCORD Institute, 2218 NE Brookview Dr., Vancouver, WA 98686. Telephone: 360-576-3000; FAX: 503-761-0626; E-mail: pMiller@GRAMCORD.org; website: http://www.GRAMCORD.org.

The *Accordance/GRAMCORD Ultimate Scholar's Bundle* combines the capabilities of previous bundles with the improved power of the Version 2.0 search engine. *Accordance* 2.0 will run on any Macintosh with a hard disk and 4 MB of memory (at least 8 MB for use with word processing software). It requires system 7.0 or higher for all features to perform. The *Ultimate Scholar's Bundle* uses 35 MB of hard disk space, and with the add-on modules listed above, 51 MB. The search window allows multiple search possibilities within multiple text window panes that may be selected, marked, and viewed simultaneously, as the panes match the order of the texts (e.g. MT Genesis 1–6 = LXX Genesis 1–6). The search entry box allows one to search by verse reference (gen = Genesis) within specified ranges (Genesis–Deuteronomy) in a specified search field (verse, chapter, etc.) or by word, multiple words, or phrases using symbols (* = wild card, e.g. λογ* finds λόγος, λογοῦ, etc.), search commands (<AND>, <OR>, etc.), and stand-alone commands (FIELD-, LINK-, CONTENTS-) by themselves or in combination (λόγος <NOT><WITHIN 5 words><FOLLOWED BY>σάρξ). It also searches tagged Greek and Hebrew lexical and inflected forms. One may view up to twenty windows at a time by tiling or stacking them. Tying search windows connects their scrolling functions, and LINK- combines their search capabilities. The construct window allows one to define graphically complex grammatical criteria, such as elements (nouns, verbs, etc., in Greek, Hebrew, and English) and their connecting items (WITHIN, INTER, AGREE). Multiple construct windows may then be linked to a single search window. The amplify feature enables one to analyze the results of a search by means of a few dependent and independent windows. Among the dependent windows, the parsing box floats beside the window and parses the word under the cursor; the analysis of hits gives the numbers of the search (αγαπ* = 143, ἀγάπη = 116, etc.) and specifies the lexical categories (Active = 133, Active, present = 77, etc.); the plot of hits window graphs the occurrences of the hits; and the table of hits window shows the hits per book and per 1000 words. The independent amplify windows allow a quick search of a selected portion of the search result, a look at its context, and a quick parsing of the whole highlighted portion; a speech feature (Boris, etc.) produces the sound of the portion in Greek, Hebrew, or English. The tools window allows access to the Greek, Hebrew, and English lexicons and other reference materials (here, J. P. Louw and E. A. Nida's *Greek-English Lexicon* (L & N), *NAS Greek Dictionary, Brown-Driver-Briggs Abridged Hebrew Lexicon* (BDB), and *Parallel Texts,* vol. 1). It finds related items (λέγω also gets εἶπον) and connects to other tool windows by LINK-. The parallel window has a list of pericopes identified as parallels that can be displayed simultaneously in the window panes and, like search and construct windows, can be linked for a search of two sets of parallels. One may also create a set of user notes and access them from the Bible text. A reference list window lets one gather verses of interest in passing. Caveats are few—the Rahlfs' LXX retains some parsing errors (included as stipulated by license agreement with the database owner; GRAMCORD is sponsoring a corrected edition for future inclusion with *Accordance*), and the lack of Syriac and Arabic cognates in the abridged BDB add-on module may cause some frustration. On balance, however, this powerful software bundle offers a wealth of original text and other computer-enhanced resources for biblical study on the Macintosh. For a review of the *Hebrew MT Scholar's Bundle* and *Greek NT Scholar's Bundle* both with *acCordance* Version 1.1, see *OTA* § 18-617 (1995); for the *Septuagint Scholar's Bundle* with *acCordance* Version 1.1a, see *OTA* § 18-2096.—R.J.T.

BibleWorks for Windows (version 3.5; Big Fork, MT: Hermeneutika, 1996, CD-ROM $395). For Windows 3.1 or higher/Windows 95 (8 MB RAM; minimum of 0.01 MB to maximum of 400 MB hard drive space); Macintosh must be configured to run Windows 3.1 or higher. Hermeneutika, P.O. Box 2200, Big Fork, MT 59911-2200. Telephone: 406-837-2244/800-742-4253. E-mail: biblewrx@cyberport.net.

Described as a "Bible textual linguistic power house," this CD-ROM is intended especially for professionals who deal closely with the biblical text: scholars, pastors, teachers, seminary students, missionaries, and so forth. The sixty-four texts included in it represent more than $2400 worth of Bibles and other works. It contains ancient biblical texts (Greek—including A. Rahlfs' *Septuaginta,* the fourth edition of the United Bible Societies' *Greek New Testament*/27th edition of the Nestle-Aland *Novum Testamentum graece,* Hebrew—including *Biblia Hebraica Stuttgartensia,* and Latin, with morphology programs), translations in various modern languages (English—including the KJV, NASB, RSV, and NRSV, French, German, Danish, Dutch, etc.), tag-code systems, lexicons (Greek-English, Hebrew-English), and reference works (concordances, Bible dictionary, topical index, chronological table, etc.). In the current format all these works are integrated with an extremely fast, flexible, and versatile exegetical, comparative, and expositional tool-kit search engine. The current release (version 3.5) adds an additional 210 MB of Bibles and "works" (including various modern language translations of the Bible, J. P. Louw and E. A. Nida's *Greek-English Lexicon of the New Testament Based on Semantic Domains* [*NTA* 33, p. 98] with hypertext, the United Bible Societies' *Concise Greek-English Dictionary of the New Testament,* etc.) for a 400 MB total; the *NIV* is available on the CD for an extra charge ($49.95). Dozens of new features and enhancements have been added in response to user suggestions (including increased use of the right-hand mouse button for context sensitive pop-up "mini-menus," a command-line assistant, extensive Greek and Hebrew morphological information, and improved hypertext help), and all known bugs and database errors have been corrected. The 134-page Installation Guide and Pocket Reference gives some initial installation assistance and quick reference to some of the most important features of *BibleWorks.* The program is easy to install, and careful thought has been given to the design of the screen and user interface, many parts of which may be customized and reconfigured to suit the user's preferences. A more extensive User's Guide is provided on the CD as a part of the Online Context-Sensitive Hypertext Help Facility and can be accessed at any time from within *BibleWorks.* The online help menu also contains ten Lotus ScreenCam videos to demonstrate basic program features (e.g. simple word searches, working with Greek and Hebrew) and thus ease the learning curve. *BibleWorks* 3.5, with a new easy-to-use command line helper, can run entirely from a CD-ROM drive or partially or totally from a hard drive. The disk includes both the 32-bit (Windows 95 or Windows NT) and the 16-bit (Windows 3.1) programs. Free weekly program.exe updates to *BibleWorks* 3.5 are available via Hermeneutika's World Wide Web page (http://www.intr.net/bibleworks). In summary, for work with the biblical text in Hebrew and Greek, as well as in English and other modern languages, *BibleWorks* 3.5 is a most capable tool.—C.R.M.

GRAMCORD Greek New Testament for Windows with Bible Companion (Vancouver, WA: GRAMCORD Institute, 1995, 3 HD 3.5 disks $165). For Windows 3.1 (running in 386 enhanced mode) and Windows 95. Optional: CD-ROM drive for use of Bible Companion CD-ROMs. The GRAMCORD Institute, 2218 NE Brookview Dr., Vancouver, WA 98686. Telephone: 360-576-3000; FAX: 503-761-0626; E-mail: pMiller@GRAMCORD.org.

These disks contain the complete GRAMCORD Greek NT grammatical/syntactical research system with full parsing tools and Greek dictionary working together with the Bible Companion platform. GRAMcord stands for GRAMmatical conCORDance of the

Greek NT, a computer-encoded version of the Greek NT in which every word is morphologically tagged and lemmatized. The GRAMCORD database consists of two principal components: the Parsed NT and the Search Template. The Parsed NT can be viewed, searched, and printed through the Bible Companion platform installed with the database. In the Parsed NT every Greek word in the NT (Nestle-Aland, *Novum Testamentum graece,* 26th and 27th editions/United Bible Societies' *Greek New Testament,* 3rd and 4th editions) is followed by its parsing and its lemma (e.g. εἰσέλθητε V2PAAS εἰσέρχομαι in Mt 10:11, where the parsing code equals: verb, 2nd person, plural, aorist, active, subjunctive). In addition several other Greek tools are dynamically linked to the parsing code to provide additional information about the word. Thus double clicking on the parsing code opens up two windows that give (1) the lemma's definition from the United Bible Societies' Greek Dictionary, and (2) a more detailed explanation of the parsing. Hypertext links in the latter window may be followed into a complete set of syntax notes that explain how Greek grammar works. Clicking the appropriate button on the button bar will tile the open windows vertically or horizontally. The search template, invoked from the button bar while the Greek text is displayed in the main window, allows the user to fill in columns that define the object of a word search (i.e. tense, voice, mood, person, number, gender, case) as well as the distance between each word, agreements between words, etc. Previous users of GRAMCORD can also run earlier command files through the search template. The User's Manual contains three chapters covering GRAMCORD Parsing, Searches, and Reference. Thus chapter one assists the user in viewing the parsing and the parsing extensions (lemma, syntax), finding all forms of a Greek word, and printing the parsing. The second chapter presents a step-by-step tutorial on how to construct, run, view, and print a search of the Greek NT for a particular grammatical construction. (The tutorial assumes the presence of *The Teacher's Bible Companion* CD-ROM, which contains the KJV and the NASB synchronized to the Parsed Greek NT and its associated tools, as well as numerous other Bible-study resources. With this set of resources the various Bible versions and tools can be synchronized together at the verse level and sometimes even at the word level.) It also demonstrates how to run complex searches. Chapter three (an expansion of the help file available within the program) serves as a technical reference, providing users with more detailed information about the operation of the program via an item-by-item description of the Search Template. Five appendixes treat ambiguous grammar and various opinions, tag fields and codes, option statements, crasis, and transliterations for the Greek alphabet and abbreviations for NT books. A "Fast Start" installation guide offers instructions for six different combinations of Windows, Windows 95, and Bible Companion software. The installation, as claimed, is virtually automatic. Complications that may arise during the installation process are addressed in additional "supplementary notes" that review various technical scenarios. Technical support is available from White Harvest Software by telephone and FAX. In addition the GRAMCORD internet site (http://www.gramcord.org) contains a wealth of information, including Institute news, technical bulletins, updates, and add-on module announcements. A major upgrade of the program is due to be released by January 1997.—C.R.M.

Grammatically-Tagged Greek New Testament for Windows (Edmonds, WA: Linguist's Software, 1993, 3 HD 3.5 disks $79.95) requires the SymbolGreek (or Graeca) font. Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

These disks contain the entire text of the United Bible Societies' *Greek New Testament,* 4th edition, with grammatical tags. The text is saved in Microsoft Windows Write file format and designed to be viewed in conjunction with the SymbolGreek font included in *LaserGreek for Windows.* The text can be used directly on any Windows 3.x installation. The database was derived in part from the machine-readable text created by T. and B. Friberg at the University Computer Center, University of Minnesota. Each word in the Greek text is listed in a single-column format with its grammatical-tag in parentheses alongside. Thus Jn 3:16 begins: Οὗτως (ab), γὰρ (cs), ηγέπησεν (viaa—zs), ὁ (dnms), θεὸς (n-nm-s), τὸν (dams), κόσμον (n-am-s) where the abbreviations provide the following information: Οὗτως (adjective, adverb), γὰρ (conjunction, subordinating), ηγέπησεν (verb, indicative, aorist, active—third person, singular), ὁ (determiner [definite article], nominative, masculine, singular), θεὸς (noun, nominative, masculine, singular), τὸν (determiner, accusative, masculine, singular), κόσμον (noun, accusative, masculine, singular). The sixteen-page User's Manual by P. B. Payne provides installation instructions for using the files in (1) Windows Write format, (2) a word processor that has an import filter for Windows Write files (e.g. Word for Windows, AmiPro, Microsoft Works, PageMaker), or (3) a word processor that has no import filter for Windows Write files (e.g. WordPerfect for Windows). Also included are a table of abbreviations and symbols used in the tagging, an ANSI code table for SymbolGreek, and a keyboard chart for SymbolGreek. Technical support is available by phone or e-mail. The *MacGreek New Testament Tagged* for Word or AnyText Search Engine is also available for the same price.—C.R.M.

Grammatically-Tagged Greek Old Testament for Windows. Septuaginta, Alfred Rahlfs, Editor (Edmonds, WA: Linguist's Software, 1993-96, 16 HD 3.5 disks [Word format] $99.95) requires the SymbolGreek (or Graeca) font. Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

These disks contain the entire text of the United Bible Societies' *Septuaginta,* edited by A. Rahlfs, with grammatical tags for every word of the Greek Old Testament. The text is available in Microsoft Word for Windows, Microsoft Windows Write, or text-only file format. With the Word or Write formats the text will appear in Greek as the files are opened, provided that the SymbolGreek font included in *LaserGreek for Windows* is installed on the system. The text can be used directly on any Windows 3.x or Windows 95 installation. Each word in the Greek text is listed in a single-column format with its grammatical-tag in parentheses alongside and dictionary form following. Thus Gen 1:1 begins: ἐν (p) ἐν, ἀρχῇ (n1—dsf) ἀρχή, ἐποίησεν (vai-3s) ποιέω, ὁ (ra—nsm) ὁ, θεὸς (n2—nsm) θεός, τὸν (ra—asm) ὁ, οὐρανὸν (n2—asm) οὐρανός, where the abbreviations provide the following information: ἐν (preposition), ἀρχῇ (noun, 1st declension [feminine in -η]—dative, singular, feminine), ἐποίησεν (verb, active, indicative-3rd person, singular), ὁ (pronoun, article—nominative, singular, masculine), θεὸς (noun, 2nd declension—nominative, singular, masculine), τὸν (pronoun, article—accusative, singular, masculine), οὐρανὸν (noun, 2nd declension—accusative, singular, masculine). The sixteen-page User's Manual by P. B. Payne provides the simple installation instructions for owners of *Laser Greek for Windows* or *Laser Greek for Windows II,* a key to the coding used in the morphological analysis, and an ANSI code table and a keyboard chart for *Laser Greek for Windows.* Technical support is available by phone or e-mail. The *MacGreek Old Testament (LXX) Tagged* for Word or AnyText Search Engine is also available for the same price.—C.R.M.

Greek New Testament for Windows. Text of The Greek New Testament *UBS 4th Edition (Revised)* (Edmonds, WA: Linguist's Software, 1992-96, 1 HD 3.5 disk $59.95) requires the SymbolGreek (or Graeca) font. Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This disk contains the entire text of the United Bible Societies' *Greek New Testament,* 4th edition, prepared for use in conjunction with SymbolGreek, a font included in *LaserGreek for Windows.* It is available in Microsoft Word for Windows, Microsoft Windows Write, or text-only format and can be used directly on any Windows 3.x or Windows 95 installation. With the Word or Write formats, the fully-accented Greek text of each book will appear in Greek on the screen as the files are opened (provided the SymbolGreek font is installed in Windows; alternatively the text files may be formatted in one of the fonts included in *LaserGreek II for Windows*), and can be printed out on any printer that Windows supports. The fonts have automatic, non-deleting backspacing built into a single keystroke for each breathing mark, accent, iota subscript, dieresis, or any combination of these. Each overstrike key is conveniently located on the keyboard. Greek can be typed quickly and simply without the use of cursor or function keys. A twelve-page User's Manual by P. B. Payne provides the simple installation instructions as well as ANSI tables and keyboard maps. The *MacGreek New Testament* for Word or AnyText Search Engine is also available for the same price.—C.R.M.

Greek Old Testament for Windows. Text of the Septuaginta, *Alfred Rahlfs, Editor* (Edmonds, WA: Linguist's Software, 1992-96, 4 HD 3.5 disks $99.95) requires the SymbolGreek (or Graeca) font. Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

These disks contain the entire text of the Greek Old Testament, the United Bible Societies' *Septuaginta,* edited by Rahlfs, including Sinaiticus, Alexandrinus, Vaticanus, and Theodotion distinctive sections. The text is available saved either in Microsoft Word for Windows, Microsoft Windows Write, or text-only format and can be used directly on any Windows 95 or 3.x installation. With the Word or Write formats, the fully-accented Greek text of each book will appear in Greek on the screen as the files are opened (provided the SymbolGreek font, available in *LaserGreek for Windows,* is installed in Windows; alternatively the text files may be formatted in one of the fonts included in *LaserGreek II for Windows*), and can be printed out on any printer that Windows supports. The fonts in *LaserGreek for Windows* have automatic overstrikes for each breathing mark, accent, iota subscript, dieresis, or any combination of these. Each overstrike key is conveniently located on the keyboard. Greek can be typed quickly and simply without the use of cursor or function keys. A twelve-page User's Manual by P. B. Payne provides the simple installation instructions as well as an ANSI table, keyboard map, and other information. The *MacGreek Old Testament (LXX)* for Word or AnyText Search Engine is also available for the same price.—C.R.M.

Greek Tutor. Multimedia CD-ROM (Hiawatha, IA: Parsons Technology, 1996, CD-ROM $49.95). For Windows 3.1 or higher/Windows 95; minimum 80486SX processor at 25MHz, 4 MB of RAM (8 MB recommended), 1 MB hard drive space, CD-ROM drive compatible with Multimedia PC specifications, a 256-color display at 640x480 or 800x600, a 16-bit sound card (minimum), and the Times New Roman font family.

This interactive, multimedia program for learning NT Greek contains 28 lessons each of which are divided into four learning levels: learn (introduces and teaches new material), drill (allows practice in a multiple choice format), exercise (gives detailed practice in spelling out words), and quick review. Each lesson begins with a clear statement of the chapter's objectives. The lessons take the user through the basics of Greek (alphabet, nouns, verbs, etc.) into an easy reading approach to John 1–3. Audible tips are available throughout the lessons, including the pronunciation of all words. The program offers two learning methods: Sequential and Overview, as well as a complete index that can be used both as a reference and a quick access to any topic in the entire program. The Sequential learning method, which follows a logical flow of lessons, is designed for new students and is the recommended way of using the program. The Overview method allows the user to run through all the lessons without detouring to unneeded exercises or drills. A sixteen-page information guide provides installation instructions and an overview of the program as well as instructions for typing in a Windows based word processor with the Greek TrueType font (Greek-Th) included in the program. Installation is quick and easy. The on-disk introduction contains a mini-tutorial that explains the program's design and use. The program's interface is both attractive and user-friendly in its functions. The content may serve as a self-study course in Greek, a complement to formal study, or a refresher. Included with the *Greek Tutor* package is a set of flash cards displaying vocabulary and paradigms from the lessons as well as other information in this quick reference format. The program was developed by T. Hildebrandt, chairman of the biblical studies department at Grace College and Theological Seminary in Winona Lake, IN. Updated information on maintenance releases and upgrades for this and other Parsons products is available online at http://www.parsonstech.com.—C.R.M.

LaserCoptic for Windows (version 2.2; Edmonds, WA: Linguist's Software, 1996, 1 HD 3.5 disk $99.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains two professional quality, hinted fonts, CopticLS and NagHammadiLS, both in Adobe Type Manager-compatible, Type 1 Postscript (designed for extremely precise printing resolution) and TrueType formats. *LaserCoptic* contains the entire set of Coptic characters, including letters derived from Demotic and the characters for Sahidic, Fayumic, Bohairic, a minispace, and a variety of overstrike bars and dots and special Coptic diacritical marks that can be placed over or under any letter and in any combination. The logical intuitive keyboard layout has Coptic sounds on their corresponding English keys. P. B. Payne's 44-page User's Manual covers installation into Windows and Adobe Type Manager, details for installing and activating Keyboard Switcher, using *LaserCoptic for Windows,* tips for the efficient use of the Coptic and NagHammadi fonts, solving font problems in Windows 3.1, using multiple Keyboard Switchers, and using Linguist's Software fonts in DOS. A keyboard layout chart, ANSI code tables, "quickstart" instructions, keycap sticker sheet, and notes on *LaserCoptic* in OS/2, NeXT, and AutoCAD are also included. Technical support is available by phone or e-mail. *LaserCoptic* is also available for Macintosh for the same price.—C.R.M.

LaserGreek for Windows (version 9.0; Edmonds, WA: Linguist's Software, 1996, 2 HD 3.5 disks $99.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains the following professional quality, hinted fonts in both Adobe Type Manager-compatible, Type 1 PostScript and TrueType formats: SymbolGreek (a standard classical Greek typeface) in plain, bold, italic, and bold-italic styles; SymbolGreekP (the font style of the Nestle-Aland *Novum Testamentum graece*) in plain, bold, italic, and bold-italic styles; SymbolGreekPMono (a monowidth version of SymbolGreekP—all characters have the same width except overstriking characters) in plain style; UncialLS (the same style as SymbolGreek except the lowercase Greek alphabet has been replaced with uncial characters) in plain style; GreekSans (a Helvetica-style [sans serif] classical Greek font) in plain, bold, italic, and bold-italic styles; and Graeca (a light text font similar to Rahlfs' *Septuaginta* font) in plain, bold, italic (as found in the United Bible Societies' *Greek New Testament*), and bold-italic. These fonts should work with any Windows application that can handle fonts. *LaserGreek* includes 35 accents, breathing marks, iota subscripts, and diereses that may be typed over any symbol in any combination. Each font also includes the Nestle-Aland, UBS, Leiden, and TLG text-critical symbols and sigla as well as the Roman alphabet and French and German accents. A Keyboard Switcher (present in two versions to reduce conflicts) supports four-characters-per-key keyboard layouts (a total of twelve keyboard files may be installed into a single *.ini file). The 44-page User's Manual by P. B. Payne features detailed, step-by-step instructions for the installation and use of the program in Windows and DOS (including upgrading from version 8.0 or earlier), installation and activation of the Keyboard Switcher, and troubleshooting with word-processor specific guidance (technical support is available via telephone and e-mail). ANSI tables and keyboard maps are included at the end. A separate supplement treats the use of Linguist's Software Windows fonts in Windows 95. Starting with version 9 the ANSI positions of the Windows fonts conform to the layout of the Macintosh version of the product. These changes now allow Windows and Macintosh users to exchange files in RTF or text only format without any other changes being necessary. *LaserGreek for Windows* is available bundled with *LaserGreek II for Windows* as *LaserGreek Professional for Windows* for $149.95. *LaserGreek* is also available for Macintosh for $99.95.—C.R.M.

LaserGreek II for Windows (version 1.0; Edmonds, WA: Linguist's Software, 1996, 3 HD 3.5 disks $99.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains the following professional quality, hinted fonts in both Adobe Type Manager-compatible, Type 1 PostScript and TrueType formats: GraecaUBS (a light text font similar to Rahlfs' *Septuaginta* font); Odyssea (a standard classical Greek typeface);

Payne (an Attic-style Greek typeface); Hellenica (a new font optimized for classical Greek with similarities in style to the SymbolGreek font in the original *LaserGreek for Windows*); HellenicaExtras (a Hellenica-style font that provides extra characters for epigraphical and textual studies); and GreekSansII (a Helvetica-style [sans serif] Greek font with classical accents and letters). All of the above fonts come in plain, bold, italic, and bold-italic styles. Also included is OdysseaUBS bold (the font style of the bold text in the United Bible Societies' *Greek New Testament,* 1st through 3rd editions); the italic font of GraecaUBS matches the style of the regular text of the UBS *Greek New Testament,* 1st through 3rd editions. The GraecaUBS italic and OdysseaUBS bold fonts match the font styles of the UBS *Greek New Testament,* 4th edition. All of the included fonts should work with any Windows application that can handle fonts. The 35 accents, breathing marks, iota subscripts, and diereses included may be typed over any symbol in any combination. Each font also includes the Nestle-Aland, UBS, Leiden, and TLG text-critical symbols and sigla as well as the Roman alphabet and French and German accents. The fonts are also ASCII-compatible with *LaserGreek for Windows, LaserGreek for the Macintosh,* and *LaserGreek II for the Macintosh,* allowing easy file conversion between Windows and Macintosh platforms. A Keyboard Switcher (present in two versions to reduce conflicts) supports four-characters-per-key keyboard layouts (a total of twelve keyboard files may be installed into a single *.ini file). The 44-page User's Manual by P. B. Payne features detailed, step-by-step instructions for the installation and use of the program in Windows and DOS (including upgrading from version 8.0 or earlier), installation and activation of the Keyboard Switcher, and troubleshooting with word-processor specific guidance (technical support is available via telephone and e-mail). ANSI tables and keyboard maps are included at the end. A separate supplement treats the use of Linguist's Software Windows fonts in Windows 95. *LaserGreek II for Windows* is also available bundled with the original *LaserGreek for Windows* as *LaserGreek Professional for Windows* for $149.95.—C.R.M.

LaserHebrew for Windows (version 6.0; Edmonds, WA: Linguist's Software, 1996, 1 HD 3.5 disk $99.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains four professional quality, hinted Hebrew fonts in both Adobe Type Manager-compatible, Type 1 Postscript and TrueType formats: Hebraica (the standard classical-style square Hebrew font), Bethel (a Ramat-style modern Hebrew font), ScriptHebrew (an informal, handwritten-style Hebrew font), and Arad Level VI (an inscriptional-style Hebrew font following the representation of Hebrew characters in Level VI of the Arad excavations). The Hebraica and Bethel fonts contain all vowel points and accents occurring in the *Biblia Hebraica Stuttgartensia.* Automatic overstriking vowel points, accents, cantillation marks, and diacritical symbols are placeable over any letter in any combination. In addition to "quickstart" information, the 43-page User's Manual by P. B. Payne covers installation for Windows and Adobe Type Manager, details for installing and activating Keyboard Switcher, using *LaserHebrew* for Windows, typing right-to-left in Microsoft Word for Windows, solving font problems in Windows 3.1, using multiple Keyboard Switchers, and using Linguist's Software fonts in DOS. A keyboard layout chart, ANSI code tables, keycap sticker sheet, and notes on *LaserHebrew* in OS/2, NeXT, and AutoCAD are also included. A separate 10-page supplement treats the use of Linguist's Software fonts in Windows 95. Technical support is available by phone or e-mail. *LaserHebrew* is also available for Macintosh for the same price.—C.R.M.

LaserSyriac for Windows (version 1.5; Edmonds, WA: Linguist's Software, 1996, 1 HD 3.5 disk $99.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains EEstrangelo, a professional quality, hinted font in both Adobe Type Manager-compatible, Type 1 Postscript (designed for extremely precise printing resolution) and TrueType formats. *LaserSyriac* includes all of the special characters and diacritical marks necessary to type and print Syriac. All 31 vowel points and accents are automatic overstrikes so that they may be placed in any order over any symbol. The logical, intuitive keyboard layouts are keyed to the English keyboard with Syriac sounds on their corresponding English key. The 32-page User's Manual authored by P. B. Payne treats the installation of *LaserSyriac* fonts in Windows (95 and 3.1) and Adobe Type Manager, using *LaserSyriac,* typing right-to-left in Microsoft Word for Windows, solving font problems in Windows 3.1, and using Linguist's Software fonts in DOS. A keyboard layout chart, ANSI code tables, "quickstart" instructions, keycap sticker sheet, and notes on *LaserSyriac* in OS/2, NeXT, and AutoCAD are also included. Technical support is available by phone or e-mail. *LaserSyriac* is also available for Macintosh for the same price.—C.R.M.

The New Interpreter's Bible. Electronic Edition. Disk 1, *Containing Print Edition Volumes 1 and 8* (Nashville, TN: Abingdon, 1996, CD-ROM $139.95). For Windows 3.1 or higher/ Windows 95 (4 MB of RAM; 1 to 6 MB hard drive space; VGA or EGA display), or Macintosh (System 7.1 or greater; 4 MB of RAM; 1 to 8 MB hard drive space). ISBN: 0-687-01968-0.

The first disk in this electronic edition of *The New Interpreter's Bible* contains the introductory articles and treatments of Genesis, Exodus, and Leviticus in volume 1 [*NTA* 39, p. 129] as well as the general articles on the NT and the expositions of Matthew and Mark in volume 8 [*NTA* 40, p. 146]. It also includes the full texts and critical notes of the NIV and the NRSV (the Apocryphal/Deuterocanonical books are to be provided in the NRSV and NAB versions). The electronic edition employs the Folio Corporation's "Folio Views" to manage the information in the books by placing it in "infobases" (an infobase is somewhat like a database). The user can make marginal notes, insert bookmarks, highlight portions of text, search for key words and phrases, export portions of text directly into a word processing file, and print a hard copy for future reference. Additional fonts allow the user to read and print Hebrew and Greek words. A 28-page User's Manual for Abingdon Software Electronic Editions covers system requirements and installation instructions. It also includes a tutorial and guidance for navigating in, searching, personalizing, printing, and exporting an infobase.—C.R.M.

NIV Bible: Study Edition (Grand Rapids: Zondervan, 1996, CD-ROM $179.95). For Windows 3.1 or higher/Windows 95; 4 MB RAM; 2 MB of hard drive space. ISBN: 0-310-20684-7.

This CD-ROM study edition of the New International Version combines the complete text of that translation along with eight study tools: *NIV Nave's Topical Bible, NIV Study Bible Notes, NIV Compact Dictionary of the Bible,* the complete text of the King James Version of the Bible, the *NIV Exhaustive Concordance,* the *Zondervan NIV Commentary,* the *Expository Dictionary of Bible Words,* and the *Encyclopedia of Bible Difficulties.* Any of these tools may be accessed from any place in the Scripture text with a click of the mouse. Easy-to-link windows allow the user to coordinate tiled screens by verse reference so all of the open resources work together. Dialogue boxes allow fast, powerful searches. The program is compatible with Microsoft Word, Ami Pro, and Word Perfect for the importation of Bible verses into a word processing document directly and easily without leaving the document. The *NIV Bible: Study Edition* runs in conjunction with Zondervan's *BibleSource for Windows* (the current version is 2.1), which resides on the CD. The 288-page User's Guide for the latter system includes sections on installation; *BibleSource* features; learning the basics; running searches; adjusting windows; taking notes; printing indexes, verses, and notes; customizing the working environment; and using the help system. Eight appendixes cover shortcut keys, book abbreviations, the Greek module (available for an additional $49.95), the Exhaustive Concordance module, etc. An eighteen-page glossary is also included. A separate 32-page addendum to the User's Guide covers installation and new features. At the heart of *BibleSource* is a sophisticated, easy-to-use search engine that allows the user to find any word or phrase in any *BibleSource* text in seconds. Searches can consist of a single word, a partial word, a phrase, or several words joined by AND, OR, XOR, or NOT. The User's Guide addendum provides step-by-step instructions for employing *Bible-*

Source's special search, navigational, and related capabilities using the *NIV Compact Nave's Topical Bible* to illustrate what is possible. For example, the Nave's text contains over 100,000 references to biblical verses and passages. Each of these references is a "jump," that is, by clicking on a reference the text of that reference is displayed in a different window. One may also jump from a tagged reference to a topic to the topic itself. Further, BibleSource keeps a list of the last 100 locations of the content of each open window, allowing the user to backtrack from the most recent to the least recent location in each window, from verse to verse or from topic to topic. Technical support is available by phone, FAX, and e-mail.—C.R.M.

Old Testament Abstracts, February 1992—June 1995 (Evanston, IL: American Theological Library Association, 1996, CD-ROM $140 individuals, $195 institutions). For DOS 3.0 or higher (540 KB of RAM; 20 MB hard drive; CD-ROM drive supporting MicroSoft Extensions); not available for Macintosh.

This CD-ROM covers the summaries of articles in journals and books (single and multi-authored works, collected essays, and *Festschriften*) that were published in *Old Testament Abstracts* from 1992 to 1995 (more than 7,800 records). Among the areas of specialization covered by *OTA* on CD-ROM are: archaeology, textual criticism, linguistics, biblical sociology, hermeneutics, feminist theology, epigraphy, biblical theology, philology, Apocrypha, Qumran studies, the intertestamental period, and Near Eastern history and geography. The abstracts are searched through a series of search format screens that offer menu choices and provide a framework to enter terms that describe the documents that one is seeking. The CD-ROM is accompanied by a Quick Reference Guide that provides a snapshot approach to searches users most often need, and a User's Manual that describes more fully the features of the search software that serve both novice and expert searchers. In addition to installation instructions, the User's Manual contains sections on the standard search format, general notes on searching, searching basics, displaying search results, printing or downloading search results, and advanced searching techniques. Six appendixes are also included. Subsequent annual issues will include current year citations and substantial additions of retrospective material, ultimately spanning 1978 to the current year.—C.R.M.

The Teacher's Bible Companion (Neptune, NJ: Bible Companion Software, 1995, CD-ROM $349). For Windows 3.1. Requires 1 MB of hard disk space. Bible Companion Software, P.O. Box 277, Neptune, NJ 07754-0277. Telephone: 1-800-257-0775.

This CD-ROM combines Bibles dictionaries, commentaries, topical studies, outlines, and notepads in an easy to use interactive package with context-sensitive help every step of the way. The disk includes seven modern English Bibles (including the NKJV, NIV, NRSV, NASB, RSV), six classic English Bibles (e.g. KJV and ASV), three European language Bibles, three Greek NT texts (Textus Receptus; United Bible Societies' *Greek New Testament,* 4th edition; *GRAMCORD Parsed Greek NT*), the Septuagint, six lexicons (e.g. the UBS *Greek Dictionary,* the condensed Brown-Driver-Briggs lexicon, Thayer's condensed lexicon), six topical resources (e.g. *Nave's Topical Bible,* the *New Bible Dictionary*), and nine commentaries (e.g. Matthew Henry [concise or unabridged]; *Robertson's Word Pictures;* the *New Bible Commentary*). All of these resources are integrated on the desktop through four basic window types: Bible, commentary, topical, and lexicon. Automatic synchronization of Bibles with reference materials provides the user with information related to any Bible passage; multiple windows allow the easy viewing of related information. The desktop itself may be saved in four different, customized versions to suit the user's needs. Personal notes and commentary (up to 32,000 personal topics) may be attached to any Bible verse, complete with hypertext jumps. Bookmarks keep track of the user's place in the Bible. The Bible Companion Series User's Guide (iv and 102 pp.) describes the program in eleven chapters: introduction; the view mode; the word mode; the search mode; Bible resources: commentary, topics, and lexicon; notepad; using the Windows clipboard; printing; options; technical notes; and reference summary. A glossary of terms and abbreviations is also included.—C.R.M.

ADDITIONAL BOOKS RECEIVED

P. GEISTER, *Aufhebung zur Eigentlichkeit. Zur Problematik kosmologischer Eschatologie in der Theologie Karl Rahners,* Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 5 (Uppsala: Uppsala University, 1996, paper) 128 pp. Bibliography. ISBN: 91-554-3752-4. Distributed by Almqvist & Wiksell, Stockholm.

R. GRYSON AND V. SOMERS, *Commentaires de Jerome sur le prophète Isaie. Introduction. Livres VIII-XI,* Vetus Latina. Aus der Geschichte der lateinischen Bibel 30 (Freiburg: Herder, 1996, paper) 388 pp. ISBN: 3-451-21948-4.

G. GUNNER, *När tiden tar slut. Motivförskjutningar i frikyrklig apokalyptisk tolkning av det judiska folket och staten Israel,* Studia Theologica Holmiensis 1, Studia Missionalia Upsaliensia 64 (Uppsala: Svenska institutet för missionsforskning, 1996, paper) 394 pp. Bibliography. Indexed. ISBN: 91-85424-44-7.

P.-P. STRAUBE, *Katholische Studentengemeinde in der DDR als Ort eines ausseruniversitären Studium generale,* Erfurter Theologische Studien 70 (Leipzig: Benno, 1996, paper) xxxiv and 397 pp. Bibliography. Indexed. ISBN: 3-7462-1160-3.

Christian Origins

REIMAGINING CHRISTIAN ORIGINS

A Colloquium Honoring Burton L. Mack

Edited by ELIZABETH A. CASTELLI and HAL TAUSSIG

Provides an introduction to the emerging methodologies in the study of Christian origins with examples of scholars at work in the field. 352 pp

1-56338-171-0 $35.00 hardcover
1-56338-172-9 $25.00 paperback

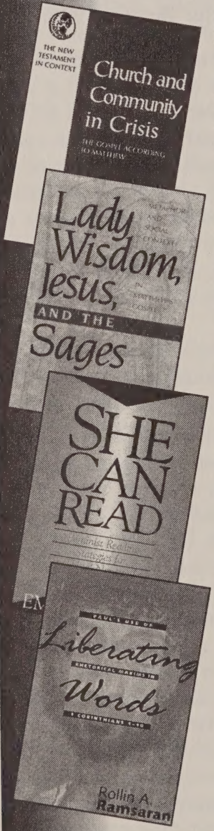
THE SOCIAL ORIGINS OF CHRISTIAN ARCHITECTURE

Vol. 2: Texts and Monuments for the Christian Domus Ecclesiae in Its Environment

L. MICHAEL WHITE

White assembles important archaeological, documentary, and literary sources for the development of early Christian architecture in the first three centuries.

1-56338-181-8 520 pp
$30.00 paperback


THE NEW TESTAMENT IN CONTEXT
Church and Community in Crisis
THE GOSPEL ACCORDING TO MATTHEW
Lady Wisdom, Jesus, AND THE Sages
SHE CAN READ
Liberating Words
Rollin A. Ramsaran

CHURCH AND COMMUNITY IN CRISIS

The Gospel according to Matthew

J. ANDREW OVERMAN

Shows how this Gospel was shaped by and in response to local and regional tensions within Jewish society and culture in the post-70 C.E. period in Palestine.

1-56338-101-X 448 pp $28.00 paperback

LADY WISDOM, JESUS, AND THE SAGES

Metaphor and Social Context in Matthew's Gospel

CELIA M. DEUTSCH

This original and imaginative study focuses on why Matthew uses Lady Wisdom as a figure of speech for speculation on Jesus' life and teaching, whom this serves, and in which social context the use of Lady Wisdom occurs.

1-56338-163-X 240 pp $20.00 paperback

SHE CAN READ

Feminist Reading Strategies for Biblical Narrative

EMILY CHENEY

"...an excellent linkage of feminist criticism and biblical studies. Its application of reading strategies from the broader field of feminist studies to the biblical text is...quite insightful."
— FERNANDO F. SEGOVIA, Vanderbilt Divinity School

1-56338-167-2 192 pp $18.00 paperback

LIBERATING WORDS

Paul's Use of Rhetorical Maxims in 1 Corinthians 1-10

ROLLIN A. RAMSARAN

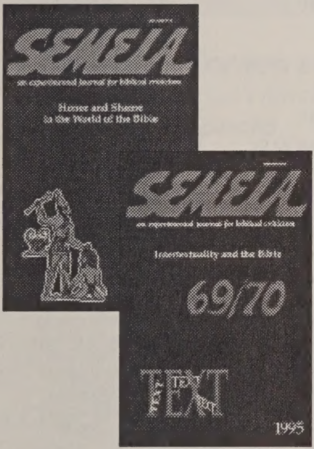
Provides a comparative example of how the developing Corinthian Christian community shaped and created its own symbolic universe from the larger culture's traditions.

1-56338-164-8 176 pp $17.00 paperback

TRINITY PRESS INTERNATIONAL
P.O. Box 851, Valley Forge, PA 19482
1-800-421-8874
24-hour Fax: 610-768-2107

SCHOLARS PRESS

A Center for Scholarly Communication


SEMEIA
an experimental journal for biblical criticism
Honor and Shame in the World of the Bible
SEMEIA
an experimental journal for biblical criticism
Intertextuality and the Bible
69/70
TEXT
1995

Semeia

Employing the methods, models, and findings of linguistics, folklore studies, contemporary literary criticism, structuralism, social anthropology, and other such disciplines to open new areas of biblical studies, *Semeia*, a project of the Society of Biblical Literature, is experimental in both form and content.

Published quarterly; circa 160 pages per issue.

Editor: Daniel C. Patte, Vanderbilt University.

Individual or Institution subscription: $40 Contact Member/Subscriber Services at 404-727-2345 for additional subscription information and shipping charges.

Semeia 69-70 (1995)

Intertextuality and the Bible

George Aichele and Gary A. Phillips

Code: 062069 305 pages
Paper: $39.95 0095-571-X

Semeia 68 (1994)

Honor and Shame in the World of the Bible

Victor H. Matthews and Don C. Benjamin, guest editors

Code: 062068 161 pages
Paper: $19.95 0095-571-X

Semeia 67 (1994)

Transformations, Passages, and Processes: Ritual Approaches to Biblical Texts

Mark McVann, editor

Code: 062067
Price: $19.95 0095-571-X

Semeia 66 (1994)

Ethics and Politics in the Hebrew Bible

Douglas A. Knight, editor

Code: 062066 179 pages
Paper: $19.95 0095-571-X

Semeia 65 (1994)

Orality and Textuality in Early Christian Literature

Joanna Dewey, editor

Code: 062065 216 pages
Paper: $14.95 0095-571-X

Back issues are available on an individual basis.

Subscriptions:
Member/Subscriber Services
P.O. Box 15399
Atlanta, GA 30333-0399
404-727-2345

Scholars Press

Back issues:
Customer Services
P.O. Box 6996
Alpharetta, GA 30239-6996
800-437-6692, Fax 770-442-9742

HENDRICKSON PUBLISHERS

The Old Testament
Text and Context
Victor Matthews & James Moyer

Written primarily for the beginning student in a university context, this work introduces the literature, history, and social context of the Old Testament and discusses the essential information and its relevance with numerous charts, diagrams, maps, and pictures.

ISBN 1-56563-168-4 • $29.95 • Cloth

THE OLD TESTAMENT
Text and Context
VICTOR H. MATTHEWS
JAMES C. MOYER

Reading the Apostolic Fathers
An Introduction
Clayton N. Jefford, with
Kenneth J. Harder and
Louis D. Amezaga, Jr.

An entrée to the writings of the apostolic fathers with a highly structured format and various charts, maps, and diagrams which help the reader quickly grasp the general content and unique facts concerning each document.

ISBN 1-56563-154-4 • $16.95 • Paper

Paul, Moses, and the History of Israel
Scott J. Hafemann

Hafemann puts forth the provocative thesis that the letter/Spirit contrast is not to be seen as a contrast between the law and the gospel per se, but between the law itself with and without the power of the Spirit.

ISBN 1-56563-241-9 • $29.95 • Paper • †

PAUL, MOSES, AND THE HISTORY OF ISRAEL

Till Jesus Comes
Origins of Christian Apocalyptic Expectation
Charles Holman

This work traces the origins of the understanding of the end-times in the Old Testament, in prophetic literature, in Jewish apocalyptic writings, and in the New Testament.

ISBN 0-943575-74-5 • $14.95 • Paper

Deuteronomy
NIBCOT 4
Christopher J. H. Wright

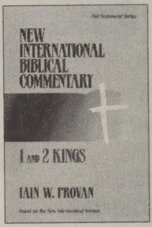
Wright examines the testamentary nature of Deuteronomy as the farewell speeches of Moses in the context of covenant renewal and appreciates its fine literary artistry and theological depths.

ISBN 1-56563-171-4 • $11.95 • Paper

1 and 2 Kings
NIBCOT 7
Iain Provan

1, 2 Kings is examined as narrative literature with a historiographical intent that seeks to teach its readers about God and the ways of God.

ISBN 1-56563-053-X • $11.95 • Paper


Old Testament Series
NEW INTERNATIONAL BIBLICAL COMMENTARY
1 AND 2 KINGS
IAIN W. PROVAN
Based on the New International Version

Minor Prophets I
NIBCOT 17
Elizabeth Achtemeier

This study of the first six Minor Prophets examines each prophet and prophecy within the context of the other Old Testament prophets, their lives, messages, prophetic traditions, and the role of prophecy in the life of Israel.

ISBN 0-943575-05-2 • $11.95 • Paper

† This title available through Hendrickson Publishers only in the U.S. and its dependencies and Canada.

AVAILABLE AT YOUR BOOKSTORE,
OR CALL TOLL-FREE 800-358-3111

HENDRICKSON
PUBLISHERS
P.O. BOX 3473, PEABODY, MA • 508-532-6546

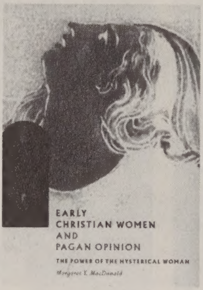
New Testament Studies
from Cambridge

Early Christian Women and Pagan Opinion
The Power of the Hysterical Woman

Margaret Y. MacDonald

The respectability of women is seen in a new light when one appreciates that outsiders focused on early church women and their activities as a reflection of the group as a whole. This text reveals the conviction of pagan writers that female initiative was central to Christianity's development.

56174-4 Hardback $54.95 56728-9 Paperback $19.95



Society for New Testament Studies Monograph Series

The Character and Purpose of Luke's Christology
H. Douglas Buckwalter

Scholars have argued that Luke's christology is haphazard and lacks unity, that it is incompatible with the Gospel of Mark and with Paul's writings, and that Jesus is of subordinate rank to God. Buckwalter shows a unity, a compatibility with Mark and Paul, and for Jesus a divine rank equal to God.

56180-9 Hardback $59.95

Matthew's Emmanuel
Divine Presence and God's People in the First Gospel

David D. Kupp

Matthew uniquely highlights Jesus as 'Emmanuel', but almost wholly overlooked are the deeper implications of this 'presence' motif for Matthean christology. Kupp takes a multi-disciplinary approach to the weaving of the Emmanuel Messiah into the story-telling, redaction and christology of the Gospel.

57007-7 Hardback $59.95

The Zion Traditions and the Aims of Jesus
Kim Huat Tan

This book provides an exciting re-interpretation of the sayings and actions of Jesus. Setting him firmly in the context of first century Judaism, it asks how important the city of Jerusalem and the theological ideas attached to it were to Jesus.

58006-4 Hardback $59.95

Paul's Gift From Philippi
Conventions of Gift-Exchange and Christian Giving

G. W. Peterman

This book is a study of Paul's response to the financial help he received from the church in Philippi whilst he was a prisoner in Rome. It examines Philippians 4.10-20 in the light of Greek and Roman practices and language regarding the exchange of gifts and favors in society.

57220-7 Hardback $54.95

Available in bookstores or from

CAMBRIDGE
UNIVERSITY PRESS

40 West 20th Street, New York, NY 10011-4211
Call toll-free 800-872-7423
MasterCard/VISA accepted. Prices subject to change.
Web site: http://www.cup.org

BIBLICAL INTERPRETATION
PAST & PRESENT
Gerald Bray
Evangelical in perspective but ecumenical in both its historical breadth and its vision of the future, Gerald Bray's work is a comprehensive guide to biblical interpretation, past and present.
608 pages, cloth,
0-8308-1880-4, $34.99

THIS JESUS
MARTYR, LORD, MESSIAH
Markus Bockmuehl
"Combines the best elements of all the current approaches to Jesus scholarship to fashion a fair and evenhanded reconstruction of the life of the historical Jesus." *Publishers Weekly*
242 pages, paper,
0-8308-1875-8, $17.99

GALATIANS
PAUL'S CHARTER OF CHRISTIAN FREEDOM
Leon Morris
191 pages, cloth,
0-8308-1420-5, $16.99

JESUS THE MESSIAH
A SURVEY OF THE LIFE OF CHRIST
Robert H. Stein
The first survey of its type in twenty-five years, *Jesus the Messiah* gives clear understanding to the life and ministry of Jesus. "A sober yet powerful version of the life of Jesus." C. Stephen Evans, author of *The Historical Christ and the Jesus of Faith*
290 pages, cloth,
0-8308-1884-7, $24.99

JOSHUA
FROM THE TYNDALE OLD TESTAMENT COMMENTARY SERIES
Richard Hess
340 pages, paper,
0-87784-256-6, $11.99
340 pages, cloth,
0-8308-1433-7, $18.99

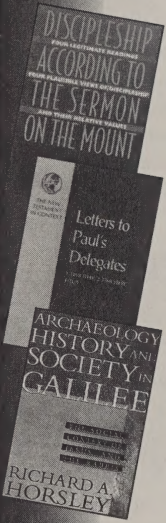
HARD SAYINGS OF THE BIBLE
Walter C. Kaiser Jr., Peter H. Davids, F. F. Bruce, Manfred T. Brauch
816 pages, cloth,
0-8308-1423-X, $29.99

FROM SCRIPTURE TO THEOLOGY
A CANONICAL JOURNEY INTO HERMENEUTICS
Charles J. Scalise
In this introduction to hermeneutics, Charles Scalise shows how scholars move from study of Scripture to discussion of theology and formulation of doctrine using the "canonical approach."
204 pages, paper,
0-8308-1873-1, $12.99

NEW BIBLE DICTIONARY
3RD EDITION
Edited by I. Howard Marshall, A. R. Millard, J. I. Packer, D. J. Wiseman
The third edition brings this classic work up to date with the latest developments in biblical studies, ancient Near Eastern studies and archaeological finds. One hundred of the most important articles have been revised and rewritten.
1,326 pages, cloth,
0-8308-1439-6, $39.99

ivp InterVarsity Press P.O. Box 1400, Downers Grove, IL 60515
(630) 887-2500 Fax: (630) 887-2520 E-mail: academic@ivpress.com http://www.gospelcom.net/ivpress

Struggling with New Testament Texts



DISCIPLESHIP ACCORDING TO THE SERMON ON THE MOUNT

Four Legitimate Readings, Four Plausible Views of Discipleship, and Their Relative Values

DANIEL PATTE. Patte offers his own unique interpretation of the Sermon on the Mount, arguing against the traditional notion that the text offers only a single true teaching about discipleship.

1-56338-177-X 448pp $30.00 pbk

LETTERS TO PAUL'S DELEGATES

1 Timothy, 2 Timothy, Titus

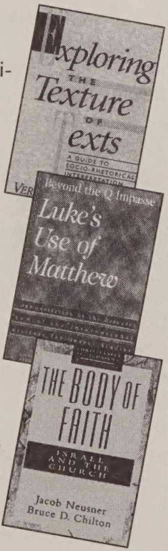
LUKE TIMOTHY JOHNSON. Those who are willing to struggle with these writings will find themselves richly rewarded, for beneath what is repelling in them is also something deeply appealing and profoundly pertinent to our own age.

1-56338-144-3 272 pp $20.00 pbk

ARCHAEOLOGY, HISTORY, AND SOCIETY IN GALILEE

The Social Context of Jesus and the Rabbis

RICHARD A. HORSELY. Horsely offers an accessible new picture of Galilee that sheds light on the social context in which Jesus and the rabbis lived and functioned. 1-56338-182-6 256pp $20.00 pbk



EXPLORING THE TEXTURE OF TEXTS

A Guide to Socio-Rhetorical Interpretation

VERNON K. ROBBINS. An accessible introduction to socio-rhetorical criticism, illustrating the method by guiding the reader through the study of specific NT texts and stories.

1-56338-183-4 160pp $15.00 pbk

BEYOND THE Q IMPASSE — LUKE'S USE OF MATTHEW

A Demonstration by the Research Team of the International Institute for Gospel Studies

ALLAN J. McNICOL, Ed. with DAVID L. DUNGAN & DAVID B. PEABODY. Offers for the first time...a credible account, pericope by pericope, of Luke's use of the Gospel of Matthew."
— ARTHUR J. BELLINZONI, Wells College

1-56338-184-2 352 pp $25.00 pbk

THE BODY OF FAITH

Israel and Church

JACOB NEUSNER AND BRUCE D. CHILTON. In this second of three volumes comparing major theological categories of Judaism and Christianity, Neusner and Chilton bring readers to a consideration of "Israel." 1-56338-157-5 192 pp $17.00 pbk

---

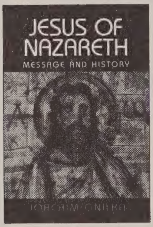
TRINITY PRESS INTERNATIONAL
P.O. Box 851, Valley Forge, PA 19482
1-800-421-8874 24-hour Fax: 610-768-2107

HENDRICKSON PUBLISHERS

Jesus of Nazareth
Message and History
JOACHIM GNILKA
TRANSLATED BY SIEGFRIED SCHATZMANN

"What is presented here is not a life of Jesus. . . . The focal point is the message and history of Jesus, with the emphasis being on the message." (from the preface)

ISBN 1-56563-164-1 • $24.95 • Cloth



Paul and the Parousia
An Exegetical and Theological Investigation
JOSEPH PLEVNIK

In a methodical analysis, Plevnik brings to bear nearly three decades of research on the question of Paul's understanding of this most central tenet of the whole Christ event.

ISBN 1-56563-180-3 • $29.95 • Cloth

Gnostic Truth and Christian Heresy
A Study in the History of Gnosticism
ALASTAIR H. B. LOGAN

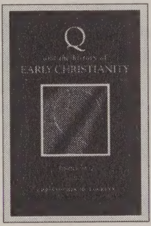
This provocative study argues that the Gnostics were the first Christian Platonists and traces their development through a wide range of Gnostic texts.

ISBN 1-56563-243-5 • $29.95 • Cloth • †

Q and the History of Early Christianity
Studies on Q
CHRISTOPHER TUCKETT

In this wide-ranging examination of the key issues in Q studies, Tuckett explores what we can learn about the "theology" of Q and the social situation of the Christians who valued and preserved this material.

ISBN 1-56563-246-X • $29.95 • Cloth • †



Using Social Science Criticism in New Testament Interpretation
A Reader's Guide
EDITED BY RICHARD ROHRBAUGH

The goal of these essays is to provide a sifted set of resources to serve as a compass to orient the reader in the unfamiliar territory of anthropology and the social sciences. The focus is on Mediterranean culture, but broader cultural studies as well as historical studies relating to the NT are discussed.

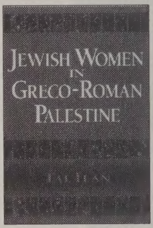
ISBN 1-56563-239-7 • $24.95 • Paper

† These titles available through Hendrickson Publishers only in the U.S. and its dependencies and Canada.

Jewish Women in Greco-Roman Palestine
TAL ILAN

Explores the real social, political, and religious status of women in Palestine Judaism of the Hellenistic and Roman periods.

ISBN 1-56563-240-0 • $19.95 • Paper • †



How to Read the New Testament
An Introduction to Linguistic and Historical-Critical Methodology
WILHELM EGGER
TRANSLATED BY PETER HEINEGG
EDITED AND WITH AN INTRODUCTION BY HENDRIKUS BOERS

An introduction to linguistic and historical-critical methodologies which will provide a fresh approach to the text for many New Testament interpreters. This important volume integrates the fruit of historical criticism with the rewards of linguistic analysis.

ISBN 1-56563-149-8 • $29.95 • Cloth • Jan. 1997

AVAILABLE AT YOUR BOOKSTORE,
OR CALL TOLL-FREE 800-358-3111
HENDRICKSON
PUBLISHERS
P.O. BOX 3473, PEABODY, MA • 508-532-6546

LIST OF ABSTRACTORS

Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston Jesuit School of Theology

Matthews, Christopher R. (CRM) Managing Editor; Adjunct Assistant Professor of New Testament, Weston Jesuit School of Theology

Thompson, Richard Jude (RJT) Harvard University Library Staff

New series from The Liturgical Press!

BERIT OLAM

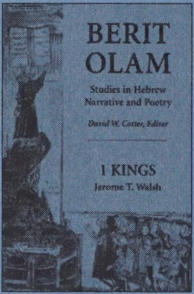
(The Everlasting Covenant)
Studies in Hebrew Narrative and Poetry

David W. Cotter, O.S.B., Editor
Jerome T. Walsh and Chris Franke, Associate Editors

For centuries people have turned to the Hebrew Bible to hear the life-giving words of God's everlasting covenant. *Berit Olam (The Everlasting Covenant): Studies in Hebrew Narrative and Poetry* shares the riches of this message with all who "incline their ear" to hear it: lay people, professional biblical scholars, preachers, students, and religious educators.

This multi-volume commentary series reflects the latest developments in a relatively new method of biblical study: literary criticism. The authors approach the books of the Hebrew Bible as literary works, recognizing that their poetry and stories can be better appreciated by first understanding their ancient Hebrew forms.

Rights: World



BERIT
OLAM
Studies in Hebrew
Narrative and Poetry
David W. Cotter, Editor
1 KINGS
Jerome T. Walsh

1 Kings *Jerome T. Walsh*

Even apart from questions of historical authenticity, the narratives of Solomon, Jeroboam, Elijah and Ahab are gripping stories of richly drawn characters caught up in the complex tale of God's dealings with Israel. This study explores the narrative world created by 1 Kings' ancient Israelite author: the people who inhabit it, the lives they live, the deeds they do, and the face of God who is revealed in their stories.

5044-9 Hardcover, 416 pp., 6 x 9, $39.95

Order individual volumes, or call for more information about placing a standing order for this multi-volume series.

Phone: 1-800-858-5450
Fax: 1-800-445-5899
E-mail: litpress@osb.org

Available from your religious bookstore or

THE LITURGICAL PRESS
St. John's Abbey, P.O. Box 7500, Collegeville, MN 56321-7500

NEW TESTAMENT ABSTRACTS

Vol. 41 *1997* *No. 2*

PERIODICAL ABSTRACTS		BOOK NOTICES
205	**NT General**	342
225	**Gospels—Acts**	351
264	**Epistles—Revelation**	370
284	**Biblical Theology**	382
297	**NT World**	390
	Software 407	

Ref.
BS
410
.N35

WESTON JESUIT SCHOOL OF THEOLOGY
Y
[illegible] TLE ST.
CAMBRIDGE, MA 02138

US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE
Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: $33.00 (domestic), $36.00 (foreign) per year, postage paid.

BACK ISSUES:

Volumes 1, 2, 3, 9, and 21 are available in reprint at $33.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $11.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $11.00 per copy.

General Editor
DANIEL J. HARRINGTON
Managing Editor
CHRISTOPHER R. MATTHEWS
Associate Editor
STANLEY B. MARROW

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 41-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by THE HK SCRIPTORIUM, INC., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 1997, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

701r. D. N. FREEDMAN (ED.), *The Anchor Bible Dictionary* [*NTA* 37, pp. 105-106; § 40-1302r].

J. T. SANDERS, "The Anchor Bible Dictionary: Early Christianity, Judaism, and the Greco-Roman World," *Critical Review of Books in Religion* [Atlanta] 7 ('94) 13-23.—After general comments on the scope of the work, the article discusses its articles on writings, characters, places, socio-cultural-economic factors, governance, archaeology, and concepts (i.e. theology, etc.). Then it considers the quality of scholarship. This is by far the most comprehensive and recent encyclopedia of the Bible available in English. Nevertheless, it must be used with considerable care, and in a number of ways it seems to belong to a former time. A comprehensive index is an essential *desideratum*. [The same volume (pp. 1-11) contains G. M. Tucker's review article on the work's coverage of the OT and the ancient Near East.]—D.J.H.

Canon

702. J. K. ELLIOTT, "Manuscripts, the Codex and the Canon," *JournStudNT* 63 ('96) 105-123.

Extant biblical manuscripts have too frequently been neglected as significant sources of information in the discussion of the canon of both the OT and the NT. However authoritative the opinion of the synod or the church leader about what was and what was not canonical, it is likely that the codex form in which the Christian Scriptures circulated helped to promote the establishment of the definite, fixed canon of the 27 books we know. The four Gospels could fit into one codex, but not onto one roll; so the adoption of the codex would itself have had the effect of enforcing the fourfold Gospel canon as a fixed entity. It is tempting to surmise that the great codices Sinaiticus, Vaticanus, and Alexandrinus, which are our earliest examples to contain the OT and the NT, were designed specifically to demonstrate and encapsulate the established Christian canon of Scriptures.—C.R.M.

703. F. KOGLER, "Das Verhältnis von AT – NT in jüngeren römischen Dokumenten. Novum Testamentum in Vetere latet, et in Novo Vetus patet," *ProtoBib* 5 (2, '96) 109-143.

The article first describes and evaluates how the relation between the OT and NT is treated in Vatican II's *Dei verbum,* other Roman documents after *Dei verbum,* the Catechism of the Catholic Church, and the Pontifical Biblical Commission's instruction on the interpretation of the Bible in the church. Then from these documents it draws general conclusions about the importance of the OT in Christian theology and life.—D.J.H.

704. L. M. MCDONALD, "The Integrity of the Biblical Canon in Light of Its Historical Development," *BullBibRes* 6 ('96) 95-132.

The article treats the issue of the integrity of the biblical canon in light of unresolved questions concerning the manner and time of its formation, the factors leading to its formation, and the divergencies within it. After discussing the problem of definition, it considers the OT canon (the early sources—a reappraisal, Josephus, an early twenty-three book canon), and the NT canon (an outline of its development, the Muratorian Fragment, criteria for canonicity). The church eventually agreed generally that the OT and NT writings clarified its identity and met its worship, catechetical, and mission needs in ways that are not as apparent to us today as they were to the ancient Christians.—C.R.M.

Canon, § 41-941.

Interpretation

705. G. AICHELE AND G. A. PHILLIPS, "Introduction: Exegesis, Eisegesis, Intergesis," *Semeia* 69-70 ('95) 7-18.

This introductory essay to *Semeia* 69-70 describes the concept of intertextuality, distinguishes intertextuality from concerns with biblical allusions in terms of agency and influence, and reviews the contents of the volume. [The same fascicle contains responses to the essays contained in it by L. E. Donaldson (pp. 281-292) and D. Boyarin (pp. 293-297), a three-page glossary of terms, and a three-page selected bibliography.]—C.R.M.

706. R. ALTER, "Art, imagination and the Bible: An interview with Robert Alter," *Christ Cent* 113 (37, '96) 1250-1254, 1256.

Alter responds to questions regarding his new translation of Genesis, translation strategy, theological reality and the biblical text, the relation between narrative and historical approaches to the Bible, and the relation between human imagination and religious revelation.—C.R.M.

707. A. H. ANDERSON, "The Hermeneutical Processes of Pentecostal-type African Initiated Churches in South Africa," *Missionalia* [Pretoria] 24 (2, '96) 171-185.

In Pentecostal-type African initiated churches in South Africa, the authority of the biblical text is assumed, and its interpretation is literal, though this is not emphasized. The preunderstanding that influences the hermeneutical process includes a high view of the Bible that is overshadowed by the experience and interpretation of the African context on the one hand and by the power of the Spirit on the other hand. This uniquely African and biblical experience is taken back to the text, and there new and relevant meanings are found that enlarge the meaning of the Bible for all.—D.J.H.

708. ANON., "La rivelazione cristiana. Natura. Possibilità. Esistenza," *CivCatt* 147 (3510, '96) 449-462.

After reflecting on the nature of divine revelation, the article considers the possibility of supernatural revelation and the reality of Christian revelation. Then it notes the characteristics of biblical revelation: historical, christological, ecclesial, and surprising.—D.J.H.

709. ANON., "La rivelazione nell'Antico Testamento," *CivCatt* 147 (3511, '96) 3-14.

After discussing OT terminology pertaining to revelation, the article considers how according to the OT God's glory is revealed in theophanies, creation, and history. Then it reflects on the unfolding revelation of God in visions, words to the prophets, and wisdom throughout the OT.—D.J.H.

710. ANON., "La rivelazione nel Nuovo Testamento," *CivCatt* 147 (3512, '96) 105-116.

The revelation initiated and developed in the OT reaches its fullness in the NT with Jesus. According to the NT Jesus is both the revealer or the subject of revelation (Synoptic Gospels) and what is revealed or the object of revelation (Acts, Pauline epistles, Johannine corpus). The third and final step will come at the end of human history with "the manifestation of the glory of our great God and Savior Jesus Christ" (Tit 2:13).—D.J.H.

711. A. M. ARUL RAJA, "Towards a Dalit Reading of the Bible: Some Hermeneutical Reflections," *Jeevadhara* 26 (151, '96) 29-34.

Whereas modern biblical criticism is largely concerned with the "referential" axis (informative, i.e. saying), postmodern criticism primarily concerns itself with the "performative" axis (pragmatic, i.e. doing). The *dalit* reading of the Bible falls in line with the latter. The reader is an active and committed participant in the *dalit* struggle for liberation. *Dalit* theologizing should be done in the present context with creative fidelity and in continuity with the way that the early Israelites/Christians theologized in their contexts. The oppressed *dalits* of the present interpret the current context through the formation of "the new text."—D.J.H.

712. J. BARTKOWSKI, "Beyond Biblical Literalism and Inerrancy: Conservative Protestants and the Hermeneutic Interpretation of Scripture," *Sociology of Religion* [Holiday, FL] 57 (3, '96) 259-272.

Hermeneutical theorists maintain that a reader's interpretation of a text may be explained by examining the reader's presuppositions ("prejudices") and by evaluating the circular process by which a reader imparts meaning to the text (the hermeneutical circle). The hermeneutical model of textual interpretation helps to explain contradictory scriptural interpretations advanced by conservative Protestants concerning the concept of "submission" in Christian marital relations and the role of corporal punishment in parenting ideology.—D.J.H.

713. W. BEILNER, "Die Bibelbewegung. Ihre Geschichte, ihre Bedeutung für das Konzil und ihre bleibenden Anliegen für Gegenwart und Zukunft," *BibLiturg* 69 (3, '96) 136-139.

With particular attention to Austria, the article describes the Catholic biblical movement against the background of church history during the past one-hundred years and reflects on prospects for the future.—D.J.H.

714. S. J. BINZ, "1997: A Year for Biblical Renewal," *BibToday* 35 (1, '97) 45-48.

Pope John Paul II has urged a return to the Bible during 1997 to grasp the significance of Christ and his message of salvation. This return might involve celebrating Jesus Christ as the center of the Scripture, taking John the Baptist and Mary as models of a "new advent," pilgrimage to biblical lands, evangelization, and recognizing the Bible's orientation toward future fulfillment.—D.J.H.

715. R. BOER, "Christological Slippage and Ideological Structures in Schwarzenegger's *Terminator*," *Semeia* 69-70 ('95) 165-193.

The article explores the intertextual interface between the Bible, J. Cameron's christologically orthodox film *Terminator* and the less orthodox *Terminator II: Judgment Day* (both starring A. Schwarzenegger), the cultural theories of F. Jameson (transcoding, figuration, utopian analysis, and dialectical criticism), and the author's own situation as critic and consumer of these various "texts." It argues that the *Terminator* films have rich intertextual connections with the biblical text, particularly those sections that are messianic, christological, and apocalyptic.—C.R.M.

716. J. E. BOTHA, "A review of current research on group formation in early Christianity," *HervTeolStud* 52 (2-3, '96) 252-269.

This paper attempts to define some areas of research that can shed light on how to approach the earliest stages of the Christian movement (between the death of Jesus and the production of the Gospels) and push the boundaries further in our quest to gain a clearer picture of earliest Christianity. After methodological considerations, it identifies early groups in the Christian movement (the Q community, a group in Jerusalem, a "Jesus family" group, etc.) and attempts a sociological classification of the nature of these groups (groups, gangs, factions, sects). Finally it reflects briefly on the use of sociolinguistics as a way to locate and characterize the Johannine circle.—C.R.M.

717. C. BURDON, "The Fathers and the Birds: Allegorical Reading of the Bible," *Theology* 98 (792, '96) 443-452.

With the help of ornithological images (pecking, looking, hopping, sliding, flying and singing) and some images used by Origen and Augustine to reflect on their methods, the article contends that the Bible itself contains much clearly allegorical writing, that traditional allegorical interpretation is more subtle than is normally supposed, and that "allegory" in the broad sense is persistent, necessary, and ethical. Indeed, without some kind of allegory the Bible is unreadable and unusable.—D.J.H.

718. J. CALLOUD, "Figure, Knowledge and Truth: Absence and Fulfillment in the Scriptures," *Semeia* 69-70 ('95) 61-81.

The article proposes to show why and how semiotic studies of biblical texts have particularly benefitted from theoretical developments in connection with the notions of "figure" and "figuration" and are now in a position to contribute to an advance in knowledge. It first offers an account of the figurative dimension of Scripture and compares figurative practice and its results with Greimassian narrative analysis. Then it reflects on the impact of placing the figurative dimension at the center of semiotic practice and discusses the issue of figurativity in relation to texts, human beings, and biblical revelation.—C.R.M.

719. R. CAMERON, "The anatomy of a discourse: On 'eschatology' as a category for explaining Christian origins," *Method & Theory in the Study of Religion* [Toronto] 8 (3, '96) 231-245.

The interpretative concerns that A. Schweitzer shared with H. S. Reimarus and J. Weiss continue to govern the quest for Christian origins—an eschatological imagination controls the categories of description. R. Bultmann's characterization of Christian origins as fundamentally eschatological has persisted with little challenge to this day. The history of biblical scholarship makes it abundantly clear that eschatology is an ambiguous, problematic category for explaining the beginnings of Christianity. Since apocalyptic eschatology no longer can be regarded as the all-pervasive matrix of Christian origins, we will have to find a different way to account for the emergence of early Christianity. [Responses are offered in the same issue by J. Z. Smith (pp. 271-278) and J. S. Kloppenborg (pp. 279-289).]—C.R.M.

720. A. CAMPLANI AND L. PERRONE, "Bibliografia generale di storia dell'interpretazione biblica. Esegesi, ermeneutica, usi della Bibbia. A General Bibliography on the History of Biblical Interpretation. Exegesis, Hermeneutics, Uses of the Bible. Nr. 13 [1996/1]," *Annali di storia dell'esegesi* [Bologna] 13 (1, '96) 393-432.

This installment [see § 40-1315] lists 603 recently published books and articles on general matters (nos. 1-137) as well as on the history of exegesis (138-508), of hermeneutics (509-529), and of the uses of the Bible (530-603). An index of biblical references (pp. 431-432) is included.—D.J.H.

721. M. J. CARTLEDGE, "Empirical Theology: Towards an Evangelical-Charismatic Hermeneutic," *JournPentTheol* 9 ('96) 115-126.

This proposal for an evangelical-charismatic hermeneutic for those interested in the pursuit of empirical theology draws on the pastoral theological hermeneutic of A. C. Thiselton and the biblical authority model of N. T. Wright, and suggests that the five Paraclete sayings in John 14–16 can provide a pneumatological basis for the dialectic of innovation and consistency.—D.J.H.

722. W. CHROSTOWSKI ET AL., "Dokument Papieskiej Komisji Biblijnej 'Interpretacja Biblii w Kościele'. 33 Sympozjum Biblistów Polskich, Szczecin, 14-15.IX.1995 (The Pontifical Biblical Commission's Document 'The Interpretation of the Bible in the Church'. 33 Symposium of Polish Catholic Biblical Scholars, Szczecin, Sept. 14-15, 1995)," *CollTheol* 66 (1, '96) 5-101.

After Chrostowski's introduction (pp. 5-7) to the 1995 symposium of Polish biblical scholars, there are seven papers that explain and develop topics treated in the 1993 document by the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205]: R. Rubinkiewicz on new aspects of biblical exegesis (pp. 9-24), S. Hałas on methods of literary structural analysis as a way toward better understanding of biblical texts (pp. 25-38), Chrostowski on recourse to Jewish traditions of interpretation as a help to better understanding of the Bible (pp. 39-54), J. Suchy on psychological and psychoanalytical approaches in biblical exegesis (pp. 55-64), E. J. Jezierska on the feminist approach in the interpretation of the Bible (pp. 65-74), S. Szymik on fundamentalist reading of the Bible (pp. 75-83), and T. M. Dąbek on the senses of Holy Scripture (pp. 85-101).—D.J.H.

723. D. J. A. CLINES, "Varieties of Indeterminacy," *Semeia* 71 ('95) 17-27.

Trying to make sense of the ambivalences toward indeterminacy in the author's own work on biblical texts, the article proposes three theorems: (1) The more text, the more indeterminacy. (2) No one can determine your indeterminacy for you. (3) Indeterminacy is not a private matter. The varieties of indeterminacy are context-dependent and so indeterminate.—D.J.H.

724. O. DAVIDSEN, "Is There a Monkey in This Class?" *Semeia* 71 ('95) 133-160.

There are cases where it is meaningful to talk about textual determinacy and even text-meaning. The article first analyzes a Danish children's song "The Chimney Sweeper" with particular attention to the text's contribution to the establishment of the meaning event. Then it discusses the problem of relative indeterminacy in Mark's Gospel, especially the different interpretations of the cross-event, as part of the narrator's own strategy of indirect communication.—D.J.H.

725. M. E. DEAN, "The Grammar of Sound in Greek Texts: Toward a Method for Mapping the Echoes of Speech in Writing," *AusBibRev* 44 ('96) 53-70.

Since speech remained the primary mode and model of communication in Greek culture, interpretations of ancient Greek texts should begin by mapping the echoes of speech in them. With reference to ancient discussions of education, grammar, language, and philosophy, the article presents examples of how attention to sound can suggest new possibilities for NT interpretation. It treats the existence of strong aural structures that echo patterns of speech in 1 Cor 12:4-11, how the phonetic analysis of sound illuminates the conveyance of meaning in Mk 7:1-13, and Mt 5–7 as an illustration of the importance of sound as a structuring device and guide to meaning.—C.R.M.

726. G. W. DEGNER, "From Text to Context - Hermeneutical Principles for Applying the Word of God," *Theology & Life* [Hong Kong] 17-19 ('96) 105-126.

With reference to Jas 3:1-12, the article first considers the four contexts of the text: theological, historical, literary, and cultural. Then it discusses three approaches to the application of biblical texts as proposed by G. D. Fee and D. Stuart, K. H. Ting, and G. Osborne, respectively.—D.J.H.

727. F. E. DEIST, "Biblical Interpretation in Post-Colonial Africa," *SvenskTeolKvart* 72 (3, '96) 110-118.

After sketching the interpretation of the Bible in colonial Africa, the article treats the post-colonial interpretation of the Bible by outlining the major trends that have developed in South Africa (indigenization—contextualization, Africanization, materialist interpretation, affirmative interpretation). The two (or more) forms of (religious) consciousness (i.e. idealistic realism and nominalist materialism) existing side by side in South Africa should neither be harmonized nor be isolated from each other. An African owned Bible translation project could assist a great deal in the interaction and confrontation between the various forms of consciousness.—C.R.M.

728. C. DOHMEN, "Was Gott sagen wollte. . . Der *sensus plenior* im Dokument der Päpstlichen Bibelkommission," *BibLiturg* 69 (4, '96) 251-254.

The *sensus plenior* of Scripture is at the center of the hermeneutical question of the Christian Bible. After noting the 20th-century contributions of A. Fernández and J. Coppens on this topic, the article considers how the *sensus plenior* was treated in Pope Pius XII's encyclical *Divino afflante spiritu* (1943), Vatican II's *Dei verbum* (1965), and the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205].—D.J.H.

729. S. A. ELLINGTON, "Pentecostalism and the Authority of Scripture," *JournPentTheol* 9 ('96) 16-38.

Biblical authority in the Pentecostal community of faith arises from personal and communal experiences of the transformative power of the Holy Spirit in the lives of individuals, the community of faith, and the world. Pentecostals found their belief in the authority of Scripture not on doctrinal beliefs or theological arguments but on experiences of personal encounter with God in and through the biblical text.—D.J.H.

730. T. ESKOLA, "An Era of Apologetical Hermeneutics—Detecting a Neo-Kantian Paradigm of Biblical Interpretation," *EvangQuart* 68 (4, '96) 329-344.

This article attempts to detect some of the principal ways in which modern biblical interpretation was formed in the context of modern academic sciences. There are good reasons to maintain that most of the prominent exegetical programs of interpretation (e.g. those of D. F. Strauss, A. von Harnack, and R. Bultmann) were apologetic. Neo-Kantian ideas were employed to separate historical exegesis from theological interpretation and thus rescue the message of the Bible from the perceived threat of modern science. Since there is no proper justification for the application of a neo-Kantian theory of knowledge to the theory of interpretation, new solutions for a hermeneutical theory should be sought following the modern theory of knowledge.—C.R.M.

731. G. FISCHER, "Kann aus Rom etwas Gutes kommen?" *BibLiturg* 69 (3, '96) 171-173.

The Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] is on the whole a very good work. It is "catholic" in a good sense, and there is nothing comparable to it.—D.J.H.

732. R. W. FUNK, "On Distinguishing Historical from Fictive Narrative," *Forum* 9 (3-4, '93) 179-216.

Basic preparation for the next phase of the Jesus Seminar (the search for the authentic acts of Jesus) includes the investigation of narratology for its bearing on the analysis and evaluation of narrated events. This article first lays out procedures for analyzing narrative texts in order to isolate the kind of information that the Seminar wishes to evaluate. Then it presents additional procedural observations in connection with an analysis of John the Baptist's introduction in Mk 1:1-8/Mt 3:1-12/Lk 3:1-20 (fact or fiction?). It concludes that recounted narration and paraphrase are more likely to reflect proximity to actual events than direct quotation and enacted narration.—C.R.M.

733. L. GAGNEBIN, "Remarques homilétiques sur la prédication d'Albert Schweitzer et son 'mysticisme éthique,'" *ÉtudThéolRel* 71 (4, '96) 523-543.

From an analysis of eighteen published sermons preached by Schweitzer at Strasbourg between 1900 and 1919, the article discusses both his homiletical methodology and his ethical mysticism: hearing (the mystery of suffering and the cross), teaching (the mystery of our theological aporias), proclaiming (the mystery of the kingdom of God), and challenging (the mystery of life).—D.J.H.

734. S. L. GRAHAM, "Intertextual Trekking: Visiting the Iniquity of the Fathers Upon 'The Next Generation,'" *Semeia* 69-70 ('95) 195-219.

The article examines one of television's most "sacred" texts, the series "Star Trek: The Next Generation," in terms of certain of its intertexts (including biblical narratives and images) in an effort to clarify ways in which religious ideas and images are mediated in the medium of television. While utilization of P. Rabinowitz's taxonomy of literary borrowing indicates that the series incorporates biblical stories and icons primarily by means of adaptation and parody, an intertextual examination calls this kind of reading into question and suggests that, from other reading positions, the text subverts itself.—C.R.M.

735. D. JUEL, "The Strange Silence of the Bible," *Interpretation* 51 (1, '97) 5-19.

This essay explores what is meant by "reading the Bible" and suggests that while the image of "companion" may be helpful [see § 40-1326], it may not take sufficient account of public, oral/aural engagement with the Bible that has always been an important feature of church tradition. An interpretation that fails to take into account what happens when written words are spoken seems adequate neither to the "original" setting in which they were spoken nor to the contemporary settings in which they continue to function. The discussion is illustrated by three examples of biblical passages (Lk 15:11-32; Mk 15:39; 4:1-20) where interpretation and oral performance are intimately related.—C.R.M.

736. B. L. MACK, "On redescribing Christian origins," *Method & Theory in the Study of Religion* [Toronto] 8 (3, '96) 247-269.

After reflecting on the "myth of Christian origins," the article takes stock of the current state of NT studies and presents a proposal for a redescription of Christian origins. If we want to account for the emergence of Christianity, we need a better theory of religion than the one that has implicitly been at work among us. The article suggests a set of five propositions (e.g. religion is a social construct, social formation defines the human enterprise) to serve as a framework for a collaborative redescription project and proposes as a model the performance of four operations associated with the work of J. Z. Smith: description, comparison, redescription, and the rectification of categories. To redescribe Christian origins as a history of human inventiveness would make of it a much more interesting story than any scenario yet painted by the Gospels and Christian theologians. [Responses are offered in the same issue by Smith (pp. 271-278) and J. S. Kloppenborg (pp. 279-289).]—C.R.M.

737. D. MARGUERAT, "Entrer dans le monde du récit. Une présentation de l'analyse narrative," *Revue de l'Institut Catholique de Paris* [Paris] 59 ('96) 1-17.

After tracing the history of narrative analysis, the article reflects on its epistemological status (narratology and communication), describes its basic conceptual tools, gives three examples of its application (Mk 5:21-43; 5:25-34; Lk 7:1-10), and offers an epistemological evaluation. Although narrative analysis alone is not sufficient, it is nonetheless epistemologically indispensable.—D.J.H.

738. W. MAZAMISA, "Re-reading the Bible in the Black Church: Towards a Hermeneutic of Orality and Literacy," *Journal of Black Theology in South Africa* [Pretoria] 9 (2, '95) 1-26.

Because the majority of the "readers" in the black church of South Africa are illiterate, poor, and dispossessed, an unconscious disregard of their reading tool (orality) has resulted. If biblical hermeneutics is to be deeply rooted in black culture and black history, it must develop a hermeneutic of orality and textuality. The poor and oppressed are able to reflect on biblical texts on the basis of their life experiences.—D.J.H.

739. J. I. H. MCDONALD, "Interpreting the New Testament in the light of Jewish-Christian dialogue today," *Studies in World Christianity* [Edinburgh] 1 (1, '95) 26-40.

Dialogue between Jews and Christians today should affect the way we interpret the NT.

Thus we must take seriously the different kinds of rhetoric in the NT and ask frankly whether each helps or hinders Jewish-Christian dialogue today: dialogue as the rhetoric of critical sharing (Mk 12:28-34), polemics as the rhetoric of alienation (Mt 23; passion stories), and evangelism as the rhetoric of conviction (Paul's eschatological and christological perspectives). The article concludes with reflections on the resumption of dialogue and the rhetoric of reconciliation.—D.J.H.

740. P. D. MISCALL, "Texts, More Texts, a Textual Reader and a Textual Writer," *Semeia* 69-70 ('95) 247-260.

The article first reviews the author's earlier work on the story of David and the well at 2 Sam 23:13-17 in relation to elements of R. Alter's betrothal-type scene. Then it examines this work from the explicit point of view of intertextuality rather than from that of an expanded reading, arguing that intertextuality and intertextual reading are richer and more complex concepts and praxes than the establishment and thematic assessment of the existence of a few parallel or analogous texts. Finally it presents reflections on the intertextual reader, the critical text as intertext, and the intertextual writer.—C.R.M.

741. E. MÜHLENBERG, "Griechische Patristik. II. Bibelauslegung," *TheolRund* 61 (3, '96) 275-310.

This report concerning research on patristic biblical interpretation takes account of over fifty books and articles published between 1959 and 1994. The material is treated under four major headings: biblical text, methods of interpretation, history of reception, and history of interpretation.—D.J.H.

742. P. NEUNER, "The Bible in the Life of the Church," *Vidyajyoti* 60 (3, '96) 207-210.

Christian life has only one center: God revealing himself in Jesus Christ. The Bible is an authentic pedagogical guide by which one learns to look at life with eyes of faith and to discern God's guidance and design in the world.—D.J.H.

743. P. R. NOBLE, "Fish and the Bible: Should Reader-Response Theories 'Catch On'?" *HeythJourn* 37 (4, '96) 456-467.

S. E. Porter has suggested [§ 35-526] that unless some NT scholars adopt a less historical approach, reader-response criticism will probably fade from the scene without having had a genuine opportunity to show what it could contribute. But whether he has given sufficient reason to think that a reorientation toward the contemporary reader might at least be worth exploring depends upon (1) how accurately Porter has grasped those aspects of S. Fish's theories that he appropriates, (2) the suitability of such theories for the distinctive content of biblical studies, and (3) the viability of these ideas as a contribution to literary theory.—C.R.M.

744. M. OEMING, "Kanonische Schriftauslegung. Vorzüge und Grenzen eines neuen Zugangs zur Bibel," *BibLiturg* 69 (4, '96) 199-208.

After considering the basic concerns of the historical-critical method, the article traces the origin of canonical biblical criticism to critiques of the historical-critical method, describes different kinds of canonical biblical interpretation, gives examples of its practice, and reflects on the advantages of this approach and on its limitations and dangers.—D.J.H.

745. J. I. PACKER, "Our Lifeline," *ChristToday* 40 (12, '96) 22-25.

To moderns drowning in hopelessness, Bible truth comes as a lifeline, for it is future-oriented and hope-centered throughout.—D.J.H.

746. E. PÉREZ-COTAPOS LARRAÍN, "El valor hermenéutico de la eclesialidad para la interpretación de la Sagrada Escritura," *TeolVida* 37 (3, '96) 169-185.

With reference to the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [see § 38-1205], the article describes the various steps in the historical-critical method of biblical interpretation, reflects on its necessity and its limitations as well as the need for complements from other approaches (with fundamentalism regarded as an enemy), and calls attention to some open questions.—D.J.H.

747. G. A. PHILLIPS, "'You Are Either Here, Here, Here, or Here': Deconstruction's Troublesome Interplay," *Semeia* 71 ('95) 193-213.

The ambivalence of the editors (R. B. Robinson and R. C. Culley) of *Semeia* 62 and 71 (*Textual Determinacy,* parts 1 and 2) toward deconstruction provides an important opportunity to detail deconstruction's aims and practices and to clarify what J. Derrida actually says and means about the determinacy of meaning. Deconstruction is unfairly saddled with the charge of promoting the determinacy/indeterminacy opposition and the crisis in reading that flows when this distinction is maintained. In fact, deconstruction inaugurates a different kind of thinking not only about texts and readers, thinking and meaning and truth, but especially about responsibility. It is deconstruction's attempt to think and enact the difference between reason and non-reason in a decidedly different but determined way that marks its troublesome interplay.—C.R.M.

748. T. PIPPIN, "Ideology, Ideological Criticism, and the Bible," *CurrResBibStud* 4 ('96) 51-78.

Ideological criticism takes the whole text to task, from the social formation of biblical books through the canonization process to the social location and ethical responsibility of the reader. After introductory comments on ideological criticism and the definition of ideology, the article surveys literature published during the ten-year period beginning with 1985, with attention to biblical scholars who overtly claim to do ideological criticism as well as those who do liberation and postcolonial readings. Ideological criticism serves as a reminder that reading is a subjective act done by/to/for/with/against subjects. A 10-page bibliography is included.—C.R.M.

749. J. T. REED, "Discourse Analysis as New Testament Hermeneutic: A Retrospective and Prospective Appraisal," *JournEvangTheolSoc* 39 (2, '96) 223-240.

If discourse analysis is to have any lasting, substantive impact on the whole of NT scholarship, it requires theoretical definition and then specific application. After offering some preliminary definitions and a brief history of the discussion, this essay defines the major tenets of discourse analysis based on the writings of its leading proponents and sets forth a research agenda for future applications of discourse analysis to the NT.—C.R.M.

750. S. A. REED, "Critique of Canaan Banana's call to rewrite the Bible," *RelTheol/Rel Teol* 3 (3, '96) 282-288.

Banana has argued that the Bible should be rewritten so it will become a better tool for the liberation of people and will not contain material that can be used to justify oppression. The article presents a critique of Banana's position with respect to (1) oppressive texts in the Bible and (2) additional revelation. There is no need to rewrite the Bible, but people must learn how to reread the Bible if it is to remain or become relevant for life in postcolonial Africa.—C.R.M.

751. S. B. REID, "Reading Scripture as an African American," *BibToday* 34 (6, '96) 378-382.

An African American Bible reader should keep in mind three guidelines: (1) Read from the perspectives of the out-of-sight characters in the narrative. (2) Be aware that reading for out-of-sight people on the way to "insightedness" is full of dangers. (3) Read in the congregation of resistance.—D.J.H.

752. D. RUTLEDGE, "Faithful Reading: Poststructuralism and the Sacred," *BibInt* 4 (3, '96) 270-287.

The challenge offered by poststructuralist theory to established understandings of meaning, truth, and textual authority places the Bible in a position of unique significance. Poststructuralist exegesis in reading biblical narratives as being "about" the indeterminacy of language and claims to truth opens the significance of the sacred text to a good many more readers than might otherwise be the case. Rather than doing away with foundations (or with meaning, or the subject, or agency, or God), poststructuralism examines and recasts them in the light of what must be displaced, disallowed, or silenced in order for them to function.—C.R.M.

753r. L. SCHOTTROFF, *Lydias ungeduldige Schwestern* [*NTA* 39, p. 131; 40, p. 329].

U. E. EISEN, "Wie ungeduldig waren die frühchristlichen Frauen? Zu Luise Schottroffs feministischer Sozialgeschichte des frühen Christentums," *EvangTheol* 56 (4, '96) 377-387.—After sketching Schottroff's hermeneutical perspective of patriarchy-analysis based on liberation-theological and feminist impulses, the article discusses her social-historical methodology as illustrated by her treatment of the parables, and considers how she reconstructs the everyday experience of early Christian women. Although her work is a milestone, it runs the risk of playing off the lives of Christian women over against those of other women in the Roman empire, and does not give sufficient attention to nonliterary sources (legal documents, inscriptions, archaeological discoveries, etc.).—D.J.H.

754. L. SCHOTTROFF, "Spirituality in a Household of Deprivation and Affluence: The Perspective of a West German Theologian," *Feminist Theology* [Sheffield, UK] 13 ('96) 31-46.

After sketching the social and economic context of the author's theological work, the article uses the story of the rich young man in Mk 10:17-27 as the basis for defining a relationship between sociohistorical research into the early church and an economic and political analysis of our contemporary world. Then it reflects on the possibility of achieving change (economic, political, religious) through scholarly biblical work and feminist liberation-theological interpretation.—D.J.H.

755. J. SCHRÖTEN, "Das Spiel mit Anspielungen – Ps 118 im Neuen Testament," *BibLiturg* 69 (4, '96) 228-237.

With reference to an OT text (Psalm 118) that is prominent in the NT, the article examines the possibilities and limitations of the approaches of intertextuality and intratextuality in biblical interpretation. It gives particular attention to the uses of Ps 118:25-26 in Mt 21:9/Mk 11:9/Lk 19:36/Jn 12:13 and of Ps 118:22-23 in Mt 21:42/Mk 12:10-11/Lk 20:17.—D.J.H.

756r. E. SCHÜSSLER FIORENZA, *But She Said. Feminist Practices of Biblical Interpretation* [*NTA* 39, p. 131].

———, *Jesus. Miriam's Child, Sophia's Prophet* [*NTA* 39, p. 347; § 39-1654r].

M. R. D'ANGELO AND E. A. CASTELLI, "Elisabeth Schüssler Fiorenza on Women in the Gospels and Feminist Christology," *RelStudRev* 22 (4, '96) 293-300.—D'Angelo (pp. 293-296) observes that these two works accomplish highly significant shifts in the politics of reconstructing Christian origins. She notes that in theorizing a feminist rhetorical historiography and in marking out historical standing room for christological reflection that neither dehumanizes women nor abuses Jews, Schüssler Fiorenza sparks inflammatory thinking. According to Castelli (pp. 296-300), Schüssler Fiorenza challenges the traditional disciplines to take the demands of an emancipatory ethics seriously and calls other feminists to a high standard of theoretical rigor, while often using harsh rhetoric to win her points.—D.J.H.

757. T. SENSING, "A Strategy for Preaching Paraenesis," *RestorQuart* 38 (4, '96) 207-218.

A sermon based on a NT paraenetic text [see § 41-347] must begin with theological, literary, and historical exegesis, so that the original language event can be properly understood. Then the preacher will explore analogous situations that are present in the local community of faith. Finally, the preacher will construct a sermon that will imitate the function of the original language event.—D.J.H.

758. G. STEINS, "Die Wiederentdeckung der Bibel als 'Ein Buch.' Chancen eines neuen Zugangs zur Bibel," *BibLiturg* 69 (4, '96) 237-243.

The article seeks to relate the program of canonical biblical interpretation to developments in recent German-speaking exegetical (mainly OT) literature: Scripture as word-world (A. Deissler), the broad synoptic perspective of the Bible (M. Buber), canonical readings and theology (N. Lohfink), the Bible between Jews and Christians (C. Dohmen), the document of a living discourse (M. Oeming), and canonical dialogue as a new way of reading Scripture (E. Zenger).—D.J.H.

759. B. STUDER, "Die patristische Exegese, eine Aktualisierung der Heiligen Schrift (Zur hermeneutischen Problematik der frühchristlichen Bibelauslegung)," *RevÉtudAug* 42 (1, '96) 71-95.

This investigation of various methods used in interpreting patristic exegesis considers the distinction between letter and allegory, the Pauline starting point of patristic exegesis, the literary genres of patristic exegesis, the literary distinctiveness of the biblical texts, the distinction between *res* and *verba* (content and expression), the Bible in the life of the ancient church, and the patristic exegetes as men of the ancient world. Since the Fathers often commented on Scripture within the setting of worship and in relation to the ascetical life, their exegesis is especially timely and concerned with God's challenge today.—D.J.H.

760. A. TAFFERNER, "Was trauen wir der Bibel in der Seelsorge zu?" *BibLiturg* 69 (4, '96) 255-257.

Taking as its starting point what the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] says about use of the Bible in pastoral situations, the article reflects on the effective use of the Bible in pastoral care and gives some examples of it.—D.J.H.

761. M. Teani, "Tornare alla Bibbia," *CivCatt* 147 (3504, '96) 562-573.

After reflections on the nature of the Bible with reference to Vatican II's *Dei verbum* and related documents, the article outlines the method of listening to the word known as *lectio divina:* reading (What does the text say?), meditation (What does the text say to me?), prayer (What do I say to the Lord?), and contemplation (encounter with the ineffable mystery).—D.J.H.

762. R. L. Thomas, "Current Hermeneutical Trends: Toward Explanation or Obfuscation?" *JournEvangTheolSoc* 39 (2, '96) 241-256.

The article suggests that hermeneutical theorists should (1) agree upon definitions of keywords (hermeneutics, exegesis, meaning, interpretation) or return to their traditional connotations, (2) agree regarding what constitutes preunderstanding or drop the subject, (3) let biblical hermeneutics be biblical hermeneutics (rather than making it a philosophical, linguistic, cultural, anthropological, psychological, literary, sociological, or missiological investigation of human limitations), and (4) stop dwelling on the inevitability of subjectivism and focus more on the potential for objectivity. The grammatical-historical system of hermeneutics has proven itself adequate for a long time.—D.J.H.

763. F. G. Untergassmair, "Bibelwissenschaft: Stand und Gegenwartsprobleme der biblischen Wissenschaften angesichts moderner Bestreitungen der historisch-kritischen Exegese und des wachsenden Fundamentalismus inner- und ausserhalb der Kirchen," *BibLiturg* 69 (3, '96) 139-143.

Although it is unmistakable that a multifaceted occupation with the Bible exists today, certain limits are observed in making use of the results of historical-critical biblical exegesis. The article first discusses the situation of Catholic biblical scholarship since 1943 (*Divino afflante spiritu*). Then it reflects on the limits and problems of critical biblical scholarship in connection with the rise of ultra-conservative groups.—C.R.M.

764. J. W. Voelz, "Multiple Signs, Levels of Meaning and Self as Text: Elements of Intertextuality," *Semeia* 69-70 ('95) 149-164.

Meaning is produced by readers, who produce such meaning intertextually on the basis of a multiplicity of signs, both written and non-written, which impinge upon them in their world. The essay treats several basic theoretical matters relating to an intertextual approach to textual interpretation under three headings: elements of intertextuality (with NT examples), meaning and intentionality, and validity of interpretation and the community. Because two texts are involved when any text is interpreted, both the given text and the life-experience of the interpreter as text, interpretation has both a static/objective and a dynamic/subjective element as it proceeds.—C.R.M.

765. H. C. Waetjen, "The Actualization of Christ's Achievement in Our Historical Existence: Breaking out of the New Babylonian Captivity," *PrincetonSemBull* 17 (3, '96) 291-309.

The biblical scholarship of modernity, insofar as it continues to be captive to the dualism of Kantian epistemology, is a kind of Babylonian captivity, since it debars the signs of identification and recognition by which the risen Jesus made himself known. Instead it substitutes a reconstructed historical Jesus as the clue to God in our life and closes the door to participation in the new moral order of the resurrection and its inherent possibilities. The ecclesiastical promulgation of transcendent Christologies, informed by ancient creeds torn out of their historical contexts, is another kind of Babylonian captivity that restrains Christians from entering into a horizontal relationship with the risen Lord and enjoying the ecstatic sense of self-worth that he wills to share by drawing them into his "I am." Postmodernity's intertextuality into which the risen Jesus disappears without the perspective of the new creation is yet another kind of Babylonian captivity; its efficacy is limited by its denial of the gospel's referent of the text of a new humanity.—D.J.H.

766. F. WATSON, "Bible, Theology and the University: A Response to Philip Davies," *JournStudOT* 71 ('96) 3-16.

In *Whose Bible is it Anyway?* (1995) Davies calls for a strict separation between theological and academic modes of biblical interpretation. But the rigid distinction between the perspectives of insider and outsider is not observed in other academic disciplines in the humanities or social sciences. Moreover, the decision to construe the biblical text as a neutral site upon which various groups of readers can engage in non-competitive constructive activity is already a decision against the text as Holy Scripture. Because the question of truth cannot be raised, the academic study of Scripture is gradually succumbing to theological paralysis.—D.J.H.

767. J. M. WEBB, "The Preacher and the Bible: In the Midst of a Revolution," *QuartRev* 16 (3, '96) 265-282.

Instead of a hermeneutics either of suspicion or of affirmation—and particularly instead of a hermeneutics of alienation—the article suggests a hermeneutics of intervention, a stance that places the preacher clearly in that space or gap between the Bible and the people, whether those people are inside or outside the church. The preacher as intervener can help people to understand what the Bible is, may challenge certain biblical texts, and should examine and reconstruct the theological language of the past and present.—D.J.H.

768. H. C. WHITE, "The Trace of the Author in the Text," *Semeia* 71 ('95) 45-64.

If the "right wing" of the reader-response school (e.g. U. Eco) has perhaps failed to acknowledge sufficiently the importance of the performative character of reading in its haste to describe the text's immanent structures that manipulate the reader, the "left wing," as represented by J. Derrida, has tended to take the literary text as a pretext for its own "poetico-literary" critique of metaphysics, leaving the original text in the shadow of its own "brilliant" writing. The article suggests that M. Bakhtin's work connects the act of reading with features of the text in a way that leads beyond the polarities of the present discussion of textual determinacy. Bakhtin's approach also has features that are particularly suggestive for biblical narrative analysis.—C.R.M.

769. N. WILKINSON, "'The Getting of Names': Anti-intertextuality and the Unread Bible in Toni Morrison's *Song of Solomon* and *Beloved*," *Semeia* 69-70 ('95) 235-246.

In the novels *Song of Solomon* and *Beloved,* Morrison shows us people whose efforts to be free of an afflicted past only enmesh them deeper in that past. In these struggles the Bible is neither innocent nor transcendent. It is a part of the oppression of the past, a text by definition carrying with it a value of literacy foreign to African culture. Thus the Bible acts as a metonym for all texts, and for textuality. Intertextuality has to do not only with literary heritage or relationship; it also involves issues of power and culture. Texts and readers have real and not only literary pasts; both bear scars from the conflicted history of their relatedness.—C.R.M.

770. E. ZENGER, "Weisse Flecken im neuen Dokument der Bibelkommission," *BibLiturg* 69 (3, '96) 173-176.

The Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] is a good mirror of current exegetical methods, which are presented as necessary and helpful. However, there are some deficiencies in the treatment of the relation between the two Testaments, and the document fails to communicate adequately the theological passion of the Bible.—D.J.H.

Interpretation, §§ 41-812, 1380.

Textual Criticism

771. S. EMMEL, "Greek Biblical Papyri in the Beinecke Library," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 112 ('96) 289-294.

The article presents full republications of the Greek fragments of Genesis (14:5-8; 14:12-15) in P. Yale I 1 and of Ephesians (4:16-29; 4:31–5:13) in P. Yale I 2 + II 86. It also provides a few notes for the text of Acts (8:26-32; 10:26-31) in P. Yale I 3.—D.J.H.

772. P. GRELOT, "Jésus et ses témoins," *RechSciRel* 84 (3, '96) 413-423.

In various publications C. P. Thiede has argued that 7Q5 contains part of Mark's Gospel (6:52-53) antedating A.D. 68, and that the text of Matthew's Gospel in P^{64} can be dated ca. A.D. 50. But these claims cannot be sustained on scientific grounds [see §§ 40-1363, 1366] and reflect a fundamental misunderstanding about how the Gospels were formed.—D.J.H.

773. C. MARUCCI, "Il Nuovo Testamento e la critica testuale," *CivCatt* 147 (3507-08, '96) 263-277.

The article first sketches the history of the NT text with reference to the characteristics of the manuscripts and to their conservation and use. Then it discusses the principles and practice of NT textual criticism, with particular attention to the assessment of textual variants.—D.J.H.

774. B. M. METZGER, "Bible Hype: The Saga of the Yonan Codex," *BibRev* 12 (6, '96) 26-30, 56.

The Yonan Codex is a 7th- or 8th-century A.D. Syriac manuscript of the NT from Mt 9:35 to Heb 12:9. The article examines critically the claims made in the 1950s and later that it is a copy of the original NT in Aramaic.—D.J.H.

775. R. R. REEVES, "What Do We Do Now? Approaching the Crossroads of New Testament Textual Criticism," *PerspRelStud* 23 (1, '96) 61-73.

Unsatisfied with the status quo, textual critics are reevaluating the history, current situation, and direction of their discipline. German, British, and American scholars, preferring approaches based on external evidence, internal evidence, or a "reasoned eclecticism," respectively, are divided over the soundness of the criteria used to determine the original text.—C.R.M.

Textual Criticism, §§ 41-702, 934, 984, 992, 996, 1189, 1254.

Biblical Linguistics and Philology

776r. É. DELEBECQUE, *Études sur le grec du Nouveau Testament* [*NTA* 41, p. 134].

L. PERNÉE, "Études sur le grec du Nouveau Testament. A propos d'un livre récent," *Études Classiques* [Namur, Belgium] 64 (1, '96) 69-72.—The article first describes the nature and scope of this collection of Delebecque's articles on NT Greek. Then it comments on his annotated translation of Matthew 1–8.—D.J.H.

777. J. JOOSTEN, "Elaborate Similes — Hebrew and Greek. A Study in Septuagint Translation Technique," *Biblica* 77 (2, '96) 227-236.

This investigation of how elaborate similes were translated from Hebrew into Greek first discusses how biblical Hebrew expresses elaborate similes: *ka'ăšer* + the *yiqtol* form, *kĕ* + the infinitive construct, *kĕ* + noun + asyndetic relative clause, simple juxtaposition, and other constructions. Then it considers how elaborate similes are expressed in the Septuagint: *optativus in simili,* present and future indicative, attributive participle, subjunctive in a conditional clause, and the usage in different books. The Pentateuch stands quite apart with its exclusive use of the optative—a feature of an older stage of Greek.—D.J.H.

778. A. PIÑERO, "New Testament Philology Bulletin No. 17," *FilolNT* 9 (17, '96) 89-125.

This bulletin [see § 41-93] provides bibliographical information and (in many cases) summaries for 248 books and articles related to NT philology.—D.J.H.

779. S. E. PORTER, "The Case for Case Revisited," *Jian Dao* [Hong Kong] 6 ('96) 13-28.

Semantic case theory as defined by S. Wong [§ 38-1265] in terms of the work of C. J. Fillmore and others introduces a number of unresolved issues into the discussion and does not offer a clear way forward. However, an approach that begins with inflectional cases and attempts to define grammatical relations and roles in language-specific terms, with an eye toward linguistic typology, may well serve as a useful starting point for further discussion of the Greek case system.—D.J.H.

Biblical Linguistics and Philology, § 41-1030.

Biblical Translation

780. R. ALTER, "Beyond King James," *Commentary* [New York] 102 (3, '96) 57-62.

The unacknowledged heresy underlying most modern English versions of the Bible is that translation should explain the Bible rather than simply represent it in another language. In the most egregious instances this means explaining the Bible away.—D.J.H.

781r. R. B. BOTTIGHEIMER, *The Bible for Children* [*NTA* 41, p. 132].

R. COLES, "The shaping of children's Bibles," *ChristCent* 113 (28, '96) 937-939.—Religious educators and literary critics will learn much from this book about how the stories (especially from the Hebrew Bible) presented in children's Bibles have been shorn of their brutality, violence, and sexual candor in keeping with social and cultural values. In the course of the 18th century the biblical God who had once been an inscrutable, demanding, unpredictable, and even vengeful power gradually turned into "an educator of humanity"—a thoroughly reasonable, benign, and judicious presence.—D.J.H.

782. R. P. CARROLL, "He-Bibles and She-Bibles: Reflections on the Violence Done to Texts by Productions of English Translations of the Bible," *BibInt* 4 (3, '96) 257-269.

With particular attention to the translations and controlling commentaries in English Bibles from the 16th and 17th centuries (Geneva Bible, Douai-Rhemes, King James Bible), the article reflects on and illustrates the kinds of violence that translating the Bible into any language can have either on the biblical text or on people by means of the text.—D.J.H.

783. W. W. COMBS, "The Preface to the King James Version and the King James-Only Position," *Detroit Baptist Seminary Journal* [Detroit, MI] 1 (2, '96) 253-267.

The "King James-only" position argues that the KJV is the only English version that should be used today because it is the only one that can truly be called the word of God. But the preface to the 1611 edition of the KJV expresses viewpoints that are clearly at odds with this position. The original KJV translators did not believe that their version was the final authority for the English-speaking world. [The same issue (pp. 269-290) provides the full text of the preface.]—D.J.H.

784r. *The New Testament and Psalms. A New Inclusive Version,* ed. V. R. Gold [*NTA* 40, p. 328; § 41-100r].

W. C. LINSS, "A Book Worth Discussing: *The New Testament and Psalms. An Inclusive Version,*" *CurrTheolMiss* 23 (4, '96) 291-295.—After reviewing the principles of the version and the various changes that it introduces into the English translation of the NT and Psalms, the article provides examples of its rendering of NT texts with comments. While the attempt to produce an inclusive version is to be welcomed, the English language does not lend itself easily to such an endeavor. There is a great deal of inconsistency in this version, frequently within one passage. Besides the question of faithfulness to the original text, the version is anything but beautiful, which argues against its use in liturgy. Although the editors wish to influence the development of important changes in language, it is doubtful that this version will be read so widely that it will achieve this goal.—C.R.M.

785. A. E. STEINMANN, "When the Translation of Catechetical Proof Texts Don't Communicate: The Role of Bible Translation in Catechesis," *ConcJourn* 22 (4, '96) 378-394.

Biblical texts that fail to provide proof in natural and intelligible language are a hindrance to teaching the Christian faith. Among the factors that impair current proof texts are lexical problems (difficult to understand words and phrases, archaic words, jargon, use of inappropriately specific gender referents) and syntactical problems (long sentences and unnatural syntax).—D.J.H.

786. J. WILSON, "The Living Bible Reborn," *ChristToday* 40 (12, '96) 33-35.

The New Living Translation (NLT) is a revision of the enormously successful Living Bible. It seeks to preserve the freshness and readability of K. Taylor's groundbreaking paraphrase while providing the accuracy and reliability of a translation prepared by a team of ninety biblical scholars.—D.J.H.

Computer-Assisted Research

787. S. DEYO, "The Wired Bible. Software Programs and Internet Resources for Bible Study," *BibArchRev* 22 (6, '96) 58-62, 64, 66, 75.

The article surveys the most recent developments in software for studying the Scriptures and notes some of the richest resources available on the World Wide Web. A chart (pp. 60-61) helps the user to appraise each product's features.—D.J.H.

788. T. D. LINCOLN, "Building Scholarly Computing Skills Among Theological Faculty: A Case Study," *Journal of Religious & Theological Information* [Binghamton, NY] 2 (2, '96) 1-12.

The article reports on a training program conducted at the Maryknoll School of Theology that sheds light on the way theologians respond when offered the opportunity to use electronic tools. The Maryknoll experience suggests that exposure to online tools leads to the discovery of valuable sources for scholarship.—C.R.M.

Scholars

789. S. J. D. COHEN, "Gentiles and Jewish Studies," *Jewish Studies Quarterly* [Tübingen] 3 (2, '96) 185-192.

In contrast to 19th-century Germany, in recent years in the USA and to a lesser extent in Europe, Jewish studies have entered the university in a major way. Nevertheless, Gentiles in Jewish studies are seen by Jews—and perhaps by the Gentiles themselves—not as a vindication of the universal appeal of Jewish texts and culture but as anomalies, curiosities that provoke amazement and puzzlement.—D.J.H.

790. F. M. CROSS, "In Memoriam. Benjamin Mazar 1906-1995," *BullAmSchOrRes* 301 ('96) 1-3.

Mazar's death brought to an end an era of great pioneers in Israel's academic history—in the development of the Hebrew University of Jerusalem, in the history of Israel's archaeological enterprise, and in the training of the first generation of archaeological scholars educated in Israel. He stands with W. F. Albright as a representative of a threatened tradition of generalists.—D.J.H.

791. M. CZAJKOWSKI, "Teologia św. Pawła – dzieło życia ks. Jana Stępnia (Théologie de Saint Paul – l'oeuvre de la vie de l'abbé Jan Stępień)," *StudTheolVars* 34 (1, '96) 99-113.

After describing Stępień's life (1910-95) and academic career, the article focuses on his contributions to Pauline studies with regard to the letters to the Thessalonians and eschatology, Pauline ecclesiology, and Pauline theology. Stępień interpreted Paul's message as the apostolic kerygma and the witness of faith, and Paul's theology as dynamic and oriented toward soteriology.—D.J.H.

792. W. G. DEVER AND H. SHANKS, "Is the Bible Right after All?" *BibArchRev* 22 (5, '96) 30-37, 74-77.

In response to more questions from Shanks, Dever [see § 41-107] discusses how the Bible and archaeology can be used (and misused) to illuminate each other with regard to Israel's early history and to Israelite religion during the monarchy. Then he offers reflections on the relation between archaeology and biblical studies.—D.J.H.

793. M. DEWSNAP, "The Twins and the Scholar," *BibArchRev* 22 (5, '96) 54-62, 70.

With particular attention to S. Schechter's 1896 identification of the Hebrew Ben Sira fragments purchased in Cairo by A. Lewis and M. Gibson, the article describes the contents and significance of these and other manuscripts from the Cairo Geniza (including *Damascus Document*).—D.J.H.

794. J. R. EDWARDS, "Ernst Lohmeyer – ein Schlusskapitel," *EvangTheol* 56 (4, '96) 320-342.

After sketching the main events in Lohmeyer's life (1890-1946) and academic career, the article discusses on the basis of recently released documentation the circumstances surrounding his arrest and execution in 1946, with particular attention to their place in the Communist effort at gaining control over the University of Greifswald.—D.J.H.

795. A. K. GRIEB, "Luke Timothy Johnson: An Appreciation of his Theology and Exegesis in Service of the Church," *SewaneeTheolRev* 39 (4, '96) 385-403.

Johnson's books *The Real Jesus* (1996), *Faith's Freedom* (1990), and *Scripture and Discernment: Decision Making in the Church* (1996) affirm the teachings of Scripture and tradition in the context of the church's experience in the world today. Johnson combines outstanding biblical scholarship with careful reasoning about practical problems in church life today. His books are written for the building up of God's people into holiness.—D.J.H.

796. D. J. HARRINGTON, "Field of Study. *New Testament Abstracts:* 40 Years Old," *Company* [Chicago] 14 (1, '96) 10-11.

The article sketches the forty-year history of *NTA* with reference to some important topics in biblical scholarship: Jesus, hermeneutics, and the Dead Sea scrolls.—D.J.H.

797. M. HENGEL, "Tasks of New Testament Scholarship," *BullBibRes* 6 ('96) 67-86.

The English version of an address published in German in *New Testament Studies* [§ 39-62; see also § 39-1362–1363], the article urges that NT scholars move beyond their current preoccupation with faddish methods and return to a solid grounding in history, primary source materials, archaeology, and competence in the pertinent languages. This also entails familiarity with early Judaism, the Greco-Roman world, and early patristics.—D.J.H.

798. R. C. HEREDIA, "Passions of the Mind, Compassion from the Heart. In Testimony of George Soares-Prabhu, S.J.," *Vidyajyoti* 60 (7, '96) 433-442.

The article focuses on two of the late Professor Soares-Prabhu's (1929-95) most passionate commitments (decolonizing our minds, and demystifying academia) and two of his most heartfelt concerns (solidarity with the "anawim," and the contrast community). He was a challenging teacher who inspired his students, and a brilliant scholar who never made lesser minds feel small in his presence.—D.J.H.

799. S. HESCHEL, "Die Nazifizierung der christlichen Theologie. Walter Grundmann und das 'Institut zur Erforschung und Beseitigung des jüdischen Einflusses auf das deutsche kirchliche Leben,'" *Texte & Kontexte* [Berlin] 19 (70, '96) 33-52.

The German version of an article published in *Church History* [§ 39-1364].—D.J.H.

800. U. HUTTER-WOLANDT, "Ernst Lohmeyer 1890-1946," *Die Zeichen der Zeit* [Stuttgart] 50 (5, '96) 176-177.

To mark the 50th anniversary of Lohmeyer's death, the article offers a brief account of his life and academic achievements.—D.J.H.

801. J. KRASIŃSKI, "Ks. Profesor Jan Stępień (1910-1995). Biblista i Rektor ATK," *CollTheol* 66 (1, '96) 169-182.

After providing information about Stępień's early life and education, the article discusses his work in biblical studies after World War II ("passing through the Red Sea"), his career as a teacher and organizer (with special reference to the Akademia Teologii Katolickiej in Warsaw), and his last "exegesis."—D.J.H.

802. N. D. LEE, "Albert Schweitzer. Theological Enigma or Radical Prophet?" *Faith and Freedom* [Oxford] 49 (2, '96) 152-161.

Schweitzer always remained adamant that he was primarily a follower of Jesus of Nazareth, and there are many similarities in their ethical approach to life and their teachings on reverence for life. Schweitzer emphasized the need to marry thought and religion, and embraced and espoused Liberal Christianity in the true Unitarian mold.—D.J.H.

803. B. A. LEVINE, "The Contribution of Jonas Greenfield to the Study of Dead Sea Literature," *DeadSeaDisc* 3 (1, '96) 2-9.

Greenfield (1926-95) brought to the study of Dead Sea (especially Naḥal Ḥever) documents much needed linguistic, philological, and exegetical skills. While others dwelled on religious thought and speculated on sectarian alignments, he focused on the textual components and literary traditions basic to a proper understanding of the documents themselves.—D.J.H.

804. R. LIBERLES, "Salo Baron and Jewish Studies," *Judaism* 45 (3, '96) 340-349.

Baron (1895-1989) established three basic historical principles that continue to be identified with his name: his critique of the lachrymose conception of Jewish history, his study of the interrelationship between social and religious forces in Jewish history, and his emphasis on the interaction between the Jewish community and the societies in which they lived.—D.J.H.

805. C. M. MAXWELL, "Life Sketch: Gerhard F. Hasel, 1935-1994," *AndUnivSemStud* 34 (2, '96) 165-168.

The late Professor Hasel was a widely known scholar, a productive author, an active leader in his local church, and an affectionate family man. [The same issue, which is dedicated to his memory, contains a photograph of him (p. 163) and a bibliography of his writings (pp. 169-186) compiled by his son, M. G. Hasel.]—D.J.H.

806. P. SCHÄFER, "Jewish Studies in Germany Today," *Jewish Studies Quarterly* [Tübingen] 3 (2, '96) 146-161.

The *Wissenschaft des Judentums* only became presentable within the German university's canon of disciplines after Jewry had been almost entirely exterminated. After sketching the development of Jewish studies in Germany, the article examines some areas of contention today: the relation between *Judaistik* and Jewish studies; the place of philology; disciplinary and interdisciplinary approaches; and religious and secular, Jewish and non-Jewish orientations.—D.J.H.

Bulletins

807. E. COTHENET, L. WALTER, AND J. DAOUST, "Bulletin d'Écriture Sainte," *EspVie* 106 (41-42, '96) 545-560.

The article presents reviews of ten books recently published in French (some translations): eight by Cothenet, one by Walter, and one by Daoust.—D.J.H.

808. L. MONLOUBOU, "Bulletin d'Écriture Sainte," *EspVie* 106 (29, '96) 417-420.

Descriptions and evaluations of seven recently published books, including R. Meynet, *Lire la Bible* (1996); F. Manns, *Lire la Bible en Église* (1996); B. Frinking, *La parole est tout près de toi* (1996); and É. Nodet, *Le Pentateuque de Flavius Josèphe* (1996).—D.J.H.

809. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 34 (6, '96) 394-400.

Descriptions and evaluations of twenty-four recently published books, all in English, on the NT and related matters.—D.J.H.

810. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 35 (1, '97) 61-65.

Descriptions and evaluations of twenty-one recently published books, all in English, on the NT and related matters.—D.J.H.

811. B. SZIER-KRAMAREK, "Polska bibliografia biblijna za lata 1992/1993 oraz 1993/1994" [Polish Biblical Bibliography for 1992/1993 as well as 1993/1994], *RoczTeol* 43 (1, '96) 197-221.

This list [see § 40-107] of books and articles in Polish on various aspects of OT and NT study appears according to the alphabetical order of the author's names.—D.J.H.

GOSPELS—ACTS

Gospels (General)

812. E. ARENS, "Los evangelios y el magisterio," *Paginas* [Lima] 21 (141, '96) 97-110.

The article discusses official Roman Catholic statements about the nature of the Gospels before Vatican II (especially Pope Pius XII's 1943 encyclical *Divino afflante spiritu*), during Vatican II (especially the Pontifical Biblical Commission's 1964 statement on the historical truth of the Gospels, and Vatican II's *Dei verbum*), and after Vatican II (up to the Pontifical Biblical Commission's 1993 statement on the interpretation of the Bible in the church).—D.J.H.

813. K. BLACK, "Preaching the Miracle Healing Narratives," *QuartRev* 16 (3, '96) 253-264.

Jesus' ministry to persons with disabilities brought social, psychological, and spiritual healing to their lives. The article explores how sermons preached on such NT texts may be healing for persons with various disabilities and diseases today.—D.J.H.

814. W. CARTER, "The Gospel Lections for Advent: Some Unseasonal Thoughts," *Quart Rev* 16 (3, '96) 283-290.

The Advent Gospel lections in the Revised Common Lectionary are seasonally inappropriate and do not serve the church well at this time. A December preacher is well advised to abandon the lectionary and dive into the NT infancy narratives in Mt 1–2 and Lk 1–2.—D.J.H.

815. P. KATZ, "Jesus als Vorläufer des Christus. Mögliche Hinweise in den Evangelien auf Elia als den 'Typos' Jesu," *TheolZeit* 52 (3, '96) 225-235.

Underlying John the Baptist's refusal to be identified as Elijah in Jn 1:21 is a very ancient, Jewish-Christian understanding of the mission of Jesus: He is not only the coming Christ, whose appearance is still expected, but also the already returned Elijah. Examination of four Markan pericopes (1:1-3; 1:12-13; 9:2-10; 9:11-13) suggests that in certain (Jewish-Christian? Hebrew-speaking?) circles (the primitive Jerusalem community?) Jesus' task before his resurrection was understood as that of the returning Elijah. Matthew and Luke removed this understanding of the mission of Jesus.—C.R.M.

816r. W. KLASSEN, *Judas. Betrayer or Friend of Jesus?* [*NTA* 41, p. 147].

J. L. HOULDEN, "With friends like this," *Times Literary Supplement* [London] October 18 ('96) 36.—In examining the Judas material in the Gospels, Klassen argues that the Greek word traditionally translated "betray" (παραδίδωμι) should be rendered in a much less loaded way ("hand over"), and shows that the motives at work in the narrative of a particular Evangelist are not always reconcilable to the modern reader. He contends that Judas acted as an informer but for lofty motives, since he set out to arrange a meeting between Jesus and the Jewish authorities (from Judas the traitor to Judas the conference-organizer).—D.J.H.

817. N. J. MCELENEY, "Gospel Simplicity," *Spiritual Life* [Washington, DC] 42 (4, '96) 195-200.

Living his own simple life, Jesus required at least three elements of gospel simplicity of every disciple: trust in God's providential care; not hoarding goods; and using one's goods to advance the kingdom of God.—D.J.H.

818. J. MURPHY-O'CONNOR, "Do the Gospels paint a clear picture of Jesus?" *U. S. Catholic* [Chicago] 61 (12, '96) 6-12.

In response to questions posed by the editors, the article comments on Jesus' birth, relationship with John the Baptist, ministry to sinners, relationship with his mother and family, self-consciousness, and death and resurrection. It also reflects on how the Bible should be read and interpreted. It suggests that Gospel texts be treated as witnesses rather than as defendants.—D.J.H.

819. S. RAYAN, "Jesus: a Flesh-Translation of Divine Compassion," *Jeevadhara* 26 (153, '96) 212-229.

The story of Jesus in the Gospels is a story of compassion. Jesus lived the mystery of divine compassion by his swift and generous response to human needs and sufferings. Jesus is God's compassion translated for us in the idiom of our own flesh and blood.—D.J.H.

820. M. R. SAUCY, "Miracles and Jesus' Proclamation of the Kingdom of God," *BiblSac* 153 (611, '96) 281-307.

After considering word and deed in Jesus' proclamation of the kingdom, this discussion of the significance of miracles in the ministry of Jesus treats miracles in relation to the nature of the kingdom, the inauguration of the kingdom, the timing of the kingdom, and the offer of the kingdom. Jesus' many miracles were significant revelations of the kingdom of God.—C.R.M.

821. P. SELLEW, "Tracking the Tradition. On the Current State of Tradition-Historical Research," *Forum* 9 (3-4, '93) 217-235.

Tracing the history of the transmission of Gospel traditions is as fundamentally historical in its goals as was the Jesus Seminar's or anybody else's Quest, but it is also rooted in more philosophically plausible assumptions and appeals to evidence. After general remarks on the tradition-historical study of the Gospels, the article comments on the problems involved in dating the traditions secondarily ascribed to Jesus and then reviews some examples of the variety of approaches currently employed in tracing the history of anecdotes about Jesus or of words ascribed to Jesus (connecting traditions with external events, connecting traditions to specific life settings, tracing traditions through literary documents, etc.).—C.R.M.

822. J. E. TAYLOR, "John the Baptist and the Essenes," *JournJewStud* 47 (2, '96) 256-285.

This study examines a few of the more important parallels that have been identified between John the Baptist and the Qumran group, and explores whether they stand up to scrutiny. After noting aspects of John that would be completely out of place if he was a part of the Essene movement, it considers the use of Isa 40:3a by both John and the Qumran community, the view that John participated in a heterodox anti-Temple "baptist-movement," the significance of John's asceticism, John's location, and the ideology of John's baptism in relation to the initial immersion of those entering the Qumran sect (the most interesting parallel). The overwhelming impression is that John should probably not be seen as having any direct relationship with the Essenes, whether prior to or during his own prophetic activity by the Jordan River.—C.R.M.

823r. C. P. THIEDE AND M. D'ANCONA, *Eyewitness to Jesus* [*NTA* 40, p. 528].

G. BURGE, "Indiana Jones and the Gospel Parchments," *ChristToday* 40 (12, '96) 26-27.—If there is not a genre for Tabloid Theology, Thiede and d'Ancona have now invented it in a book that consistently strains for coherence. Thiede hopes that assigning a 1st-century date to Magdalen's P^{64} will prove the authenticity of the Gospels. The merits of his arguments should be weighed in the scholarly journals instead of exploited by publishers' marketing departments.—C.R.M.

824. R. TOMCZAK, "Typologia cudów Jezusa w świetle współczesnej literatury teologicznej (Die Typologie der Wunder Jesu im Lichte der zeitgenössischen theologischen Literatur)," *RoczTeol* 43 (2, '96) 243-264.

In developing a typology of Jesus' miracles, one must take account of their nature, functions, and motives, as well as the relationships of the miracle-worker to those affected by him. Jesus' miracles can be divided into the following categories: exorcisms, healings, resuscitations of the dead, legitimation miracles, rescues, and gifts. Jesus' miracles stand in the service of his messianic mission and function as signs of his identity and authority.—D.J.H.

Gospels General, § 41-1184.

Jesus

825. R. AGUIRRE, "Estado actual de los estudios sobre el Jesús histórico después de Bultmann," *EstBib* 54 (4, '96) 433-463.

After surveying the history of the quest for the historical Jesus from H. Reimarus to the Jesus Seminar, the article considers three methodological problems: the criteria of historicity, the value of the *agrapha* and the Christian Apocrypha, and the source Q. Then it discusses the approaches of four authors: E. P. Sanders, R. A. Horsley, J. D. Crossan, and J. P. Meier. Finally it identifies problems that have been given particular attention in the "third quest": the value of the Apocrypha and the use of the social sciences, the relation of Jesus to the social situation of his time, his relation with Judaism, the nature of the kingdom of God and how Jesus understood it, and the different images of Jesus (magician, charismatic, exorcist, etc.).—D.J.H.

826. D. C. ALLISON, "The Contemporary Quest for the Historical Jesus," *IrBibStud* 18 (4, '96) 174-193.

The article comments critically on the label "third quest" in the typology of Jesus research, the claims to know too much about Jesus (J. D. Crossan, B. Mack, the Jesus Seminar), and the tendency to neglect apocalyptic in portraying Jesus. Then it notes the great significance of the Dead Sea scrolls (e.g. 4Q521) for understanding Jesus.—D.J.H.

827. D. C. ALLISON, "The Eschatological Jesus. Did He Believe the End Was Near?" *BibRev* 12 (5, '96) 34-41, 54-55.

Despite some recent protests, many scholars remain confident that the eschatological Jesus must be the historical Jesus. It seems likely that Jesus and those around him held strong eschatological hopes that they believed would soon be realized.—D.J.H.

828. A. APARICIO RODRÍGUEZ, "María, esposa de José," *EphMar* 46 (2, '96) 293-317.

On the basis of the Gospels as well as late OT and rabbinic literature, the article considers the milieu (Nazareth of Galilee) in which Joseph and Mary lived, examines what can be known about Joseph and Mary in particular, reflects on them as husband and wife, and discusses the presence of Jesus as their son. Situating these figures in the context of the 1st century Mediterranean family can help in appreciating the mystery of the incarnation.—D.J.H.

829. K. BERGER, “Der ‘brutale’ Jesus. Gewaltsames in Wirken und Verkündigung Jesu,” *BibKirch* 51 (3, ’96) 119-127.

The violent elements in Jesus’ activity according to the Gospels cannot be dismissed or explained away too facilely. Rather, one must come to grips with and take seriously Jesus’ threat to destroy the Temple (Mk 14:58 parr.), his driving the buyers and sellers out of the Temple area (Jn 2:14-17 parr.), cursing of the fig-tree (Mk 11:12-14, 20-26 parr.), allowing his disciples to do violence (Mk 14:17 parr.; Lk 22:36; etc.), and statements about judgment (Mk 9:42-43, 48; Mt 25:46; etc.).—D.J.H.

830. K. BERGER, “Jesus als Nasoräer/Nasiräer,” *NovTest* 38 (4, ’96) 323-335.

The word Ναζωραῖος (Mt 2:23) is a rendering of the Hebrew *nzyr,* and an alternative form to ναζιραῖος (Judg A 13:5, 7; 16:17; Lam 4:7). In early Judaism and early Christianity there were groups who called themselves Nazirites. Their practices included repentance, asceticism, holiness from the mother’s womb, prayer, and refusal to cut one’s hair. There are indications in the Gospels and other texts that Jesus was a nazirite (“holy one of God”) under the influence of John the Baptist but did not remain one (see Mk 2:19-21; Jn 2:1-11; Mk 14:25; Mt 11:19).—D.J.H.

831. R. J. BERRY, “The Virgin Birth of Christ,” *Science and Christian Belief* [Carlisle, UK] 8 (2, ’96) 101-110.

Despite various objections, the virgin birth is clearly taught in the NT (see Mt 1:18, 22-23; Lk 1:26-35). Some form of distinctiveness like a virgin birth is theologically required if Jesus is to be divine as well as human, and there are several mechanisms by which the virgin birth of a male child could occur. The apparent scientific difficulty should not determine the acceptability of a theological concept.—D.J.H.

832. G. BODENDORFER, “Jüdische Stimmen zu Jesus,” *ProtoBib* 5 (2, ’96) 95-107.

After describing the approaches to Jesus taken by D. Flusser, S. Ben-Chorin, and P. Lapide, the article considers D. A. Hagner’s assessment of the Jewish reclamation of Jesus and gives particular attention to the works of G. Vermes. Then it deals with the rediscovery of the Jewishness of Jesus, the approach taken by “messianic” Jews, and prospects for the future.—D.J.H.

833. M. E. BORING, “The ‘Third Quest’ and the Apostolic Faith,” *Interpretation* 50 (4, ’96) 341-354.

The article first briefly characterizes the major presentations of Jesus vying for attention in current North American scholarship and asks what has occasioned the so-called “third quest” of the historical Jesus. Then, after noting the variety and ambiguity of the “third quest” on the relation of historical to theological issues, it outlines three stages of the historian’s work: (1) recovering the database—the “excavated Jesus”; (2) reconstructing the most plausible picture of Jesus as he really was—the “reconstructed Jesus”; and (3) portraying the significance of the historical figure thus reconstructed for later human history, culture, thought, life, and faith—the “interpreted Jesus.” While some “third questers” claim to work only at levels

1 and 2 of this process, the concerns of level 3 tend to be implicit and inescapable from the beginning.—C.R.M.

834. C. Bryan, "Discerning Our Origins: The Words and Works of the Jesus Seminar," *SewaneeTheolRev* 39 (4, '96) 339-348.

After expressing admiration for some aspects of the work of the Jesus Seminar, the article takes issue with its members' tendency to present their work in the style of a crusade or campaign, and their refusal to recognize Jesus as an eschatological prophet. The Jesus Seminar is a late child of the Enlightenment. Biblical studies, however, has entered a new era.—D.J.H.

835. R. A. Campbell, "Jesus and His Baptism," *TynBull* 47 (2, '96) 191-214.

For John the Baptist, "baptism in the Holy Spirit and fire" referred to the coming kingdom in terms of the death and resurrection in which the nation would be cleansed and reborn. Jesus' experience at the Jordan convinced him that he must not only proclaim the coming kingdom in the power of the Spirit but also bear God's judgment on behalf of the nation (see Lk 12:49-50). He underwent the baptism of fire on the cross, and received the baptism of the Spirit at his resurrection. At Pentecost the church, like Jesus, was empowered to proclaim the coming kingdom and called to share in Christ's sufferings before Jesus returns to baptize the world in fire and the Holy Spirit.—D.J.H.

836. A. P. Dominic, "The Mission Medium. I. Can any of you convict me of sin? (Jn 8:46)," *Vidyajyoti* 60 (6, '96) 375-385.

The twin power of Jesus' person that showed itself in his mission—the truth of his word ministry and the faith of his deed ministry—must have had its origin in his experience of God his Father, making his truth and faith self-authenticating. The Indian word that best expresses Jesus as visionary and missionary is *sadguru.*—D.J.H.

837. P. R. Eddy, "Jesus as Diogenes? Reflections on the Cynic Jesus Thesis," *JournBibLit* 115 (3, '96) 449-469.

After brief remarks on ancient Cynicism, the article traces the rise, development, and context of the Cynic Jesus thesis. Then it focuses on crucial problems related to the central pillars of this thesis: Jesus' teaching and the question of Cynic parallels, and 1st-century Lower Galilee and the question of a Cynic presence. The evidence that can be marshalled against the Cynic thesis warrants the conclusion that, with regard to the ongoing search for a viable model for the reconstruction of the historical Jesus, one must look elsewhere.—C.R.M.

838. S. Freyne, "Jesus the Pilgrim," *Concilium* (4, '96) 25-34.

To speak of Jesus as pilgrim is to situate him very definitely within his own religious tradition of the regular journey to Jerusalem, the support for the Temple there, and the celebration of Yahweh's deeds of liberation. But Jesus' action in the Temple (Jn 2:19-20) is an instance of the pilgrim subverting the place of pilgrimage. Pilgrimage, especially as it was practiced in the Jewish religious experience, provided a rich vein to be explored by the early Christian writers as they sought to articulate their faith in what God had accomplished in Jesus and the demands of that faith for all who would seek to follow him. [The rest of the articles in this fascicle edited by V. Elizondo and Freyne treat various aspects of pilgrimage.]—C.R.M.

839. R. W. FUNK, "Jesus befreisen. Die US-Debatte um den Mann aus Nazareth," *Evangelische Kommentare* [Stuttgart] 29 (9, '96) 512-515.

The article first relates the concerns and the achievements of the Jesus Seminar to trends in biblical studies and theology over the past two-hundred years. Then it notes that reaction to the Jesus Seminar from church people and pastors has been generally positive (despite criticisms from certain apologists who have given up being historians).—D.J.H.

840. J. P. GALVIN, "'I Believe . . . in Jesus Christ, His Only Son, Our Lord.' The Earthly Jesus and the Christ of Faith," *Interpretation* 50 (4, '96) 373-382.

Because of the relationship of Christian faith to the earthly Jesus, Christian theology has an intrinsic interest in historical research into Jesus' life. Items of particular theological importance include Jesus' understanding of his own salvific significance, the coexistence of present and future dimensions in his preaching of the kingdom of God, his personal approach to death, and the relationship of his public life and death to the origin of the church and the Eucharist. Challenging the legitimacy of a dichotomy between Jesus of Nazareth and the Christ of faith seems crucial for the church's well-being.—D.J.H.

841. J. GUILLET, "Le Saint-Esprit dans la vie du Christ," *LumVit* 51 (3, '96) 275-286.

Although Jesus is "filled with the Holy Spirit" (Lk 4:1), in the Gospels he says very little about the Holy Spirit. The fullness of the Holy Spirit manifests itself at the baptism of Jesus, at certain moments in his public life, and in his resurrection. Instead of speaking about the Spirit, Jesus proposes that his disciples should follow him in living a new experience that has its source in the Spirit.—D.J.H.

842. R. HAIGHT, "The Impact of Jesus Research on Christology," *LouvStud* 21 (3, '96) 216-228.

The category of the imagination provides a way to describe accurately the impact that Jesus research is having on Christology, and to assess it, and thereby to arrive at the judgment that this material is very important for Christology today. (1) Because talk about the person and work of Jesus Christ cannot be separated from Jesus of Nazareth, theological conceptions must be adjusted to account for the historical Jesus. (2) Because the solid results of historical research in some measure act as a negative norm in Christology, they encourage reinterpretation of classical theological language at several junctures. (3) Because historical research is not a positive norm but a guide for Christian interpretation of Jesus, and because interpretation of Jesus transcends by a surplus of meaning what history reveals about him, some interpretations of Jesus may exceed Jesus' own historical consciousness and intention.—D.J.H.

843. J. KUDASIEWICZ, "Ipsissima Verba Iesu," *RoczTeol* 43 (2, '96) 223-241.

The article first reflects on the methodological problems involved in recovering the *ipsissima verba* of Jesus from their redactional contexts in the Greek text of the Gospels. Then it discusses the various authenticating criteria for establishing the words of Jesus, with particular attention to Jesus' own characteristic modes of speech (antithetic parallelism, hyperbole, word-plays, the divine passive, etc.). Finally it observes that knowing the authentic words of Jesus is important for fundamental theology, exegesis, and Christian spirituality.—D.J.H.

844. L. LEGRAND, "Biblical Scholarship on Historical Jesus," *Jeevadhara* 26 (152, '96) 87-106.

The article reviews two centuries of intense scholarly research on the "Jesus of history":

the quest for the historical Jesus, demythologizing, the new quest, and now. We have come to realize that there is no superior objective scientific viewpoint from which one might stand in judgment over the Jesus phenomenon. While R. Bultmann's skepticism regarding the historical Jesus is dead, what remains very much alive in his thought is his concern for a living hermeneutic for the modern world.—C.R.M.

845. W. P. Loewe, "A Misguided Quest? Historical Jesus Research Today," *Living Light* [Washington, DC] 33 (1, '96) 6-17.

Comparison of the Old and New Quests for the historical Jesus with the Third Quest (E. P. Sanders, J. D. Crossan, J. P. Meier) indicates that in some respects the positions currently represented by both historical-Jesus researchers and their critics (L. T. Johnson) are hardly novel. The quest for the historical Jesus is not misguided in principle. But the canons of the historian's discipline set limits to the possible results.—D.J.H.

846. P. Meagher, "Jesus of History and Jesus of Faith," *Jeevadhara* 26 (152, '96) 107-118.

The historical Jesus is a human reconstruction created from available sources, using a variety of methods to make and guide the reconstruction. The interplay between unity and diversity in the NT portraits of Jesus of Nazareth is the basis for an on-going interpretation. Reconstructions of the historical Jesus enable us again to meet this enigmatic person.—C.R.M.

847. J. P. Meier, "Dividing Lines in Jesus Research Today. Through Dialectical Negation to a Positive Sketch," *Interpretation* 50 (4, '96) 355-372.

The article first sketches the chief points of disagreement between Meier's approach in *A Marginal Jew* (1991, 1994) and that of other authors, especially those associated with the Jesus Seminar, on six issues: the question of sources, the Q document, the eschatology of Jesus' proclamation, the miracles of Jesus, Jesus as Messiah, and institutional elements from the historical Jesus. Then it presents a brief, positive sketch of the historical Jesus.—D.J.H.

848r. J. P. Meier, *A Marginal Jew. Rethinking the Historical Jesus,* vol. 2 [*NTA* 39, p. 326; §§ 39-753r–754r].

M. E. Boring, "Book Review Essay," *Mid-Stream* [Indianapolis] 35 (4, '96) 500-509.—This monumental work is marked by integrity and balance, a willingness to involve the reader in the process that leads to the results, and a style that is both scholarly and occasionally humorous. While the lordship of Christ under which Christians must express their unity is not the minimal Jesus reconstructed by historians, the abstract figure produced by historical Jesus research is not irrelevant either to Christian faith or to ecumenical struggle.—D.J.H.

849. A. Mulloor, "Jesus the Christ of the Gospels," *Jeevadhara* 26 (152, '96) 119-130.

Attempts to separate the historical Jesus from the Gospel narratives can result in a projection of the interpreter's face. Thus the Jesus of history and the Christ of faith should not be seen separately. The reconstructed or historical Jesus is not the real Jesus but only a fragmentary hypothetical reconstruction of him produced by modern means of research. Nevertheless, such research opens up the possibility to check, refine, develop, correct, and confront, and thus make our faith more authentic.—C.R.M.

850. J. K. RICHES, "The Social World of Jesus," *Interpretation* 50 (4, '96) 383-393.

To give some account of the social world of Jesus requires knowledge of (1) the dominant symbols and concepts with which Galilean Jews were brought up, and (2) the kinds of social world that such symbols fostered among Jews at the time of Jesus. The article surveys the symbolic world of 1st-century Judaism and the social world of Galilee in order to suggest the extent to which Jesus may have begun to reshape the symbols and to disturb the established social world of his time.—C.R.M.

851. J. A. RUBIO ET AL., "Five Portraits of Jesus," *Living Light* [Washington, DC] 33 (1, '96) 30-60.

Rubio (pp. 30-34) observes that the Hispanic image of Jesus emphasizes his humanity, especially when he appears as weak and suffering. P. C. Phan (pp. 35-43) notes that for Vietnamese people Jesus appears as the model of filial piety and as an "ancestor." W. C. McFadden (pp. 44-48) shows how the Japanese novelist S. Endo presented Jesus as ineffectual and thus an expression of God's paradoxical love. According to J. Njoroge wa Ngugi (pp. 49-54), the portrait of Jesus as Savior-Emmanuel, the wisdom and power of God, would bring healing and wholeness to a wounded Africa that experiences powerlessness in its plight. Taking a woman's perspective, R. Maas (pp. 55-60) reflects on Jesus as incarnate love and truth.—D.J.H.

852. J. S. UKPONG, "Jesus and the Exercise of Authority," *African Christian Studies* [Nairobi] 12 (3, '96) 1-16.

Jesus' life and teachings as they are presented in the Gospels indicate that authority should be exercised in service, humility, obedience to God, and enabling activity. Where the cross is absent, God's authentic power is also absent.—D.J.H.

853. A. VAN AARDE, "Die historiese ondersoek na Jesus van Nasaret in perspektief (Historical Jesus research in perspective)," *HervTeolStud* 52 (2-3, '96) 476-500.

Written from the assumption that the Jesus who matters is both the Jesus of history and the Jesus of faith, this explanation of the premises and methods of historical Jesus research deals with who the real Jesus is, the relevance of the quest seen from the angles of both the church and the university, the nature of historical inquiry and the criteria applied in historical Jesus research, and the resurrection and virginal conception.—D.J.H.

854. B. T. VIVIANO, "The Historical Jesus in the Doubly Attested Sayings: An Experiment," *RevBib* 103 (3, '96) 367-410.

After establishing a list of thirty-one overlapping sayings in Q and Mark's Gospel, the article focuses on sets that concern demon exorcisms and the kingdom (Lk 11:15-18/Mt 12:24-26/Mk 3:22-26; Lk 11:21-22/Mk 3:27); ethics—faith (Lk 17:6/Mt 17:20/Mk 11:22-23) and divorce (Lk 16:18/Mk 10:11-12); disciples, new community, mission (Lk 14:26-27/Mk 10:29-30 and 8:34b; Lk 17:33/Mk 8:35); polemic against Pharisees, Jesus as reformer (Lk 11:43/Mt 23:6-7/Mk 12:38-39; Lk 12:1b/Mk 8:15); and theology and Christology (Lk 10:22/Mt 11:27/Mk 13:32). Then it discusses the data from the Markan-Q overlaps around eight theological themes: God the Father; Christology (Messiah and the Son); the Holy Spirit; eschatological hope; ethics, faith, and love; discipleship, mission, and community; healing and exorcism; and the role of John the Baptist. The picture that emerges is not unlike the more complete pictures that emerge from the canonical Gospels. An excursus deals with the history of research on the Markan-Q overlaps.—D.J.H.

855. M. WENSING, "Jesus at Home in Capernaum," *Emmanuel* 103 (1, '97) 43-47.

The article reflects on the textual, archaeological, psychological, and theological basis for regarding Capernaum as the place where Jesus was "at home" (see Mk 2:1) during his public ministry.—D.J.H.

856. M. D. WHALEN, "Instituted by Christ: The 'Third Quest' for the Historical Jesus and the Praxis of Christian Sacraments," *Living Light* [Washington, DC] 33 (1, '96) 18-28.

The meaning and practice of Christian sacraments are determined by the paschal mystery as concretely and historically manifested in Jesus Christ. Interpretations of the historical Jesus provided by the Third Quest can enrich sacramental praxis by highlighting the political implications of Jesus' lifestyle, the centrality of the redemption of the body, and the liberation of persons and communities.—D.J.H.

857. N. T. WRIGHT, "The Historical Jesus and Christian Theology," *SewaneeTheolRev* 39 (4, '96) 404-412.

A somewhat different form of the article entitled "How Jesus Saw Himself" that appeared in *Bible Review* [§ 41-165].—D.J.H.

858. N. T. WRIGHT, "The Most Dangerous Baby," *ChristToday* 40 (14, '96) 34-35.

In contrast to the emperor Augustus, the child Jesus represented the possibility of a different empire, power, glory, and peace. We cannot pray "thy kingdom come" (Mt 6:10; Lk 11:2) and acquiesce in the power and glory of Caesar's kingdom.—D.J.H.

859. S. A. YANG, "Jesus' Saying on Divorce: A Korean Perspective," *BibToday* 35 (1, '97) 49-54.

In Jewish society of Jesus' time and in traditional Korean society, a husband's ownership of his wife was exclusive and extensive. The taking, dismissal, and retaking of a wife were absolutely unilateral matters on the owner/husband's part. What Jesus prophetically condemned (see Mt 5:31-32; 19:3-9; Mk 10:2-12; Lk 16:18; 1 Cor 7:10-11) was not divorce but the patriarchal mind-set that lends support to an easy repudiation of one's wife.—D.J.H.

Jesus, §§ 41-732, 821, 869, 871, 875, 976.

Passion and Death

860r. J. D. CROSSAN, *Who Killed Jesus?* [*NTA* 39, p. 502].

C. A. EVANS, "The Passion of Jesus: History Remembered or Prophecy Historicized?" *BullBibRes* 6 ('96) 159-165.—Crossan's conclusion that the Romans were the principal players in the execution of Jesus is quite right. What makes Crossan's presentation of this otherwise unexceptional conclusion so distinctive is his reliance on *Gospel of Peter*. The article critiques Crossan's work on two major points: (1) his contention that OT prophecy underlies the Gospels' passion story, and (2) his explanation for the presence of Johannine and Synoptic elements in *Gospel of Peter.*—C.R.M.

861. J.-M. MALDAMÉ, "Encore le saint Suaire de Turin. Note épistémologique," *BullLitt Eccl* 97 (3, '96) 280-287.

Partisans of the authenticity of the Shroud of Turin (i.e. those who maintain that it enveloped the corpse of Jesus) have repeatedly called into question the results of the Carbon 14 tests performed in the late 1980s that placed the shroud's origin in the 13th or 14th century. With particular attention to epistemological issues, this article considers the proper domain of scientific expertise, the lessons from the shroud's history, and the scientific and theological issues raised in the controversy. It concludes that the recent campaign on behalf of the shroud's authenticity is a source of confusion.—D.J.H.

862. J. MURPHY-O'CONNOR, "The Geography of Faith. Tracing the Via Dolorosa," *BibRev* 12 (6, '96) 32-41, 52-53.

The Via Dolorosa in Jerusalem is defined not by history but by faith. After tracing the most historically likely route (with the praetorium on the site of the present citadel inside the Jaffa Gate), the article explains how the present Via Dolorosa developed out of a circuit of holy places in Jerusalem that the Franciscans worked out for pilgrims in the 14th century.—D.J.H.

863. A. M. OKORIE, "Who crucified Jesus?" *RelTheol/RelTeol* 3 (3, '96) 289-296.

In light of the disagreement among scholars and the discrepancy in the sources over who was responsible for the death of Jesus, the article seeks to alleviate confusion about the role and function of the Sanhedrin during the period between the Testaments. Technically a Jewish judicial institution, abetted by an angry mob, under Roman authority crucified Jesus; theologically, we did.—C.R.M.

864. R. M. PRICE, "In the Beginning Was the Deed. A Neo-Girardian Look at the Passion Narrative," *Forum* 9 (3-4, '93) 257-303.

After summarizing R. Girard's main thesis about violence and the sacred in broad outline, the article indicates where his own application of it to the Gospels seems to go astray, and suggests some results of a consistent application of the Girardian paradigm to the Gospel passion texts. Girard seems to be guilty of trying to draw the veil back over the corpse of the scapegoat, after having stripped it off for a moment, in that he will not see how the Gospels embody the scapegoating mechanism instead of exposing and exploding it.—D.J.H.

865. J. RAY, "'Not made by hands.' The mysteries that continue to surround the Turin Shroud," *Times Literary Supplement* [London] October 18 ('96) 3-4.

A review of various theories about the origin of the Turin Shroud indicates that at the moment the question is open, and is likely to remain so in the absence of new testing or techniques. Those who believe that the shroud is a miraculous portrait of Jesus can comfort themselves by the fact that the object in Turin is behaving in exactly the way it would do if it were inexplicable. Those who suspect that science will win the final round of this hard-fought contest can point to the Carbon 14 result, and maintain that sooner or later there will come the irrefutable theory or the essential breakthrough.—D.J.H.

866. R. RIESNER, "Wurden in Jerusalem die Särge Jesu und seiner Familie gefunden?" *BibKirch* 51 (3, '96) 133-137.

The article reviews the controversy surrounding a recent journalistic claim that the tomb of Jesus and his family had been discovered in Jerusalem, places it in the context of other such claims, and reflects on the contributions that archaeology can and cannot make with reference to the burial of Jesus.—D.J.H.

The Resurrection

867. M. HEYMEL, "Lästige Provokation oder überfällige Klärung? Gerd Lüdemann's Thesen über die Auferstehung Jesu," *TheolBeitr* 27 (4, '96) 224-231.

Lüdemann contends that the statement "Jesus is risen" is not historical, and that Jesus' tomb was not empty and that his corpse decayed. The article first raises questions about Lüdemann's reconstruction of the historical events and his psychological interpretation of the accounts about the appearances of the risen Jesus. Then it observes that his concept of theology is separated from the church, and concludes that his theses about the resurrection are irrelevant for the church's proclamation.—D.J.H.

868. G. O'COLLINS, "The Resurrection Summit," *Church* 12 (3, '96) 21-22.

Using a question-and-answer format, the article reports on a conference held at Dunwoodie, NY, in the spring of 1996 that focused on the NT accounts of Jesus' resurrection and on related theological, philosophical, and homiletical matters.—D.J.H.

869. S. RAYAN, "Jesus Today. Steadfastness of love and life," *Jeevadhara* 26 (152, '96) 146-162.

Equally as foundational and crucial as the historical character of Jesus' life and death is the early Christian conviction that the crucified one is now alive, having been raised by the Father, and is present and active as much within the same history as beyond it.—C.R.M.

870. N. J. S. STEENEKAMP AND J. H. KOEKEMOER, "Die invloed van 'n werklikheidsverstaan op die verstaan van die opstandingsgebeure: 'n Vergelykende studie (Worldview and resurrection: A comparative study)," *HervTeolStud* 52 (2-3, '96) 395-414.

With reference to the approaches of K. Barth, R. Bultmann, W. Pannenberg, and J. Moltmann, the article explores the relation between a theologian's worldview and view of Christ's resurrection. It compares their views on Scripture and revelation to discover the influence of historical criticism on their different approaches, and how they contribute to clarifying their positions on Christ's resurrection.—D.J.H.

Synoptics

871. C. ALLEN, "The Search for a No-Frills Jesus: Q," *Atlantic Monthly* [Boston] 278 (6, '96) 51-68.

According to such scholars as B. L. Mack and J. M. Robinson, the teachings of Jesus in Q hold the key to an understanding of Jesus that is fundamentally non-Christian. The Jesus that emerges from their research on Q has little supernatural baggage but much respect for cultural diversity—a Jesus for the America of the third millennium.—D.J.H.

872. M. D. GOULDER, "Is Q a Juggernaut?" *JournBibLit* 115 (4, '96) 667-681.

Q is a hypothesis that has stood for a century and a half; but it is not an unchallenged hypothesis. The live alternative to Q is that Mark wrote first; Matthew wrote an expanded version of Mark; and Luke used and adapted both earlier Gospels. With reference to an essay by C. Tuckett, the article discusses the issues surrounding debate over the existence of Q under the following headings: ancient sources, the minor agreements, Matthean and Lukan vocabularies, prior Lukan forms, falsification, the order of the lesser Matthean expansions in Lk, Luke's diminution of the Matthean discourses, Luke's ordering of the major Matthean expansions, and paired animal imagery (as a basic element in Matthew's thinking).—C.R.M.

873. J. GUILLET, "Bulletin d'exégèse du Nouveau Testament. Exégèse synoptique," *Rech SciRel* 84 (3, '96) 425-442.

Descriptions and evaluations of fifteen recently published books (in French, English, and German) on various aspects of the Synoptic Gospels.—D.J.H.

874. R. H. HIERS, "The Kingdom of God in the Synoptic Tradition. Part Two," *Journ RadRef* 5 (4, '96) 3-13.

This installment [see § 41-179] discusses how scholars (e.g. R. Bultmann, C. H. Dodd, T. W. Manson) have disposed of the eschatological aspects of Jesus' view of the kingdom of God. What is usually disposed of is the theologically embarrassing futuristic evidence, while the relatively scanty and problematical evidence that might be construed in favor of "realized" eschatology is given full play. [Reprinted with minor revisions from *The Kingdom of God in the Synoptic Tradition* (1970).]—C.R.M.

875. J. S. KLOPPENBORG, "The Sayings Gospel Q and the Quest of the Historical Jesus," *HarvTheolRev* 89 (4, '96) 307-344.

After a detailed review of the ways in which Q has figured (or not figured) in reconstructions of the historical Jesus, this essay offers methodological principles to those who wish to explore the relation between Q and the historical Jesus along with some cautions in light of the achievements of a quarter-century of composition criticism on Q. Scholars must not only recognize Q as both "invention" and "arrangement" but also acknowledge the possibility that the framers of Q knew more than they included. Efforts to reconstruct the historical Jesus must take seriously the results of two centuries of Synoptic problem research or be prepared to defend alternate hypotheses. No less than Mk, Q is invention. It argues in support of a particular social practice and to that end calls on and configures certain sets of Jesus traditions. To some degree, therefore, the historical Jesus recedes behind the respective rhetorics of Q and Mk. [Responses are offered in the same issue by H. Koester (pp. 345-349) and R. Cameron (pp. 351-354).]—C.R.M.

876. D. MARION, "Simples et mystérieuses paraboles. I. 'Il ne leur disait rien sans paraboles' (Mt *13,* 34)," *EspVie* 105 (40-41, '95) 315*-320*, 286.

After considering Jesus' distinctive contribution to the genre of "parable," the article explains his predilection for using parables in terms of the impact of speaking in images.

Then it offers some criteria for recognizing a parable. A general bibliography and a list of parables in the Synoptic tradition are also included.—D.J.H.

877. D. Marion, "Simples et mystérieuses paraboles. II. La parabole: un récit qui raconte autre chose, d'où art de raconter et art d'interpréter," *EspVie* 106 (1, '96) 4*-6*, 11*-15*.

The article first considers Jesus' parables in the Gospels in the context of the rules of good story-telling (brevity, clarity, plausibility, etc.). Then it traces the history of parable interpretation from the allegorical tradition through the revolution effected by A. Jülicher to the present. The parables are diverse and open to many readings.—D.J.H.

878. D. Marion, "Simples et mystérieuses paraboles. III. La parabole: un instrument de dialogue et de liberté," *EspVie* 106 (6-7, '96) 49*-54*, 59*-61*.

Some Gospel parables apparently originated in the context of dialogue between Jesus and his interlocutors. After considering the role of the parables in the conversation between David and Nathan (2 Samuel 12) and in the scandalous incident at the house of Simon the Pharisee (Lk 7:36-50), the article considers three more parables in the context of dialogue: the two sons (Mt 21:28-32), the rebellious vinedressers (Mt 21:33-46), and the good Samaritan (Lk 10:25-37).—D.J.H.

879. D. Marion, "Simples et mystérieuses paraboles. IV. Traces du cadre dialogal des paraboles: appel à la force de l'expérience, dialogue intégré au récit," *EspVie* 106 (8-9, '96) 65*-70*, 77*-79*.

In many Gospel parables Jesus begins with a rhetorical question and then appeals to common human experience and emotion: the lost sheep (Mt 18:12-14), the wine and wineskins (Mk 2:21-22), the importunate friend (Lk 11:5-8), and the useless servant (Lk 17:7-10). In some other parables the principal character serves as the spokesman for Jesus' position: the equal salaries (Mt 20:1-16), the weeds in the field (Mt 13:24-30), and the lost son (Lk 15:11-32).—D.J.H.

880. D. Marion, "Simples et mystérieuses paraboles. V. Paraboles paradoxales: le règne qui bouleverse le quotidien des hommes," *EspVie* 106 (26-27, '96) 211*-214*.

The mixture of the probable and the improbable in the parables is reminiscent of the overlapping of the real and the marvellous in the narration of fairy tales, but in the parables the place of the marvellous is occupied by the kingdom. This consideration of the "paradoxical parables" first discuses parable and metaphor, and parable as a language of change. Then it offers a brief exposition of the parables of the hidden treasure and of the pearl (Mt 13:44-46).—C.R.M.

881. D. Marion, "Simples et mystérieuses paraboles: IX. De Jésus aux Évangiles: Les facteurs d'évolution de la parabole," *EspVie* 106 (34-36, '96) 257*-264*.

The article traces various factors in the development of the tradition of the Gospel parables: from Aramaic to Greek, and from oral to written form; from the crowds of Palestine to the Christian community; from urgency to ethics; from the imminence of the parousia to the time of the church; and from surprise to meditation.—D.J.H.

882. K. E. PAGENKEMPER, "Rejection Imagery in the Synoptic Parables," *BiblSac* 153 (610, '96) 179-198; (611, '96) 308-331.

Ten Synoptic parables include material that reflects an eschatological rejection motif. The first installment explores seven elements of the imagery used to describe this rejection and concludes that it will be severe and complete. The second installment discusses the criteria on which the eschatological judgments themselves are made. It suggests that Jesus' parabolic teaching may help in synthesizing Synoptic and Pauline expressions of soteriology and the relation of faith to works.—C.R.M.

883. B. SCHWANK, "Vom Feigenbaum," *ErbAuf* 72 (5, '96) 425-427.

The fig-tree is a symbol of patience and hope. After surveying references to fig-trees in the Synoptic Gospels, the article focuses on the "parable" of the fig-tree in the Synoptic apocalypse (Mk 13:28-32 parr.), and provides data about fig-trees and a photograph of a budding fig-tree (between pp. 428 and 429).—D.J.H.

884r. C. M. TUCKETT, *Q and the History of Early Christianity* [*NTA* 41, p. 153].

A. FUCHS, "Zum Umfang von Q. Anfragen an eine neue Arbeit zur Logienquelle," *StudNTUmwelt* 21 ('96) 188-210.—While this book on the whole is a distinguished study of Q, it fails to deal adequately with the problem of the agreements against Mark and its Deutero-Markan interpretation. The body of the article spells out the consequences of this omission with reference to particular Synoptic texts and to the problem of the extent of Q.—D.J.H.

885. J. ZMIJEWSKI, "'Weg-Weisung' für das Christusgeschehen. Gebrauch und Verständnis der Schrift in der urkirchlichen Christusverkündigung," *StudNTUmwelt* 21 ('96) 146-187.

The study first presents basic considerations on the understanding and use of Scripture by Jesus and in the early church according to the NT evidence: Jesus and Scripture, the early church's position on Scripture, the multi-faceted use of Scripture in the early church, and the christological-salvation historical employment of Scripture and its development as reflected in the NT. Then it focuses on the significance that the OT message has as an "indicator of the way" for the Christ event in the proclamation of the Synoptic Gospels and Acts.—C.R.M.

Matthew

886. J.-A. A. BRANT, "Infelicitous Oaths in the Gospel of Matthew," *JournStudNT* 63 ('96) 3-20.

With the help of the observations of J. L. Austin, J. Searle, W. Iser, and others, the article examines how the utterance of the prohibition against swearing by Jesus in Mt 5:33-37 alters the rules of speech, how the subsequent narrative oaths (see Mt 14:7; 26:63; 26:71-74) are infelicitous, and how oaths cannot be used to counter God's will. The infelicity of the speech-acts of the oath-takers (Herod, Caiaphas, and Peter) confirms the felicity of Jesus' assertion that oaths are from the evil one (see Mt 5:37).—D.J.H.

887. D. A. HAGNER, "Balancing the Old and the New. The Law of Moses in Matthew and Paul," *Interpretation* 51 (1, '97) 20-30.

Matthew and Paul would have agreed on the necessity of a new understanding of the old, while continuing to maintain the importance of the fact that it is precisely the old that comes to fulfillment in the new. For Matthew, the Law is preserved as interpreted by Jesus. The one who follows the teaching of Jesus has in effect fulfilled the slightest aspects of the Law. For Paul, response to the gospel entails obedience to a pattern of teaching that corresponds remarkably to the righteousness of the Law. The paradox, and the secret to Paul's doctrine of sanctification, is that when one is justified by faith and set free from the Law, one really begins to manifest the righteousness of the Law. Despite their different readers, Matthew and Paul manifest a deep commitment to continuity with the Law, or more specifically with the righteousness articulated by the Law.—D.J.H.

888. A. KOWALCZYK, "Rodzaj literacki Ewangelii Mateusza (The Genre of the Gospel of Matthew)," *StudTheolVars* 34 (1, '96) 115-153.

Searching for the genre of Matthew's Gospel in Greco-Roman literature is a mistake. Instead, more attention needs to be given to the influence of the Pentateuch on Matthew. The Evangelist intended to give a new Torah to the chosen people. His Gospel is a new Torah; it is typological history.—D.J.H.

889. B. RAMAHATRADRAIBE, "The Church as Family in the Gospel of Matthew," *Hekima Review* [Nairobi] 14 ('96) 33-47.

Images given to the new community of believers (new people of God, house of disciples, family of God) show that a "family" atmosphere dominates the Matthean conception of the church. To fulfill its mission to build the family of God, the church has to foster and preserve a family spirit among God's children (see Mt 18:1-20).—D.J.H.

890. G. N. STANTON, "Revisiting Matthew's Communities," *HervTeolStud* 52 (2-3, '96) 376-394.

After suggesting (with reference to genre and geography) that it is much more difficult to reconstruct the social setting of Matthew's Gospel than most recent interpreters have supposed, the article reflects on the relationship of Matthew's communities and Judaism (in dialogue with A. J. Saldarini) with particular attention to blurred boundary lines, the crowds, and the uses of συναγωγή and ἐκκλησία. Then it treats two matters internal to Matthew's communities: patterns of ministry, and ἀνομία.—D.J.H.

891. U. C. VON WAHLDE, "The Relationships between Pharisees and Chief Priests: Some Observations on the Texts in Matthew, John and Josephus," *NTStud* 42 (4, '96) 506-522.

The relationship between Pharisees and chief priests presented by Josephus (*War* 2:409-417; *Life* 17-23, 189-198) is both consistent and historically plausible. John's portrayal of the Pharisees is parallel to that of Josephus: They are a group that has influence but not direct political power; they join with the chief priests to bring about direct action. Likewise, Matthew's portrayal of the Pharisees and chief priests working together is historically verisimilar on the basis of the occurrences in the writings of Josephus and John. The combination is not a Johannine or a Matthean invention, or even a Christian invention. Rather, the Matthean, Johannine, and Josephan texts provide us with a glimpse of a lesser known dimension of the political and religious relations between Pharisees and chief priests.—D.J.H.

892. K.-C. WONG, "Theology and Community in Matthew," [in Chinese] *Jian Dao* [Hong Kong] 6 ('96) 29-54.

The tensions in Matthew's Gospel between Jewish-Christian and Gentile-Christian ideas on mission (10:5-6; 28:18-20), Law (5:17-20; 7:12), and judgment (21:43; 25:31-46) imply that there were two groups behind the Gospel. In writing to that Christian community, the redactor Matthew employed various strategies to formulate an intercultural theology and to help the two groups to live together harmoniously. Finally, to trace the external circumstances of the community behind Matthew's Gospel, the article employs constructive, analytical, and comparative deduction.—D.J.H.

Mt, § 41-772.

893. [Mt 1–2] G. O'COLLINS, "Knowing the Christmas Story," *America* 175 (19, '96) 10-11.

Some biblical scholars can produce detailed results about the context, sources, and composition of the Christmas stories (see Mt 1–2; Lk 1–2), but hardly any spiritual insights into the mission and message of the baby whose coming is celebrated by those stories. We need scholars, children, and saints to tell us what Christmas is like and what Christmas is about.—D.J.H.

894. [Mt 2:1-12] G. DORIVAL, "'Un astre se lève de Jacob'. L'interprétation ancienne de *Nombres* 24, 17," *Annali di storia dell'esegesi* [Bologna] 13 (1, '96) 295-352.

In Jewish writings (Septuagint, Qumran, intertestamental, etc.), Balaam's prophecy in Num 24:17 ("a star shall come out of Jacob") is accorded various messianic interpretations and occasionally anti-messianic ones. Very often, though not always, Christian messianic interpreters saw in Balaam the prophet of the star of the Magi in Mt 2:1-12. The prophecy was put to other uses, particularly in Christology and polemics against astrology.—D.J.H.

895. [Mt 2:1-12] G. L. MURPHY, "Epiphany as a Cosmic Festival," *CurrTheolMiss* 23 (6, '96) 421-426.

The coming of the Gentile Magi to the newborn king in Mt 2:1-12 indicates that this child will be the savior not only of the Jewish people but also of all the nations of the world. While the "star" of Bethlehem may have been a purely miraculous light or an item in a theologically motivated story, it is best understood as a natural astronomical event in the context of the universal scope of God's activity.—C.R.M.

Mt 2:23, § 41-830.

896. [Mt 5–7] W. CARTER, "Some Contemporary Scholarship on the Sermon on the Mount," *CurrResBibStud* 4 ('96) 183-215.

This survey of recent research (1985-95) on the Sermon on the Mount (Mt 5–7) reviews the discussion of four issues: sources, genre, origin, and content. It identifies eight issues in contemporary debate that scholarship must continue to engage. For example: What is the relation of the Sermon on the Mount to the historical Jesus? How, when, and by whom was it composed? What is its genre? What is its role in Mt? What is its structure? What are the sociohistorical circumstances influencing its formation and inclusion in the Gospel? An eleven-page bibliography is included.—C.R.M.

897. [Mt 5:3-11] B. Buby, "From the Mountain to the Plain: The Bigger Picture of the Beatitudes," *Emmanuel* 102 (8, '96) 467-471.

Both Matthew and Luke present the beatitudes (Mt 5:3-11; Lk 6:20-26) as practical and realizable, and as spiritual insights into a way of life modeled after that of Jesus (and Mary). One cannot isolate the beatitudes from the entire gospel message about Jesus.—D.J.H.

898. [Mt 5:3-12] R. F. Collins, "The Beatitudes: The Heart of Jesus' Preaching," *Living Light* [Washington, DC] 33 (1, '96) 70-81.

The beatitudes in Mt 5:3-10 (and 11-12) form a neatly circumscribed catechetical unit that spells out the challenge of discipleship. Their message is simply this: To live as Jesus did is the way to happiness. The beatitudes in Lk 6:20-23 proclaim a word of hope and at the same time call for reversal of deplorable human conditions.—D.J.H.

899. [Mt 5:3-12] M. A. Powell, "Matthew's Beatitudes: Reversals and Rewards of the Kingdom," *CathBibQuart* 58 (3, '96) 460-479.

Acceptance of a two-stanza structure for the beatitudes in Mt 5:3-10 allows for a compromise solution to the reversal-reward debate: The first stanza (5:3-6) speaks of reversals for the unfortunate, and the second stanza (5:7-10) describes rewards for the virtuous. Though the two stanzas are separate, there are nonetheless structural, logical, ironic, and theological connections between them. The final beatitude (Mt 5:11-12) expands upon the last verse of the second stanza, and makes a link with the description of the audience in Mt 5:1-2.—D.J.H.

900. [Mt 5:13] P. S. Minear, "The Salt of the Earth," *Interpretation* 51 (1, '97) 31-41.

The saying "You are the salt of the earth" in Mt 5:13 is not a proverb, nor is it a word of praise and commendation for meritorious service. Rather, the metaphor has an ominous overtone; those designated as salt are engaged in a task that leads inevitably to violent rejection. This interpretation is indicated by the immediate context (Mt 5:11-16) and the broader context in Matthew's Gospel.—D.J.H.

901. P. Wick, "Die erste Antithese (Mt 5,21-26): Eine Pilgerpredigt," *TheolZeit* 52 (3, '96) 236-242.

The first antithesis (Mt 5:21-26) must be understood against the background of worship at the Jerusalem Temple and pilgrimages to the Temple. In this perspective the three parts (5:21-22, 23-24, 25-26) constitute a carefully arranged unit about coming before God at the Temple. Thus the first antithesis can be regarded as a pilgrimage sermon.—D.J.H.

902. B. Kollmann, "Das Schwurverbot Mt 5,33-37/Jak 5,12 im Spiegel antiker Eidkritik," *BibZeit* 40 (2, '96) 179-193.

There is abundant evidence for prohibiting oaths on theological grounds in various Greek traditions (Pythagoras, Plutarch, etc.), Philo's writings, and the reports about the Essenes by Philo and Josephus. Jesus' prohibition of oaths in Mt 5:33-37 (see Jas 5:12) differs not in content but rather with regard to range, motivation, and the eschatological frame of reference.—D.J.H.

903. G. SCHWARZ, "'Ein Rohr, vom Wind bewegt'? (Matthäus 11,7 par. Lukas 7,24)," *Bib Notiz* 83 ('96) 19-21.

The ambiguous Aramaic word *qny* was misread in the Greek translation (see Mt 11:7; Lk 7:24) as *qĕnê* ("reed") instead of *qannay* ("zealot"). This mistake led to taking *mĕtaltal bĕrûhā᾿* as "shaken in the wind" instead of "confused in the spirit."—D.J.H.

Mt 12:18, § 41-1084.

904. [Mt 13:3-9] M.-É. BOISMARD, "De Justin à l'harmonie de Pepys: la parabole de la semence," *RevBib* 103 (3, '96) 433-440.

The versions of the parable of the sower presented by Justin Martyr, Caesarius, Ephrem, and the Pepysian Harmony reflect a similar and probably primitive text that differs considerably from the one given in the canonical texts of the Synoptic Gospels (Mt 13:3-9; Mk 4:3-9; Lk 8:5-8).—D.J.H.

Mt 13:34, § 41-876.

905. M. SIMONETTI, "Cenni sull'interpretazione patristica di Mt 15,11," *Annali di storia dell'esegesi* [Bologna] 13 (1, '96) 113-122.

The patristic interpretation of Mt 15:11 ("it is not what goes into the mouth that defiles a person but it is what comes out of the mouth that defiles") was based above all on the Pauline concept of the spiritual observance of the Law. From this perspective Jesus' statement lost a strongly anti-legalist sense and could be adapted to show the superiority of the inner conscience over the external act.—D.J.H.

Mt 15:11, § 41-1394.

906. J. M. C. SCOTT, "Matthew 15.21-28: A Test-Case for Jesus' Manners," *JournStudNT* 63 ('96) 21-44.

A narrative analysis of Jesus' encounter with the Canaanite woman in Mt 15:21-28 adds to the understanding of the themes of conflict, inadequate faith, and rejection that characterize the central section of Matthew's story (13:54–16:20). In a clever reversal of expectations, the Canaanite woman adopts the role normally taken by Jesus, giving herself in humility to achieve the liberation of her daughter. This facilitates the narrative development of the Gospel by allowing Jesus to reorientate his understanding of the mission of God, into which the reader is being drawn. The conversion of Jesus by an "outsider" in turn encourages the reader to move from an exclusive to an inclusive understanding of Christian discipleship.—D.J.H.

907. [Mt 16:18] T. O'LOUGHLIN, "The Gates of Hell: From Metaphor to Fact," *Milltown Stud* 38 ('96) 98-114.

The article traces how the image of the "gates of hell" (πύλαι ᾅδου) in Mt 16:18 was interpreted in three related texts from the late 6th and 7th centuries A.D.—Gregory the Great, Isidore of Seville, and Adomnán—that contributed greatly to the "realistic" picture of hell and did much to shape later traditions. Their method is best described as a propositional reading of Scripture in which each biblical sentence is taken as a proposition which, if it is uttered in the name of God or by Christ, is ipso facto true.—D.J.H.

Mt 17:5, § 41-1084.

908. G. MÜLLER-FAHRENHOLZ, "Zu verkünden Vergebung und Versöhnung. Bibelarbeiten zu Matthäus 18,21-35 (I) und Hebräer 9,22; Epheser 2,11-22 (II)," *UnaSanc* 51 (3, '96) 178-190.

The article first reflects on the parable of the unforgiving servant in Mt 18:21-35 with particular attention to God forgiving our sins and our willingness to forgive others. Then with reference to Heb 9:22 and Eph 2:11-22 it considers the concept of atonement through the blood of Christ.—D.J.H.

909. [Mt 20:1-15] D. MARION, "Simples et mystérieuses paraboles. VI. Paraboles paradoxales: le règne qui bouleverse le quotidien des hommes," *EspVie* 106 (24-25, '96) 197*, 205*-208*.

After general observations about parables in the Gospels, the article presents a reading of the parable of the equal salaries: the hiring (Mt 20:1-7), the anger (20:8-10), and the dialogue (20:11-15). Concluding comments deal with a rabbinic parallel, the conflict between two different concepts of justice, the Pharisees as Jesus' opponents, and parallels with the parable of the merciful father (Lk 15:11-32).—D.J.H.

910. D. MARION, "Simples et mystérieuses paraboles. XI. La parabole pour faire comprendre. Matthieu *21,* 28 - *22,* 14," *EspVie* 106 (39-40, '96) 289*-298*.

In Matthew's Gospel parables are placed in the framework of Israel's refusal. This thesis is developed with reference to the trilogy of parables in Mt 21:28–22:14: the two sons, or the faith of sinners (21:28-32); the murderous vinedressers, or the history of a rejected God (21:33-46); and the invited guests who hide themselves, or the church between the call and the judgment (22:1-14).—D.J.H.

Mt 21:33-46, § 41-940.

911. R. BAUCKHAM, "The Parable of the Royal Wedding Feast (Matthew 22:1-14) and the Parable of the Lame Man and the Blind Man (*Apocryphon of Ezekiel*)," *JournBibLit* 115 (3, '96) 471-488.

The Matthean parable of the royal wedding feast (Mt 22:1-14) shares with the parable of the lame man and the blind man in *Apocryphon of Ezekiel* quoted by Epiphanius (*Panarion* 64.70) the motif of a king inviting guests to his son's wedding feast. The article first examines the parable in *Apocryphon of Ezekiel* along with the rabbinic versions of the parable, with particular attention to its narrative logic. Then it examines the Matthean parable, with special emphasis on the king's intention to fill his son's wedding feast with worthy guests. The coherent religious point of Mt 22:1-14 is that those who are unworthy of entering the kingdom of God are not only those who spurn the gospel invitation but also those who ostensibly accept it but reject what it really represents.—D.J.H.

Mt 22:16, § 41-942.

912. [Mt 25:14-30] L. BRISMAN, "A Parable of Talent," *Religion and the Arts* [Chestnut Hill, MA] 1 (1, '96) 74-99.

Behind Jesus' parable of the talents in Mt 25:14-30 is a critique of the idea of the chosen people—a critique that affects Matthew in a special way because Matthew takes as his own the problems in adapting Jesus' message to a community of Jewish Christians. Matthew is especially attracted to, but also threatened by, Jesus' discourse on the question of Israelite privilege. In Jesus' parable of the talents, Matthew found a critique whose aim is not the substitution of others for Israel but the internalization of the idea of "Israel."—C.R.M.

913. D. MARION, "Simples et mystérieuses paraboles. VIII. Paraboles de crise (2): Mt *25,* 14-30: les talents," *EspVie* (30-33, '96) 241*-245*, 252*-255*.

The article first presents a narrative analysis of the story of the talents in Mt 25:14-30, with particular attention to the characters and their relationships. Then it considers the text as a parable in the contexts of Matthew's Gospel and of Jesus' life. Finally it reflects on some challenges involved in interpreting this parable, especially in bringing out its orientation toward the kingdom of God.—D.J.H.

Mt 26:17-29, § 41-946.

914. [Mt 26:28] C. TRAETS, "Les paroles sur la coupe pendant la prière eucharistique. Trois considérations bibliques et liturgico-pastorales," *QuestLiturg* 77 (3, '96) 135-151.

This investigation of the first part of the eucharistic formula associated with the cup ("This is the cup of my blood, the blood of the new covenant," see Mt 26:28a; 1 Cor 11:25b) gives particular attention to how the covenant is presented in various parts of the OT, to the relation between God's covenant with Israel and the Christian covenant, and to the significance of the covenantal perspective for understanding the Eucharist today. [To be continued]—D.J.H.

915. [Mt 26:36-46] J. D. M. DERRETT, "Sleeping at Gethsemane," *DownRev* 114 (397, '96) 235-245.

One can safely search for allusions to Scripture in the Gethsemane story (Mt 26:36-46 parr.) and with the benefit of hindsight one may do better than the actual participants. After considering problems and method, this exposition of the Gethsemane scene treats Peter as watchman, shepherds and sleeping flocks, getting up, and the sermon.—C.R.M.

Mt 27:46, § 41-1396.

916. S. P. BOTHA, "'n Opstanding met verheerlikte liggame in Matteus 27:51b-53? 'n Noukeurige lees van die teks (A glorified bodily resurrection in Matthew 27:51b-53? A close reading of the text)," *HervTeolStud* 52 (2-3, '96) 270-284.

This close reading of Mt 27:51b-53 compares the semantic domains of the lexical items and identifies the subtle distinctions between closely related words. It interprets the text within its narrative context against the background of the apostolic preaching tradition, and argues that the resurrection of the saints in Mt 27:51b-53 should be understood as a glorified bodily resurrection.—C.R.M.

917. E. F. KIRSCHNER, "Mateus 28:18-20: Missão conforme Jesus Cristo," *VoxScript* 6 (1, '96) 33-48.

After considering the context and structure of Mt 28:18-20, this article presents exegetical observations on the various parts of the text and draws some general conclusions and implications about its significance for the Christian mission. Mt 28:18-20 establishes the universal authority of the risen Jesus as the basis for Christian mission.—D.J.H.

Mark

918. E. KRENTZ, "The Starting Point of the Gospel: The Year of Mark," *CurrTheolMiss* 23 (6, '96) 405-415.

After reviewing the themes that characterize Mark's Gospel and noting the various conclusions to Mk in the manuscript tradition, the article outlines the Gospel's plot in four parts (1:1-13; 1:14–8:30; 8:31–10:52; 11:1–16:8), sketches the place of Jesus as Mark's central character, discusses other characters in Mk, and considers in what sense Mk is the starting point of the gospel (1:1).—C.R.M.

919. W. LOADER, "Challenged at the Boundaries: A Conservative Jesus in Mark's Tradition," *JournStudNT* 63 ('96) 45-61.

The Markan Jesus' encounters with the Syrophoenician woman (Mk 7:24-30), the leper (1:40-45), and the woman with the flow of blood (5:25-34) portray a more conservative Jesus (cf. 7:19) in the context of boundary crossing. Each of these anecdotes preserves an image of Jesus that shows him to be both sensitive about purity boundaries and yet after initial reticence prepared to cross such boundaries. These stories can be viewed as offering a glimpse of Jesus as very much a Jew of his time whose mission also brought him into new situations and led him to cross frontiers.—D.J.H.

920. C. S. RODD, "Reading the Book. 1. The Gospel According to Mark," *ExpTimes* 108 (1, '96) 4-7.

The article attempts to ask the questions that might occur to an attentive listener of the entire Gospel of Mark being read aloud, points out a few misunderstandings, and indicates the message of the whole. Ambiguity runs through the Second Gospel and may well be the main feature of the book left with those who have listened to the reading of Mark.—C.R.M.

921. S. H. SMITH, "The Function of the Son of David Tradition in Mark's Gospel," *NTStud* 42 (4, '96) 523-539.

Analysis of the three Markan passages that refer directly to the "Son of David" (Mk 10:47-48; 11:9-10; 12:35-37) suggests that Mark thought it expedient to declare that Jesus' kingdom, while truly messianic and traditionally regarded as Davidic, was not a political or nationalistic one. For Mark, the Davidic title was a low-key term divested of all political overtones—but none the less important for that.—D.J.H.

922. J. F. WILLIAMS, "Discipleship and Minor Characters in Mark's Gospel," *BiblSac* 153 (611, '96) 332-343.

An examination of the minor characters in Mk is important for an adequate understanding of Mark's view of discipleship. After outlining four guiding principles, the study follows

Mark's development of the minor characters in three stages: (1) suppliants (1:1–10:45), (2) positive examples (Mk 10:46–16:7), and (3) negative examples (16:8). The unexpected turn of events at the end of the narrative serves as a warning concerning the potential problems of discipleship.—C.R.M.

Mk, §§ 41-724, 772, 815.

923. [Mk 1–10] A. BEDENBENDER, "Römer, Christen und Dämonen. Beobachtungen zur Komposition des Markusevangeliums," *Texte & Kontexte* [Berlin] 18 (67, '95) 3-52.

Attention to the treatment of the most important persons and groups as well as the central discussions in Mk makes it clear that Mark experienced the Jewish War of A.D. 70 not as a confirmation of Christian expectation but rather as a crisis. After framing the issues, this installment [see § 41-938] first treats place, time, and way (τόπος, καιρός, ὁδός) as the principal concepts of the structure of Mk. Then, with particular reference to Mk 1–10, it assesses the roles of the various groups in Mark's Gospel and how the crisis of A.D. 70 comes to expression in the text: the Romans in Mk (or the judge and his executioner); demons, Christians, and the like; and the select circle of the disciples and the question of the resurrection.—C.R.M.

924. J. KUDASIEWICZ, "'Początek Ewangelii Jezusa Chrystusa, Syna Boga' (Mk 1, 1) ('Anfang des Evangeliums von Jesus Christus, dem Sohn Gottes' [Mk 1, 1])," *Rocz Teol* 43 (1, '96) 89-109.

Mk 1:1 functions as the prologue of the Gospel. The term εὐαγγέλιον serves to integrate the work as a whole (see 1:1; 1:14-15; 8:35; 10:29; 14:9) and to identify its literary genre. The proclaimer of the gospel is Jesus the Messiah, the Son of God. The proper response to the gospel is faith, though this is not always easy.—D.J.H.

925. U. MELL, "Jesu Taufe durch Johannes (Markus 1,9-15) – zur narrativen Christologie vom neuen Adam," *BibZeit* 40 (2, '96) 161-178.

The Markan report of the baptism of Jesus (1:9-11) relies neither on a call legend nor on a messianic component; rather, its stimulus goes back to the fundamental theological conceptual category of Mark's Gospel: apocalyptic. The article treats Mk 1:9-15 as a summary of the life-work of Jesus, apocalyptic theophany as the literary form of 1:10b-11, the end-time fulfillment of prophecy by God's just servant, and God's creative Wisdom and the new Adam in paradise. The oldest text about Jesus' baptism by John (Mk 1:9-15) leads within the reception-critical interpretative framework of the OT and early Judaism to the vestiges of an apocalyptic fulfillment Christology. Two assertions are intertwined with one another: (1) the proven-by-suffering, just Son/Servant of God, Jesus, is (2) as the newly created Adam the goal of God's creation.—C.R.M.

926. [Mk 1:15] H. LANGKAMMER, "*Metanoia* i pójście za Jezusem w orędziu ewangelicznym (*Metanoia* und die Nachfolge Jesu in der Botschaft des Evangeliums)," *RoczTeol* 43 (1, '96) 111-125.

Taking Mk 1:15 as its starting point, the article reflects on the theological significance of conversion (μετάνοια) and its relation to following Jesus in discipleship. Both concepts are closely connected to the in-breaking kingdom of God proclaimed by Jesus, and have great importance for Christian life today.—D.J.H.

927. J. D. M. DERRETT, "Why 'bed'? (Mark 2,9d; John 5,8b)," *BibOr* 38 (2, '96) 111-116.

There was in the material from which the Evangelists took their tradition a sacred formula: "Rise, take up your bed and walk" (see Mk 2:9; Jn 5:8). This sacred formula refers to Jesus' recruitment on the Sabbath for the passing of the spiritual Jordan.—C.R.M.

928. T. VEERKAMP, "Schabbath. Eine Auslegung von Markus 2,23–3,6," *Texte & Kontexte* [Berlin] 18 (67, '95) 53-67.

The article first considers the significance of the Sabbath for Israel's identity and how non-Jews misunderstood it. Then it presents expositions of the two Sabbath pericopes in Mk 2:23–3:6: the Sabbath and humankind (2:23-28), and the crippled man (3:1-6). Finally it discusses the sequel in Mk 3:7-12 and the promise contained in 16:7.—D.J.H.

929. D. NEUFELD, "Eating, Ecstasy, and Exorcism (Mark 3:21)," *BibTheolBull* 26 (4, '96) 152-162.

At the most basic social level Mk 3:20-35 is an honor contest of challenge and rebuttal between Jesus and the scribes. While Jesus could not enter into an honor contest with his own family, Mark portrays the family as extremely anxious about its honor. Eating and not eating, and demon possession appear to be the main issues of concern for both the scribes and the family. The ambivalence evoked by the picture of Jesus not eating in Mk 3:20-35 was exploited by the religious elite to impugn his honor. They accused him of sorcery and marked him as a deviant.—C.R.M.

930. D. MARION, "Simples et mystérieuses paraboles. X. La parabole-mystère Marc *4,* 1-34," *EspVie* 106 (37-38, '96) 273*-282*.

After general comments on Mk 4:1-34, the article considers the context, the structure, the purpose of the parables (to instruct or to obscure?), the divine plan (see Mk 4:11-12), and the coherence of the whole. The passage provides a profound reflection on the history of salvation: the past (4:3-12), future (4:21-32), and present (4:13-20). The parable form fits well with the mystery of the hidden and misunderstood Christ.—D.J.H.

Mk 4:3-9, § 41-904.

931. [Mk 4:30-32] V. HIRTH, "Die baumgrosse Senfstaude - Bild der wahren Königsherrschaft," *BibNotiz* 83 ('96) 15-16.

Attention to Jotham's fable of the useless bramble (see Judg 9:8-15) and to the OT critique of kingship in Israel can help to avoid misunderstanding the parable of the mustard seed (Mk 4:30-32) as concerned with the coming of God's kingdom in power and majesty.—D.J.H.

932. [Mk 4:31] B. SCHWANK, "Vom 'Senfkorn,'" *ErbAuf* 72 (4, '96) 339-340.

The article discusses the nature of the "mustard seed" (see Mk 4:31 parr.) and why it was appropriate as a symbol of the kingdom of God. A color photograph of mustard seeds in a human hand appears between pp. 336 and 337 of the same fascicle.—D.J.H.

933. M. A. MASOGA, "Exploring Belief in *Boloi* (Witchcraft) in the Light of Mark 5,1-20," *Journal of Black Theology in South Africa* [Pretoria] 9 (2, '96) 53-69.

Using M. Douglas' views about a witch-believing system, the article first contends that

1st-century Palestinian Judaism represented such a closely bonded society with ambiguity in terms of its patterning of roles. Then it applies this theory to Mk 5:1-20, with particular attention to why Jesus was labeled as a "witch" (*ngaka*) with powers to destroy and to construct the internal structures of the Gerasene community.—D.J.H.

934. [Mk 6:52-53] R. P. MASSANA, "Acerca de una reciente publicación de José O'Callaghan sobre los papiros de la cueva 7 de Qumrán (*Los primeros testimonios del Nuevo Testamento. Papirología Neotestamentaria,* El Almendro, Córdoba, 1995)," *FilolNT* 9 (17, '96) 51-59.

In response to J. K. Elliott's review of O'Callaghan's book in the preceding fascicle of the journal, the article attempts to refute Elliott's arguments against O'Callaghan's identification of the content of 7Q5 with Mk 6:52-53.—D.J.H.

935. [Mk 7:1-23] C. FOCANT, "Le rapport à la loi dans l'évangile de Marc," *RevThéolLouv* 27 (3, '96) 281-308.

The article first discusses three scholarly approaches to Mark's understanding of the Law: critical, positive, and mixed. Then it focuses on Mk 7:1-23 with reference first to Markan redactional accents and then to the system of purity upheld by Jesus' adversaries: the Jewish and Pharisaic symbolic system based on holiness/purity, the symbolism of the body in the Jewish and Pharisaic world, and the body and purity for Jesus according to Mark. On the whole, Mark is not an antinomian. For him the Law remains good, but under certain conditions. It has to be subject to the gospel of the kingdom of God and its interpretative keys of life.—D.J.H.

Mk 7:1-23, § 41-1303.

936. [Mk 8:31-32] G. AICHELE, "Jesus' Frankness," *Semeia* 69-70 ('95) 261-280.

Although Mk 8:31-32 appears to be a crucial turning point both in the identification of Jesus and in the plot of Mark's story, the ambiguities that pervade the passage are particularly troublesome, especially (1) the notice that Jesus was speaking "frankly" (παρρησίᾳ) to the disciples, and (2) the idea that anyone could speak frankly of "the Son of Man." The study argues that J. Barthes's analysis of connotation, when applied to the Markan text, shows that Jesus' frankness disguises an almost complete lack of denotation (i.e. language used "normally") to the theologically naive reader. Only the reader who is experienced in the theological conventions of Christianity can understand the saying in 8:31 as "natural." Jesus speaks frankly because his saying about the Son of Man comes as close as possible to a purely connotative statement (connotation occurs only according to conventionally-established codes). In Jesus' frankness, the parabolic estrangement of the outsider, and indeed of the entire text of Mk, becomes clear.—C.R.M.

Mk 10:17-27, § 41-754.

937. B. PRETE, "Il logion di Gesù: 'Dare la propria vita in riscatto per molti' (Mc 10.45)," *RivistBib* 44 (3, '96) 309-335.

After sketching some scholarly approaches to Mk 10:45 (by R. Bultmann, J. Jeremias, and L. Goppelt), the article considers the context (Mk 10:42-44) and examines the formulation of Mk 10:45 (with particular attention to the term λύτρον). The saying is a christological-soteriological synthesis of Jesus' activity for the liberation of human beings. It echoes a very early confession of Christian faith.—D.J.H.

938. [Mk 11–16] A. BEDENBENDER, "Der Feigenbaum und der Messias. Beobachtungen zur Komposition des Markusevangeliums (2. Teil)," *Texte & Kontexte* 18 (68, '95) 3-71.

This installment [see § 41-923] of an investigation of the relation of the composition of Mk to the events of A.D. 70 concentrates on the Jerusalem section (Mk 11–16) with particular attention to the cursing of the fig tree (11:12-25). After introductory considerations, it treats two *cruces interpretum* in 11:13, the interpretation of M. Krupp, the dilemma posed by the fig tree for Jesus' messiahship, three days in the Temple (11:27–13:2), the ὄχλος and Barabbas, the scriptural erudition of the fig tree episode, the fig tree as a sign, and the fig tree as a symbol for Israel.—C.R.M.

939. [Mk 11:27–12:37] K. HUBER, "Zur Frage nach christologischen Implikationen in den 'Jerusalemer Streitgesprächen' bei Markus," *StudNTUmwelt* 21 ('96) 5-19.

The Jerusalem controversy stories in Mk 11:27–12:37 present Jesus not only as a superior, authoritative teacher but also as the coming "stronger one" (see 11:27-33), as having an extraordinarily direct relationship with God (see 12:13-34), and as more than the "Son of David" (see 12:35-37). The imminence of the passion also contributes to the implicit Christology of the individual texts.—D.J.H.

940. [Mk 12:1-12] C. A. EVANS, "Jesus' Parable of the Tenant Farmers in Light of Lease Agreements in Antiquity," *JournStudPseud* 14 ('96) 65-83.

If we recognize that the γεωργοί of Mk 12:1-12 (see Mt 21:33-46; Lk 20:9-19) need not be understood as impoverished peasants, the parable of the vineyard tenants can make good sense in its extant Markan form and content. Indeed, examination of agricultural lease agreements in the Zenon Papyri and related documents indicates that γεωργός can refer to commercial farmers and other persons of means and standing in society who hold interests in a farm or in several farms. The farmers in Jesus' parable could very well have been understood by Jesus' hearers as commercial farmers hungry for profits; their equation with the ruling priests would have been readily perceived.—D.J.H.

941. [Mk 12:1-12] K. HUBER, "Vom 'Weinberglied' zum 'Winzergleichnis'. Zu einem Beispiel innerbiblischer *relecture*," *ProtoBib* 5 (2, '96) 71-94.

After general hermeneutical observations on the significance of "rereading" in the biblical tradition, i.e. the frequent resumption of older biblical texts in younger ones, the article considers the implications of the interbiblical resumption of Scripture for the relation between the OT and the NT by examining the concrete example of the "song of the vineyard" in Isa 5:1-7 and the particular phases of its rereading: the "song of the vineyard" in Isa 5:1-7, the rereading of Isa 5:1-7 in the OT (Isa 27:2-6; Ps 80:9-16; Jer 12:7-13; Isa 7:1-7 LXX—translation as rereading), the parable of the vinedressers in Mk 12:1-12, and Isa 5:1-7 in Jewish and rabbinic texts. It concludes that the phenomenon of rereading is not limited to a straight-line reception of the OT in the NT.—C.R.M.

942. R. BARRACLOUGH, "Jesus' Response to Reputation—A Study of Mark 12:14 and Parallels," *Colloquium* 28 (1, '96) 3-11.

The article focuses on the description of Jesus (Mk 12:14) that precedes the question about paying taxes in Mk 12:13-17 with attention to Matthew's (Mt 22:15-22) and Luke's (Lk 20:20-26) redaction. It considers the identity and motives of Jesus' opponents, the description of Jesus, and the wider issue of Jesus and reputation. The sketch of Jesus in Mk 12:14 and parallels has a dynamic that is difficult to locate in everyday social relationships.—C.R.M.

943. E. MAIN, "Les Sadducéens et la résurrection des morts: comparaison entre Mc 12, 18-27 et Lc 20, 27-38," *RevBib* 103 (3, '96) 411-432.

After noting that the Jesus of Mark responds to the same question as the Jesus of Luke in the pericope of the Sadducees' question about the resurrection (Mk 12:18-27/Lk 20:27-38), the article examines how the different argumentation of Jesus in these two versions clarifies the meaning of the Sadducees' question. Luke's version appears to be more reliable and better grounded than Mark's and provides the possibility to explicate more fully the Sadducees' teaching. The Sadducees' objection to the doctrine of the resurrection stems not only from the fact that it is not explicitly mentioned in the written Torah. In formulating their question to Jesus on the basis of a positive commandment of the Law, they also indicate that in their eyes belief in the resurrection contradicts the direct teaching of the Torah.—C.R.M.

944. T. R. HATINA, "The Focus of Mark 13:24-27: The Parousia, or the Destruction of the Temple?" *BullBibRes* 6 ('96) 43-66.

Derived entirely from the OT, Mk 13:24-27 refers metaphorically to the destruction of the Jerusalem Temple in A.D. 70 rather than to the parousia at the consummation of history. The article first proposes a literary context for Mk 13:24-27 by drawing attention to its genre, location in the Gospel, and structure. Then it examines the OT quotations and allusions by probing their function in contexts other than Mk 13 with the aim of finding a relatively consistent pattern of interpretation that Mark may have assumed. Mark interpreted these OT texts typologically as directed against the Temple and its oppressive hierarchy.—D.J.H.

945. [Mk 14:3–16:8] F. STRICKERT, "With Wide Open Arms: The Passion According to Mark," *CurrTheolMiss* 23 (6, '96) 416-420.

Two stories about women (Mk 14:3-9; 15:40–16:8) bracket Mark's passion account and provide an interpretive device to help the reader understand the meaning of the passion. These women carry out prophetic and apostolic roles. In contrast to the institutional structure centered in the Temple, the crucified Jesus in Mk welcomes all into a new inclusive community.—C.R.M.

946. [Mk 14:12-25] P. GRELOT, "L'institution du 'Repas du Seigneur'. Pour une lecture des textes parallèles," *EspVie* 106 (34-36, '96) 474-479.

The article first discusses the NT texts that describe the preparations for Jesus' Last Supper (see Mk 14:12-16; Mt 26:17-19; Lk 22:7-13), with particular attention to the question whether this was a Passover meal (cf. Jn 18:28; 19:31). Then it examines the foundational words and gestures for the Lord's Supper as they appear in Mk 14:22-25/Mt 26:26-29 and in 1 Cor 11:23-26/Lk 22:14-20, respectively.—D.J.H.

Mk 14:32-42, § 41-915.

947. E. LAVERDIERE, "The Passion-Resurrection According to Mark. Act III. Crucifixion, Death and Resurrection (15:21-16:8). Scene One, Part Two. The Death of Jesus and the Women at the Cross (15:33-41)," *Emmanuel* 102 (7, '96) 412-423, 438.

In the story of Jesus' death according to Mk 15:33-41b [see § 40-1489], the primary focus is on Jesus himself (see 15:34, 37) and the cosmic and historic events accompanying his death (15:33, 38-39). The article presents a verse-by-verse exposition of the Markan account.—D.J.H.

948. [Mk 15:34] T. THATCHER, "(Re)mark(s) on the Cross," *BibInt* 4 (3, '96) 346-361.

This essay focuses on R. E. Brown's treatment of the Markan "cry of dereliction" (Mk 15:34) in *The Death of the Messiah* (1994) and seeks to complement Brown's discussion with a new reading that avoids its shortcomings. It utilizes a model available in M. Riffaterre's semiotics of poetry to address the series of moves that merged Jesus' death and Psalm 22, and the impact of that merger on understanding Mark's narrative. Mark's invariant matrix has apparently "remarked" Psalm 22 with the Jesus tradition in a way that tends to negate the more hopeful aspects of the Psalm.—C.R.M.

949. E. LAVERDIERE, "The Passion-Resurrection According to Mark. Act III, Scene Two. The Burial of Jesus (15:42-47) and The Women's Visit to the Tomb (16:1-8)," *Emmanuel* 102 (8, '96) 475-479, 482-488.

The scene begins with the burial of Jesus on the day before the Sabbath, when it was already evening of the day Jesus died (15:42-47). It continues when the Sabbath was over, early in the morning, with the women's visit to the tomb (16:1-7). It ends with the women fleeing from the tomb (16:8), as the disciples and a "certain young man" had done when Jesus was arrested (see 14:50-52).—D.J.H.

Mk 16:17, § 41-1165.

Luke

950. A. CASALEGNO, "Salvação e corporeidade no Evangelho de Lucas," *PerspTeol* 28 (75, '96) 191-208.

With reference to various texts in Luke's Gospel, the article first discusses salvation as perceived by the external faculties (eye, ear, taste and touch) and by the internal faculties. Then it considers the effects of interiorized salvation upon the body. The salvation that God offers in Jesus Christ is directed to the concrete person, flesh and bone; all the senses, faculties, and members are touched, empowered, and summoned for this purpose.—D.J.H.

951. D. MARION, "Simples et mystérieuses paraboles. XII. La parabole dans S. Luc: exemple pour la vie chrétienne," *EspVie* 106 (41-43, '96) 305*-314*.

The body of the article presents literary and theological analyses of the parables of the building of the tower and the king who goes out for war (Lk 14:28-32), the judge and the widow (18:1-18), and the Pharisee and the publican (18:9-14). Luke's parables have an exemplary effect, are anchored in the life of the earthly Jesus, and show a creative tension between eschatology and the everyday.—D.J.H.

952. D. L. Mealand, "Luke-Acts and the Verbs of Dionysius of Halicarnassus," *Journ StudNT* 63 ('96) 63-86.

This study compares features of the Greek style of Lk-Acts with that of Dionysius of Halicarnassus by examining a list of verb forms that are often regarded as distinguishing Hellenistic and later Greek from the Greek of the Attic revival. Most of the forms treated have precedents somewhere in a range of writers from Herodotus through Polybius and Diodorus to Dionysius. A few are found mainly in the LXX and the papyri. Luke is neither consistently literary nor consistently a writer of the classicizing kind. Most of the examples from Luke seem to belong somewhere between the better Hellenistic writers and Dionysius.—C.R.M.

Lk 1–2, § 41-893.

953. [Lk 1:35-37] E. LaVerdiere, "The Annunciation to Mary. A Story of Faith. V—The Answer," *Emmanuel* 102 (10, '96) 584-591.

Prompted by Mary's question [see § 41-266], Gabriel in Lk 1:35-37 announces how Jesus would be conceived and how his conception would give him a unique identity as the Son of God.—D.J.H.

954. [Lk 1:38] E. LaVerdiere, "The Annunciation to Mary. A Story of Faith. VI—Mary's Response," *Emmanuel* 103 (1, '97) 33-42.

The first part of Mary's *fiat* in Lk 1:38a refers to her personal relationship to the Lord (see 1:28), and the second part in 1:38b refers to the fulfillment of what the angel announced to her (see 1:31-33, 35-37). The first icon was Luke's verbal portrait of the annunciation to Mary.—D.J.H.

955. A. Stimpfle, "'Und Hirten waren in dieser Gegend. . .' Hermeneutische und exegetische Überlegungen zum Verständnis der Geburtsverkündigung Lk 2,8-20," *StudNTUmwelt* 21 ('96) 20-41.

After reflections on the exegete's task of historical interpretation (to indicate the significance of a text in relation to the situation of its addressees), the study explores the Lukan narrative of the shepherds (Lk 2:8-20) to ascertain whether anything new can be said: history of interpretation and effects, hermeneutical premises, principles for the analysis of a text, textual analysis—the original significance of Lk 2:8-20 (the Christian community is the true Israel and the Messiah the new David), and textual exposition—the present meaning of Lk 2:8-20.—C.R.M.

956. P. Liu, "Sanctification and the Baptism with Spirit and Fire (Luke 3:16-17)," *Theology & Life* [Hong Kong] 17-19 ('96) 39-53.

Through an analysis of grammar, syntax, symbolic implications, audience, and speaker's intention, the article argues that in Lk 3:16-17 the baptism with the Holy Spirit and fire is one baptism. It brings first of all realization of one's sinfulness, and then judgment and warning of worse to come to those who resist, but to those who respond with repentance blessing that brings people closer to God and opens the door to further transforming work of the Spirit.—D.J.H.

957. [Lk 4:1-12] W. F. Cook, "Principles of Spiritual Warfare in Light of Jesus' Temptations," *TheolEduc* 54 ('96) 13-19.

In Lk 4:1-12 Jesus is tempted to doubt God's care and provision (4:3-4), to gain power through spurious worship (4:5-8), and to test God's protection (4:9-12). Attention to how Jesus responded to the devil's temptations can help prepare us to be victorious in spiritual battle.—D.J.H.

Lk 6:20-23, § 41-898.

Lk 6:20-26, § 41-897.

Lk 7:24, § 41-903.

958. [Lk 7:36-50] D. A. LEE, "Women as 'Sinners': Three Narratives of Salvation in Luke and John," *AusBibRev* 44 ('96) 1-15.

In three Gospel stories about women who unexpectedly find salvation in encounter with Jesus (Lk 7:36-50; Jn 4:1-42; 7:53–8:11), the implied reader's gendered expectations about sin and faith are overturned and realigned. After commenting on the socio-literary setting of the three stories with respect to the depiction of female sexuality in the OT and the culture of the ancient world, the article explicates the similarities shared among these stories under five headings: low status, contrast with religious leaders, pronouncement of salvation, perceptiveness and insight, and Christology.—C.R.M.

Lk 8:5-8, § 41-904.

959. [Lk 10:25-37] É. ÉVRARD, "Le bon Samaritan," *Études Classiques* [Namur, Belgium] 64 (1, '96) 73-74.

The article explores the relation between the command to love one's neighbor in Lk 10:27 (see Lev 19:18) and the choices made by the individual characters in the parable of the good Samaritan (Lk 10:30-37), with particular attention to the functional and dynamic nature of loving the neighbor. [A response by A. Michiels appears in *Études Classiques* 64 (4, '96) 367-369.]—D.J.H.

960. J. J. KILGALLEN, "The Plan of the 'NOMIKOΣ' (Luke 10.25-37)," *NTStud* 42 (4, '96) 615-619.

In Lk 10:25-37 the first question of the νομικός (v. 25) serves really to prepare the real test in the second question (v. 29). What the νομικός wanted from the start was to challenge Jesus' interpretation of "love for neighbor." According to the logic of this interpretation, "wanting to justify himself" (v. 29) means that the νομικός expected to show that he was right to challenge Jesus. Jesus' answer of the test with the Good Samaritan story explicates a matter that Luke proposed earlier (9:52-56) without adequate clarification.—C.R.M.

961. G. A. PHILLIPS, "'What is Written? How are You Reading?' Gospel, Intertextuality and Doing Lukewise: Reading Lk 10:25-42 Otherwise," *Semeia* 69-70 ('95) 111-147.

Reading between the lines of Luke's stories of the lawyer and Martha (Lk 10:25-42) we discover an explicit concern in these two dialogues with language, power, and control, one that compels metacritical questions about Luke's narrative design. The study first presents a brief primer on poststructuralist intertextuality. Then it returns to the pair of dialogues in Lk 10:25-42 employing deconstructive strategies and the concept of intertextuality (shaping the reader for Luke's text, deconstructive reading and the reader). Luke's narrative invites us explicitly to ask about reading and writing ("What is written in the Law? How are you reading it?"), specifically Luke's way of reading and writing. Reading intertextually and deconstructively can serve in a multitude of ways as a response to Luke's question, one that generates a multitude of readings and writings that preserve, pass on, and transpose Luke's text for other readers to come but in different, more responsible ways than traditional narrative or commentary strategies can imagine.—C.R.M.

Lk 11:39-40, § 41-1394.

962. [Lk 12:16-20] D. MARION, "Simples et mystérieuses paraboles. VII. Paraboles de crise: le riche insensé, le riche et Lazare," *EspVie* 106 (28-29, '96) 225*-230*, 235*-236*.

The article first offers a general account of parables that display the kingdom under the aspect of the judgment of God that arrives in a sudden, unforeseeable, and violent manner, foiling human calculations and expectations. Then it focuses on the parables of the rich fool (Lk 12:16-20) and the rich man and Lazarus (Lk 16:19-31). These two parables show well how judgment reaches individuals in their daily lives independent of end-time scenarios, the return of Christ, and the last judgment, all of which are lacking in these texts.—C.R.M.

963. E. BORGHI, "Lc 15,11-32. Linee esegetiche globali," *RivistBib* 44 (3, '96) 279-308.

This approach to the reading of the parable of the Prodigal Son (Lk 15:11-32) employs insights of contemporary semiotics in order to present a coherent reading of this biblical passage. After remarks on the larger and immediate context, it offers a detailed analysis of the text's four narrative segments (15:11-13a, 13b-20a, 20b-24, 25-32) and the three fundamental characters (the younger son, the father, the older son). Then it argues that Lk 15:11-32 functions as a major scene of confrontation between life and death, which develops an attained or at least offered increase in self-awareness and the recovery of human identity on the part of all the characters involved in the parable.—C.R.M.

964. J. A. HARRILL, "The Indentured Labor of the Prodigal Son (Luke 15:15)," *JournBib Lit* 115 (4, '96) 714-717.

The Hellenistic institution of παραμονή ("indentured labor") provides insight into the kind of joining that ἐκολλήθη indicates in Lk 15:15. A παραμονή-contract bound an agent to remain with a patron and to work in general service for a specified length of time. Thus the parable of the prodigal son shows Luke's larger theological theme of hospitality to the poor, outcast, and marginal expressed in the language of ancient economics.—C.R.M.

Lk 16:19-31, § 41-962.

965. [Lk 19:1-10] T. D'SA, "Exploiter Evangelized. Reflections Based on the Episode of Zacchaeus and Pastoral Practice," *Vidyajyoti* 60 (3, '96) 194-206.

As a "chief tax collector" (see Lk 19:1-10), Zacchaeus had been an exploiter and oppressor. In evangelizing Zacchaeus, Jesus brought him to "salvation" and promoted a just social order. Zacchaeus represents the normal Christian who continues to work in the world and shares his wealth with the poor.—D.J.H.

Lk 20:9-19, § 41-940.

Lk 20:21, § 41-942.

Lk 20:27-38, § 41-943.

966. [Lk 22–23] R. L. BRAWLEY, "Resistance to the Carnivalization of Jesus: Scripture in the Lucan Passion Narrative," *Semeia* 69-70 ('95) 33-60.

Opposite opinions about Jesus clash in the Lukan passion narrative, and the two opinions are constitutive of two different constructs of the world. On the one side antagonists perpetrate a mockery that introduces elements of the carnivalesque into the passion narrative. On the other side Jesus wins unexpected support from several corners. But direct resistance to the carnivalesque comes primarily through hermeneutical allusions to Scripture. While Isaiah 53 and its context dominate the arrest of Jesus, a new battery of allusions (Hos 10:8; Ps 21:19; Ps 30:6—all LXX) comes into play at the crucifixion. When Luke speaks in the voice of Isaiah, Hosea, and the psalmists, these figures of the past speak to the present, but in Luke's voice. Allusions to Scripture in the Lukan passion narrative remind the readers that beyond the machinations of the opponents something about the story is the Lord's doing.—C.R.M.

Lk 22:7-20, § 41-946.

Lk 22:39-46, § 41-915.

967. U. KELLERMANN, "Elia als Seelenführer der Verstorbenen oder Elia-Typologie in Lk 23,43 'Heute wirst du mit mir im Paradies sein,'" *BibNotiz* 83 ('96) 35-53.

The article first sketches a christological profile of the scene of the two thieves in Lk 23:39-43 and indicates the inadequacy of previously adduced Jewish parallels when attempting to account for the scene's expectation of salvation in terms of the concept "paradise." Then it illustrates how Jesus' promise "Today you will be with me in paradise" (v. 43) is informed by an Elijah typology that may be documented in numerous rabbinic (Elijah as the guide of the dead into paradise, Elijah's knowledge of the places of paradise, Elijah's granting to particular pious individuals a temporary glance at or entrance into paradise) and earlier texts (Lk 16:22; Mal 3:1, 23-24; Sir 48:11 LXX; Mk 15:53). The article concludes by highlighting further allusions to the Elijah tradition in Lk 23:39-43, the Lukan passion and resurrection accounts, and the Third Gospel in general.—C.R.M.

968. [Lk 24:46-49] T. S. MOORE, "The Lucan Great Commission and the Isaianic Servant," *BiblSac* 154 (613, '97) 47-60.

Luke formulated his version of Jesus' great commission in Lk 24:46-49 not only to present Jesus as the fulfillment of the Servant in Isaiah but also to depict the disciples as those who take up the Servant's mission after Jesus' departure. The commissioning passage exhibits four major points of contact with the portrait of the Servant in Isaiah: the content of the proclamation ("release" or "forgiveness"), the mission extending to all nations, the designation of the disciples as "witnesses," and the assurance of empowerment from on high.—C.R.M.

969. L. Devillers, "Études sur les écrits johanniques," *RevThom* 96 (3, '96) 453-478.

Descriptions and evaluations of the following books: J. Caba, *Cristo, Pan de vida* (1993); J. F. Toribio Cuadrado, *"El Viniente"* (1993); G. Van Belle, *The Signs Source in the Fourth Gospel* (1994); M.-É. Boismard and A. Lamouille, *Le Diatessaron: de Tatien à Justin* (1992), and *Un évangile pré-johannique* (1993, 1994, 1996); and Boismard, *Le Martyre de Jean l'Apôtre* (1996).—D.J.H.

970. R. B. Edwards, "Reading the Book. 4. The Gospel According to John," *ExpTimes* 108 (4, '97) 101-105.

The structure of the Fourth Gospel reflects its twin aim of expressing the author's understanding of Jesus and its radical implications for readers. It falls into four parts: prologue and testimony (1); Jesus' self-revelation and public ministry (2–12); Jesus' passion, death, and resurrection (13–20); and appendix (21). The message of Jn for today lies in its understanding of God, presentation of Jesus, summons to discipleship, and invitation to a personal relationship with God through mutual indwelling in love.—C.R.M.

971. R. Infante, "Lo sposo e la sposa. Contributo per l'ecclesiologia del Quarto Vangelo," *RassTeol* 37 (4, '96) 451-481.

This contribution to Johannine ecclesiology focuses on nuptial imagery in various texts in the Fourth Gospel: the sandals of the Messiah-Spouse (1:27-30); the voice of the Spouse (3:28-30); the wedding at Cana (2:1-12); the anointing in Bethany (12:1-8); Jesus, his mother, and the disciple (19:25-27); and Mary Magdalene at the tomb (20:1-2, 11-18).—D.J.H.

972. J. J. Kanagaraj, "Jesus the King, Merkabah Mysticism and the Gospel of John," *TynBull* 47 (2, '96) 349-366.

The article examines the nature of Jesus' kingship in the Fourth Gospel and the background against which Jesus' kingship can be meaningfully understood. It seems likely that John presented his christological portrait of Jesus as king for the benefit of those Jews who had great interest in Merkabah mysticism. It seems that Jewish "throne-chariot mysticism" is reinterpreted by John as "cross mysticism."—C.R.M.

973. V. Pasquetto, "Il lessico antropologico del Vangelo e delle Lettere di Giovanni (I)," *Teresianum* 47 (1, '96) 103-137.

The first installment in an analysis of Johannine anthropological terminology examines the constitutive elements of the human person: ἄνθρωπος ("human"), σῶμα ("body") and σάρξ ("flesh"), αἷμα ("blood"), ψυχή ("soul"), καρδία ("heart"), πνεῦμα ("spirit"), and the human person as "free." It concludes with synthetic observations on the history-of-religions, christological, dynamic-operative, and pneumatological components of Johannine anthropology.—D.J.H.

974. H.-J. Schulz, "Zur frühen Entstehung und theologischen Ursprünglichkeit des Johannesevangeliums. Orientierungsimpulse in neueren Werken zum 4. Evangelium und zur urchristlichen Theologiegeschichte," *ErbAuf* 72 (4, '96) 322-331.

In the history of historical-critical exegesis, John's Gospel has been subject to fundamental misunderstandings with regard to its place in the history of theology and its purpose. In recent years various scholars—J. A. T. Robinson, M. Hengel, K. Berger, G. Ziener and W. J. Bittner, and B. Schwank—have worked from different perspectives to highlight the very early (some say "eyewitness") Jewish-Christian tradition that served as the basis of the Fourth Gospel.—D.J.H.

975. T. THATCHER, "Jesus, Judas, and Peter: Character by Contrast in the Fourth Gospel," *BiblSac* 153 (612, '96) 435-448.

The article explores with reference to "telling" and "showing" the narrative relationship between Jesus, Judas, and Peter in John's Gospel. Judas is the consummate hypocrite. Peter's actions manifest various attitudes: ignorance, sincere devotion, and repentance. Jesus, like Judas, acts according to the Father's divine plan; unlike Judas and Peter, he fully understands what the plan involves.—D.J.H.

976. M. VELLANICKAL, "The Historical Jesus in the Johannine Christological Vision," *Jeevadhara* 26 (152, '96) 131-145.

The Fourth Gospel presents the real and historical Jesus with a threefold synthesis: between Jesus of Nazareth and the Christ of faith, between the person and function of Jesus, and between the glory (divinity) and flesh (humanity) of Jesus. The key to understanding the Jesus of the Fourth Gospel is to enter into this threefold Johannine synthesis and the consequent christological vision.—C.R.M.

977. A. XAVIER, "Andrew in the Fourth Gospel: First Disciple of Jesus," *IndTheolStud* 33 (2, '96) 139-146.

Each mention of Andrew in the Fourth Gospel brings out an important aspect of his characterization. He is the first to fulfill all the requisites of a disciple (1:35-42), the witness to the agony and glorification of Jesus (6:1-14), and the recipient of the revelation that the hour has come (12:20-24).—C.R.M.

Jn, § 41-891.

978. J. P. MEIER, "John 1:1-18," *Mid-Stream* [Indianapolis] 35 (4, '96) 391-394.

With philosophical malice aforethought, John set up the whole of his Prologue (1:1-18) on the basis of a dialectic or dualism of being (εἶναι) and becoming (γίνεσθαι). But in Jn 1:14 (καὶ ὁ λόγος σὰρξ ἐγένετο) the whole Prologue collapses into a saving unity: Divine being becomes the subject of human becoming.—D.J.H.

979. [Jn 1:1-18] S. R. VALENTINE, "The Johannine Prologue—a Microcosm of the Gospel," *EvangQuart* 68 (4, '96) 291-304.

This article contends that Jn 1:1-18 is a preface used by the author as a part of the first edition of his work, the themes of which were developed to form the core and substance of the Gospel. It treats the salient themes of the Prologue and their development in the remainder of the Gospel: the Logos, Jesus the source of eternal life, light enters the darkness, faith and belief, glory and glorification, grace and truth, Israel's unbelief, inferiority of the Jewish Law, and anti-Baptist polemic.—C.R.M.

980. G. D. KIRCHHEVEL, "The Children of God and the Glory that John 1:14 Saw," *Bull BibRes* 6 ('96) 87-93.

Jn 1:14, 18 present Jesus as the glorious person predicted in the Aramaic tradition related to Isa 53:2 and preserved in *Targum of Isaiah.* The "glory of God" in Jn 12:43 and "his glory" in Jn 1:14; 2:11; and 12:41 have more in common with "the glory of the Holiness" and "his glory" predicted in *Targum of Isaiah* 53:2b than with anything in the Masoretic text or the Septuagint.—D.J.H.

Jn 1:21, § 41-815.

981. M. E. BORING, "The Church Guided by the Holy Spirit: A Johannine Perspective (John 3:1-21)," *Mid-Stream* [Indianapolis] 35 (4, '96) 449-457.

After reflecting on the linguistic and historical context of John's Spirit language, the article considers some Johannine themes related to the Holy Spirit: unity, Christology, post-Easter guidance of the Christian community, and generative power. Then it discusses Jn 3:1-21 as an illustration of the Spirit's leadership of the Christian community and as a text about the work of the Spirit as generator (creator, begetter, and birther).—D.J.H.

982. [Jn 4:1-42] C. S. FARMER, "Changing Images of the Samaritan Woman in Early Reformed Commentaries on John," *Church History* [Chicago, IL] 65 (3, '96) 365-375.

Patristic, medieval, and Reformed commentators agreed in viewing the story of the Samaritan woman (Jn 4:1-42) as a model of the lost soul's conversion to Christ. Unlike the patristic and medieval interpreters, however, the Reformed commentators described the woman on the literal level in rather unflattering terms, as a petulant hussy who ridicules Jesus. This new exegetical portrait can be explained with reference to the Reformed emphasis on self-understanding as the *sine qua non* for the experience of divine grace, and on the unconditional character of the grace of God.—D.J.H.

983. [Jn 4:1-42] J.-L. SKA, "Jésus et la Samaritaine (*Jn 4*). Utilité de l'Ancien Testament," *NouvRevThéol* 118 (5, '96) 641-652.

Certain difficulties in the narrative of Jn 4:1-42, especially the connection between the various parts of the dialogue of Jesus with the Samaritan woman (4:7-26) and with his disciples (4:27, 31-38), may be easily resolved by recourse to some OT texts, notably the scenes of meetings by a well (Gen 24; 29:1-14; Exod 2:14-22) and the oracle of Hosea 2 where God condemns his unfaithful spouse (Israel) and then calls her to conversion. Although Jn 4:1-42 may be understood apart from these references, since they were surely part of the collective memory of the Fourth Gospel's first readers, it is more vivid read in their light.—C.R.M.

Jn 4:1-42, § 41-958.

Jn 5:8, § 41-927.

Jn 7:53–8:11, § 41-958.

Jn 8:46, § 41-836.

984. T. BAARDA, "John 8:57B. The Contribution of the Diatessaron of Tatian," *NovTest* 38 (4, '96) 336-343.

The newly found Syriac text of Ephraem's commentary on the Diatessaron may indicate that there is something to say in favor of the originality of the reading "and Abraham saw you?" in Jn 8:57b, since it probably offers us the earliest witness to the Johannine verse: Tatian in Rome.—D.J.H.

985. H.-J. KLAUCK, "Der Weggang Jesu. Neue Arbeiten zu Joh 13–17," *BibZeit* 40 (2, '96) 236-250.

After a survey of books and articles on Jn 13–17, the article describes and evaluates five recent full-scale studies of that text: M. Winter, *Das Vermächtnis Jesu und die Abschiedsworte der Väter* (1994); D. F. Tolmie, *Jesus' Farewell to the Disciples* (1995); J. Neugebauer, *Die eschatologischen Aussagen in den johanneischen Abschiedsreden* (1995); A. Dettwiler, *Die Gegenwart des Erhöhten* (1995); and C. Hoegen-Rohls, *Der nachösterliche Johannes* (1996). It concludes with reflections on methodology in current Johannine research.—D.J.H.

986. [Jn 13:10] M. F. CONNELL, "*Nisi Pedes,* Except for the Feet: Footwashing in the Community of John's Gospel," *Worship* 72 (6, '96) 517-531.

Despite the lack of certainty introduced by many variants, the presence of "except for the feet" in Jn 13:10 has early, significant, and wide distribution. Certain elements in Jn 13:6-11 (see vv. 8 and 10) suggest that the rite of footwashing could very well have been an initiation action in its own right, not merely a supplement to baptism [see § 31-1146]. The discourse on service and humility in Jn 13:12-20 probably reflects the period when the ecclesiology and rites of the Johannine community gave way to those of the stronger communities under Peter's authority.—D.J.H.

Jn 14–16, § 41-721.

987. G. W. DERICKSON, "Viticulture and John 15:1-6," *BiblSac* 153 (609, '96) 34-52.

Jesus' analogy of the vine and the branches in Jn 15:1-6 was based on the viticultural practice of his day, which was to clean up only the fruit-bearing branches and tidy up the rows during the early spring growth following blooming. The viticultural use of καθαίρει, which described the removal of sprouts from fruiting branches, should inform the meaning of αἴρει in Jn 15:2. That 15:6 looks at the fall, post-harvest pruning is seen in the practice of burning all the wood not attached to the vine.—D.J.H.

988. L. T. WITKAMP, "Jesus' Thirst in John 19:28-30: Literal or Figurative?" *JournBibLit* 115 (3, '96) 489-510.

Jesus' thirst in Jn 19:28 contains a double entendre. This implies that if readers do not see this but stick to the soldiers' assumption that, after all, it is Jesus' literal thirst that has to be quenched, they will be trapped in a Johannine misunderstanding. The corollary of this exegesis is that S. D. Moore's conclusions [see § 38-236] that eventually Johannine irony collapses in paradox and the reader and even Jesus are fooled no longer have any real basis. The transliteral, spiritual exegesis of Jn 19:28-30 shows that Jesus' last words fit admirably into the whole fabric of John's text and theology.—C.R.M.

989. [Jn 20:1-18] C. BARTNIK, "Maria Magdalena jako 'Apostola Apostolorum' (Maria Magdalena als 'Apostola Apostolorum')," *RoczTeol* 43 (2, '96) 183-190.

This literary and theological analysis of Jn 20:1-18 focuses on Mary Magdalene as the first person (even before the apostles) to experience a resurrection-Christophany. She represents the good "remnant" of Israel which believes in Jesus and his resurrection, and becomes the basis for the church of the Gentiles.—D.J.H.

990. R. BABINET, "Une 'solution extrême, inutile', la correction du texte grec en Jean 20, 6-7," *Revue des Études Grecs* [Paris] 108 (1, '95) 219-222.

As a solution to the problem posed by the text of Jn 20:6-7, J. Ducatillon's proposal [see *Revue des Études Grecs* 107 (1, '94) 219-221] to read εἰς ἓν ἄτοπον rather than εἰς ἕνα τόπον is extreme and unnecessary.—D.J.H.

991. J. P. MEIER, "John 20:19-23," *Mid-Stream* [Indianapolis] 35 (4, '96) 395-398.

In Jn 20:22 the new creation is symbolized by the risen Jesus breathing upon his disciples with the Holy Spirit. In 20:23 the total mission of the church is summed up as forgiving or retaining sins.—D.J.H.

Acts of the Apostles

992. J. K. ELLIOTT, "The Greek Manuscript Heritage of the Book of Acts," *FilolNT* 9 (17, '96) 37-50.

Examination of K. Aland's *Kurzgefasste Liste der Griechischen Handschriften des Neuen Testaments* (2nd ed., 1994) allows the identification of 612 continuous-text manuscripts (13 papyri, 32 uncials, 567 cursives) that contain Acts (either in part or in its entirety). The details are set out in a seven-page table (pp. 38-44). The article also includes a list of the centuries in which the manuscripts were written and information on the contents (e.g. Acts alone, Acts and the Pauline Corpus, etc.) of the manuscripts.—C.R.M.

993. J. C. O'NEILL, "The Connection Between Baptism and the Gift of the Spirit in Acts," *JournStudNT* 63 ('96) 87-103.

This study investigates the connection between water baptism and the gift of the Holy Spirit in Acts in order to illuminate the primitive baptismal practice of the church. It first considers the saying of Jesus recorded in Acts 1:5 and 11:16 (cf. Mt 3:11/Mk 1:8; Lk 3:16) and concludes that long before Pentecost there was a lively expectation that water baptism and fire baptism were to be given by God to preserve his believers from the coming danger by water and by fire. Then it shows how the evidence of Acts accords with this assumption by outlining the four typical baptismal situations reported by Acts, all of which combine to confirm a picture of two baptisms, water baptism followed by baptism with the Spirit. The apparent contradiction to this picture in Acts 19:5 is owing to a scribal "correction" that read ἐβαπτίσθησαν for ἐπίστευσαν.—C.R.M.

Acts, §§ 41-885, 952, 1123.

994. J. J. KILGALLEN, "A Rhetorical and Source-traditions Study of Acts 2,33," *Biblica* 77 (2, '96) 178-196.

This study treats the place of Acts 2:33 within the rhetorical movement of Peter's Pentecost speech in Acts 2:14-36 and Luke's respect for a tradition or source underlying the use of the term "Father" in 2:33. Acts 2:33 serves as a goal of the speech in that it brings the audience to understand the complete cause of Pentecost, while also serving to reveal a very important facet of the reality of Jesus: the Father's Son.—C.R.M.

995. L. B. McINTYRE, "Baptism and Forgiveness in Acts 2:38," *BiblSac* 153 (609, '96) 53-62.

The best textual evidence and NT syntax support the presence of ὑμῶν as a modifier of "sins" in Acts 2:38. Concerning the antecedent of ὑμῶν, there is no evidence to support the contention that "forgiveness of sins" modifies the command to be baptized. In other NT passages on forgiveness, repentance, and water baptism, it becomes increasingly difficult to find support for the doctrine of baptismal regeneration.—D.J.H.

996. J. RIUS-CAMPS, "Las variantes de la Recensión Occidental de los Hechos de los Apóstoles (VII) (Hch 3,1-26)," *FilolNT* 9 (17, '96) 61-76.

This installment [see § 41-320] of the ongoing comparative review of the textual variants of the Western and Alexandrian texts of Acts presents philological and theological notes on the readings in Acts 3:1-26. It incorporates two new elements in the analysis to help estimate the fidelity of the two recensions to the Lukan original. Thus it attends to (1) the sequential disposition of the narrative (observing also the internal structure of the sequences), and (2) the interconnection of the *lectiones variae*.—C.R.M.

997. U. C. VON WAHLDE, "Acts 4,24-31: The Prayer of the Apostles in Response to the Persecution of Peter and John — and Its Consequences," *Biblica* 77 (2, '96) 237-244.

Since some material in the manuscript was omitted through an editorial error, the entire article [see § 40-1544] has been reprinted under a new title.—D.J.H.

998. [Acts 6:1-7] R. CABIÉ, "Quand les 'sept' deviennent des diacres," *BullLittEccl* 97 (3, '96) 219-226.

Although there is no explicit use of the word "deacon" in Acts 6:1-7, Christian tradition from the end of the 2nd century A.D. onward (Irenaeus, ps.-Tertullian, Cyprian, etc., as well as the prayers of ordination) regarded this passage as dealing with the diaconate.—D.J.H.

999. [Acts 8:26-40] V. HIRTH, "Die Königin von Saba und der Kämmerer aus dem Mohrenland oder das Ende menschlicher Weisheit vor Gott," *BibNotiz* 83 ('96) 13-15.

The journey of the Queen of Sheba to visit Solomon in Jerusalem (see 1 Kgs 10:1-10) is repeated in many respects by the journey of the Ethiopian eunuch in Acts 8:26-40. The eunuch stands for the pilgrimage of the Gentiles to Zion (see Isa 2:2-4; Mic 4:1-4); he experiences how the entirely other wisdom of God comes as the gospel to the Gentiles.—D.J.H.

1000. S. SCHREIBER, "'Verstehst du denn, was du liest?' Beobachtungen zur Begegnung von Philippus und dem äthiopischen Eunuchen (Apg 8,26-40)," *StudNTUmwelt* 21 ('96) 42-72.

These observations on the literary form and the significance of the content of the narrative of the meeting between Philip and the Ethiopian eunuch in Acts 8:26-40 include discussion of the structure of the passage (three phases: vv. 26-28, vv. 29-38, vv. 39-40), its form-critical designation (mission narrative) and parallels with 9:1-19 and 10:1-48, the traditional basis for the story, its relation to the Emmaus episode in Lk 24:13-35, the religious situation of the eunuch and the setting of the narrative in the milieu of Hellenism, the citation of Isa 53:7-8 LXX in Acts 8:32-33, the figurative use of ἡ ὁδός, and the indirect address to the reader: ἆρά γε γινώσκεις ἃ ἀναγινώσκεις; (8:30).—C.R.M.

Acts 8:26-40, § 41-1183.

1001. E. M. HUMPHREY, "Collision of Modes?—Vision and Determining Argument in Acts 10:1–11:18," *Semeia* 71 ('95) 65-84.

This study seeks to engage in a close analysis of Acts 10:1–11:18 by considering the text as a rhetorical document, demonstrate the use of the vision-report within argumentation, and suggest one possible view of the relation among "scribal" rhetor, rhetorical text, and hearer/reader. The way in which Luke carefully intertwines narrative, argumentation, and vision-report may stand as a picture of his view of the relationship between the human and the divine—here we see cooperation rather than coercion, disclosure rather than determination. [I. H. Henderson (pp. 161-172) and M. V. Fox (pp. 173-192) respond to Humphrey and others in the same issue.]—C.R.M.

1002. [Acts 13:4-12] B. P. ROBINSON, "Paul and Barnabas in Cyprus," *ScriptBull* 26 (2, '96) 69-72.

Paul's victory over Bar-Jesus in Acts 13:4-12 recalls the story of Peter and Simon of Samaria (8:18-24) and the much earlier confrontation of Moses with the magicians of Pharaoh. The story is also the equivalent in Acts of the story of Jesus' struggle with Satan in Lk 4:1-12. The blinding of Bar-Jesus and the conversion of Sergius Paulus typify for Luke Jews and Romans in their reaction to the gospel message.—C.R.M.

1003. C. GIANOTTO, "L'interpretazione di Atti 15 nei primi secoli cristiani," *Annali di storia dell'esegesi* [Bologna] 13 (1, '96) 123-141.

This study of the reception of the text and events narrated in Acts 15 in the 2nd century focuses on the "apostolic decree" (15:20, 29; 21:25) and the four prohibitions imposed on Gentile Christians contained in it. After reviewing variants in the texts of the pertinent verses, it outlines three main lines of the interpretation of the decree: (1) literal—evidence of the survival of food norms considered as identity markers in the Christian community; (2) ethical; and (3) polemical—especially against the gnostics and Marcionites.—C.R.M.

1004. [Acts 15] W. RAKOCY, "Tak zwany Sobór Jerozolimski wyrazem troski o jedność peirwotnego Kościoła (Das sogenannte Konzil von Jerusalem als Ausdruck der Sorge um Einheit der Urkirche)," *RoczTeol* 43 (1, '96) 139-148.

The "council of Jerusalem" according to Acts 15 not only decided the question of circumcision in favor of the Gentile Christians but also issued a decree with four conditions that would contribute to harmony between Jewish and Gentile Christians. The council both recognized the freedom of Gentiles from the Mosaic Law and protected the Jewish religious tradition. It was an expression of concern for the unity of the primitive church.—D.J.H.

Acts 15:1-29, § 41-1057.

1005. [Acts 17:16-34] G. GERAGHTY, "Paul before the Areopagus: A New Approach to Priestly Formation in the Light of *Ecclesia in Africa*," *African Christian Studies* [Nairobi] 12 (3, '96) 32-41.

Paul before the Areopagus (see Acts 17:16-34) displays a theology of evangelization and formation in transition. The episode is an exemplary symbol for missionary groups in the task of evangelization and formation of new candidates.—D.J.H.

EPISTLES—REVELATION

Epistles (General)

1006. W. G. DOTY, "Imaginings at the End of an Era: Letters as Fictions," *Semeia* 69-70 ('95) 83-110.

In addition to considering literary materials as standing within particular historical trajectories and genre histories, we may broaden our perception of them by considering them as fictions, as creations made, fashioned, or fabricated by their writers to convey the existential or religious meanings they drew from their own life-contexts. The essay encourages a critical-imaginative approach to primitive Christian letters as constructs, "fictions," in the same literary frame as the epistolary novel tradition as exemplified by Samuel Richardson's *Clarissa,* P. A. Choderlos de Laclos's *Les Liaisons Dangereuses,* and John Barth's *Letters.* It suggests that a New Historical view and an intertextual approach might attend more adequately to the primitive Christian epistles in their cultural contexts, raising important questions about economies, hierarchies, and gender relationships. It presents an extended exploration of some aspects of Paul's letters (in particular the Corinthian correspondence) considered as "fictions," in terms of his self-awareness of themes of these letters, and of the epistolary tradition and conventions.—C.R.M.

1007. M. H. SUCHOCKI, "Practical Preaching from the Epistles," *QuartRev* 16 (3, '96) 241-252.

The NT Epistles are perhaps the richest explicitly theological resource in all of Scripture. To facilitate theological preaching from them, the article offers suggestions about reading the text, selecting a doctrine, researching the text, and contextualizing the text.—D.J.H.

Paul

1008. D. M. BOSSMAN, "Paul's Fictive Kinship Movement," *BibTheolBull* 26 (4, '96) 163-171.

This study analyzes Paul's uses of kinship terminology (father, son, brothers/sisters) cross-culturally to determine how they fit into the characteristic framework of family life as best we know it from broader studies of kinship and family in the circum-Mediterranean region of Paul's time. It concludes that Paul's fictive kinship movement signals a distinctive reading of Jesus and his followers that notably differs from that of the Gospel writers. Paul images the household as possessing a culture of its own, as a sphere in which norms of brotherhood displace the previous group identities of its members.—C.R.M.

1009. A. Botma and A. van Aarde, "Die formule (ἐν Χριστῷ) as basis van die Pauliniese ekklesiologie (The formula [ἐν Χριστῷ] as the basis of Pauline ecclesiology)," *Herv TeolStud* 52 (2-3, '96) 285-317.

While traditional interpretations of the Pauline formula ἐν Χριστῷ understand it one-sidedly as a reference to the kerygma of the cross, this study contends that it should be understood in terms of participation in the "Jesus-event." Thus ἐν Χριστῷ encapsulates Paul's intention that the believer should "become as Jesus was," just as the phrase πίστις Χριστοῦ implies that the believer should "believe as Christ believed."—C.R.M.

1010. A. D. Clarke, "'Refresh the Hearts of the Saints': A Unique Pauline Context?" *TynBull* 47 (2, '96) 277-300.

Paul's use of the verb ἀναπαύω with the nouns πνεῦμα or σπλάγχνα in the sense of "refresh the heart" (see 1 Cor 16:18; 2 Cor 7:13; Phlm 7, 20) seems to have been unique. The similarities among the four Pauline contexts suggest that refreshing the hearts of the saints refers to positive Christian actions that were highly commended by the apostle and could cross traditional social barriers.—D.J.H.

1011. N. Elliott, "Paul and the Lethality of the Law," *Forum* 9 (3-4, '93) 237-256.

This dialogue with R. G. Hamerton-Kelly's *Sacred Violence. Paul's Hermeneutic of the Cross* (1992) argues that Paul came to see in the cross the sacred violence in one political configuration of Judaism (the jockeying for power of the Judean Temple state), and to recognize that same violence in his persecution of Jews who proclaimed a crucified Messiah in the streets of Roman Syria. That Paul persecuted Christians for having already drawn the conclusions regarding Torah observance that Hamerton-Kelly attributes to Paul's hermeneutic of the cross, is dubious. In several of Paul's letters we see that one of his chief concerns was to prevent the new, predominately Gentile communities founded on the memory of the cross from becoming structures of sacred violence, either through mimetically appropriating the boundary rituals of Judaism (Galatians) or through scapegoating Jesus christologically and the Jews salvation-historically (Romans).—D.J.H.

1012r. A. Giglioli, *L'uomo o il creato? Κτίσις in s. Paolo* [*NTA* 39, p. 151].

S. Cipriani, "Κτίσις: creazione o genere umano?" *RivistBib* 44 (3, '96) 337-340.—Giglioli argues that the cosmological reading of κτίσις in Paul's writings and elsewhere in the NT cannot be sustained, and contends that the anthropological reading is the only possible interpretation. While one must admire the author's diligence and lexicographical rigor, there is a risk of distorting texts in the name of a too univocal approach to the term κτίσις.—D.J.H.

1013. F. W. Horn, "Der Verzicht auf die Beschneidung im frühen Christentum," *NTStud* 42 (4, '96) 479-505.

After sketching early Christian attitudes toward circumcision with particular attention to the Antioch incident in Gal 2:11-14 and other pertinent passages in Paul's letters and Acts, the article considers the reasons for forgoing circumcision against the background of Judaism and of early Christian theology, Jewish and Jewish-Christian reactions, and the consequences of forgoing circumcision. Paul was not the founder of the circumcision-free mission, but he was the one who carried it out in the Gentile-Christian sphere. The result was that Gentile Christians were decisively separated from the everyday world of Judaism (Temple, marriage, claims on Jewish charity, special rights in the Roman empire).—D.J.H.

1014. J. MURPHY-O'CONNOR, "Pauline Studies," *RevBib* 103 (4, '96) 623-632.

Descriptions and evaluations of T. Laato, *Paul and Judaism* (1995); C. G. Müller, *Gottes Pflanzung – Gottes Bau – Gottes Tempel* (1995); T. Söding, *Die Liebesgebot bei Paulus* (1995); L. Bornmann, *Philippi* (1995); W. Deming, *Paul on Marriage and Celibacy* (1995); I. G. Wallis, *The Faith of Jesus Christ in Early Christian Traditions* (1995); and J. L. Jacquette, *Discerning What Counts* (1995).—D.J.H.

1015. J. L. NORTH, "Paul's Protest that He Does Not Lie in the Light of His Cilician Origin," *JournTheolStud* 47 (2, '96) 439-463.

Paul's protest that when he speaks, whether through letter or word of mouth, he does not lie (Gal 1:20; 2 Cor 11:31; Rom 9:1; 1 Tim 2:7) may indicate that Paul felt exposed to the widely held opinion in the ancient Near East that Cilicians were dishonest. The article presents a survey of the tradition about Cilician dishonesty over the course of fifteen hundred years. Paul's sensitivity is explained at least in part by his opponents' sneering at his origins.—C.R.M.

1016. W. PRATSCHER, "Die Bewältigung von Leid bei Paulus," *StudNTUmwelt* 21 ('96) 73-91.

The article first considers how Paul approached the question of overcoming suffering on the theological level: suffering as the expression of being directed to and being accepted by God, suffering as sharing in Christ's suffering, suffering and community, and suffering as the sign of the present age and as the place of hope. Then it discusses Paul's approach to overcoming suffering on the practical level: avoidance of suffering, and solidarity in suffering.—D.J.H.

1017. S. B. PURVIS, "Following Paul: Some Notes on Ethics Then and Now," *WordWorld* 16 (4, '96) 413-419.

All of Paul's writings, including his ethical teachings, were in service of the creation and ongoing support of communities of persons seeking to live according to their faith in Jesus Christ. On the one hand, Paul's ethics are occasional, responsive to questions and situations that developed in those nascent communities. On the other hand, they are coherent responses, consistent with what we know of Paul's teaching and preaching about the risen Christ and what life lived in Christ's name could be.—D.J.H.

1018. F. F. RAMOS, "La metamorfosis del creyente," *Salmanticensis* 43 (2, '96) 209-248.

With particular attention to the pertinent Pauline texts, the article first considers the believer as the "form" (μορφή) of Christ: the image of generation, the relation of presence, the image of re-incarnation, Paul and his cultural milieu, the origin of these Pauline expressions, and the absence of any type of magic. Then it discusses the believer as the "image" (εἰκών) of God and of Christ: believers viewed with regard to God's saving plan, the assimilation of believers to the image of the Son, the "transfiguration" of the believer, and Paul's innovations.—D.J.H.

1019. G. RÖHSER, "Übernatürliche Gaben? Zur aktuellen Diskussion um die paulinische Charismen-Lehre," *TheolZeit* 52 (3, '96) 243-265.

With particular attention to pertinent Pauline texts, this article considers the phenomenon of early Christian glossolalia, the situation at Corinth and Paul's intention in 1 Corinthians 12–14, elements toward a definition of the concept of charism (divine gifts, extraordinary, related to baptism and open to every Christian), and the question of worldview and "spectacular" gifts of the Spirit today.—D.J.H.

1020. K. O. SANDNES, "'Justification by Faith' - An Outdated Doctrine? The 'New Perspective' on Paul - A Presentation and Appraisal," *Theology & Life* [Hong Kong] 17-19 ('96) 127-146.

After explaining the new perspective on Paul initiated by E. P. Sanders and developed by J. D. G. Dunn and F. Watson, the article contends that insufficient attention has been paid to the nature of covenantal nomism and Paul's zeal for the Law before his conversion to Christ. Then it offers critical assessments of the positions of Dunn and Watson, respectively, with reference to particular Pauline texts. It concludes that, while neither Dunn nor Watson has succeeded in seriously questioning the Lutheran emphasis on justification by faith as the core of Christian theology, the Lutheran emphasis on justification by faith as concerning mainly the salvation of the individual often represents a narrowing of Paul's perspective.—D.J.H.

1021. N. H. F. TAI AND P. K. H. LEE, "A Dialogue: Job, Paul & the Chinese Sages on Suffering," *Theology & Life* [Hong Kong] 17-19 ('96) 179-195.

Taking the form of a dialogue between Tai and Lee, the article compares and contrasts the problem of suffering as stated and treated in the book of Job, in Chinese wisdom traditions, and in the Christian tradition with particular reference to Paul.—D.J.H.

1022. O. WISCHMEYER, "ΦΥΣΙΣ und ΚΤΙΣΙΣ bei Paulus. Die paulinische Rede von Schöpfung und Natur," *ZeitTheolKirch* 93 (3, '96) 352-375.

After a survey of Paul's uses of κτίσις, φύσις, and related terms, the article offers a synthesis of Paul's approach to creation and nature, and reflects on its relevance for contemporary discussions about ecology. Creation and nature for Paul (as in the OT and early Judaism) are not free-standing theologoumena. Rather, they are secondary (κτίσις) and tertiary (φύσις) concepts developed in connection with Paul's discourse about God. Since Christ's death and resurrection, creation is marked to some extent by the "new creation" of the end-time. In Paul's writings, nature appears chiefly in an ethical context.—D.J.H.

1023. P. F. M. ZAHL, "A New Source for Understanding German Theology: Käsemann, Bultmann, and the 'New Perspective on Paul,'" *SewaneeTheolRev* 39 (4, '96) 413-422.

Proponents of the "new perspective on Paul" have allowed their opposition to a "German/Protestant/Lutheran" construct of justification by faith to influence their assessment of E. Käsemann. On the basis of extensive, almost completely unpublished correspondence between Käsemann and R. Bultmann between 1927 and 1975, the article highlights the originality of Käsemann's eschatological/christological theology of justification and his surprising affinity with certain characteristic emphases of the "new perspective."—C.R.M.

Paul, §§ 41-791, 887, 1006, 1078, 1123, 1383.

1024. K. Grayston, "Reading the Book. 3. Paul's Letter to the Romans," *ExpTimes* 108 (3, '96) 68-71.

In Romans Paul writes to solve a religious and ethical problem, or set of problems, in what might be called a multicultural society. The article offers brief comments on the entire text divided into smaller units. Paul deals primarily with the predicament of human beings caught up, however well-intentioned, in the destructive demands of social existence. Instead of clinging to self-defensive, inward-looking religion, he robustly commends the life-renewing and self-discovering experience of the Spirit.—C.R.M.

1025. M. D. Smith, "Ancient Bisexuality and the Interpretation of Romans 1:26-27," *Journ AmAcadRel* 64 (2, '96) 223-256.

R. Scroggs's exegesis of Romans 1 in *The New Testament and Homosexuality* (1983) concluded that the only "model" of homosexual relationships in existence in the Greco-Roman world was pederasty. Close analysis of (1) the definition of pederasty, (2) evidence for non-pederastic homosexual practices in the Greco-Roman world, and (3) evidence for and implications of ancient female homosexual activity, however, demonstrates that Paul probably knew more than Scroggs would have us believe. The only interpretation that does justice to the literary and historical context is that Paul probably did know of at least several different types of homosexual practices among both men and women. He used the general language of Romans 1 because he intended his proscription to apply in a general way to all homosexual behavior, as he understood it. While Paul likely would not condone modern homosexual activity any more than he did its ancient counterpart, he would never set it apart as an issue of great moment. The article concludes with reflections on what should be done with Paul, and how churches should respond to modern American culture.—C.R.M.

Rom 1:26-27, § 41-1144.

1026. J.-N. Aletti, "Romains 2. Sa cohérence et sa fonction," *Biblica* 77 (2, '96) 153-177.

The article first examines different readings of Romans 2 in the context of the argument in 1:18–3:20, with particular attention to a proposal made recently by D. A. Campbell. Then on the basis of an alternative rhetorical analysis of Romans 1–4, it discusses the function of Romans 2 in the argument with reference to the individual units (2:12-16, 17-24, 25-29) and their respective functions, the "wake" of Romans 2, the progress of the argument, and the logic of the whole. This analysis confirms the coherence of the argument in Rom 1:18–3:20, and shows that the tension with Romans 7 lies more in 3:10-18 than in chapter 2.—D.J.H.

1027. C. P. Bammel, "Patristic Exegesis of Romans 5:7," *JournTheolStud* 47 (2, '96) 532-542.

Paul's hesitation in adding a minor qualification in Rom 5:7b to his observation in 5:7a provided a hook for early commentators to discuss their own preoccupations—the distinction between just and good made by heretics, and the need for Christians to be ready to face martyrdom.—D.J.H.

1028. F. Gómez Velasco, "Por un solo hombre. Estudio exegético de Rm 5,12-21," *Mayéutica* 22 (1, '96) 67-128.

The article first presents an exegetical analysis of Rom 5:12-21: textual criticism, delimitation, structure (context, structure of the pericope), historical-critical study (Jewish traditions, traditions from 1 Corinthians 15, the Pauline problematic), semantic analysis (key terms, new logic), and section-by-section exposition. Then it considers the principal theological themes of the passage: Christ as the savior of all human beings, the sin of Adam, and original sin. Sin has importance insofar as it enters the horizon of the salvation brought by Christ; the significance of Adam and the depth of sin can be understood only in the light of Christ.—D.J.H.

1029. J. C. Poirier, "Romans 5:13-14 and the Universality of Law," *NovTest* 38 (4, '96) 344-358.

Rom 5:13-14 does not testify that death can exist without law. Rather, it suggests that the phenomenon of death indicates the presence of sin and by extension the presence of law. As such it continues Paul's argument in 1:18–3:20 that law is universal.—D.J.H.

1030. [Rom 6:12-13] D. Mathewson, "Verbal Aspect in Imperatival Constructions in Pauline Ethical Injunctions," *FilolNT* 9 (17, '96) 21-35.

Following a brief discussion of verbal aspect as it relates to Greek imperatives, the article considers the imperatival constructions in Rom 6:12-13 and Col 3:5-17 in the light of recent aspectual theory and of their treatment by recent grammars and commentaries, and attempts in each case to offer some plausible suggestions for their usage.—D.J.H.

1031. G. Jankowski, "Neue Menschheit – neue Epoche – neue Welt. Betrachtungen zu Röm 7–8," *Texte & Kontexte* [Berlin] 19 (70, '96) 3-19.

After considering the context of chapters 7–8 in Romans and the theme of sin, the article reflects on the concepts of freedom from the Torah and progressive deterioration in Romans 7. Then it treats God's revolution according to Romans 8, with particular attention to the Spirit and the new humanity, and to hope for a new age.—D.J.H.

1032. J. L. North, "'Good Wordes and Faire Speeches' (Rom 16.18 AV): More Materials and a Pauline Pun," *NTStud* 42 (4, '96) 600-614.

The context of Rom 16:18 suggests that the terms εὐλογία and χρηστολογία are used disparagingly to describe a means of deception. The very unusual word χρηστολογία includes an allusion to the plant χρηστόν ("wild endive") that some charlatans supposed ensured popularity and success. Paul pretends that his opponents, for all their glibness, are no better than χρηστολόγοι ("endive-pickers") who prefer to use magic to get their own way and woo away from Paul his supporters. There is very likely a link to the mention of λάχανα ("vegetables") in Rom 14:2 and to the controversy treated in Romans 14–15.—D.J.H.

1033. [1–2 Cor] D. E. Fredrickson, "No Noose is Good News: Leadership as a Theological Problem in the Corinthian Correspondence," *WordWorld* 16 (4, '96) 420-426.

This investigation of how Paul opposed images of leadership commonly associated with Cynicism focuses on the Cynic claims that the leader offers a noose and preaches himself as the master of his hearers. On the contrary, in 1 Cor 7:35 Paul claimed that he had no interest in throwing a noose (βρόχος) on his readers who are struggling with the relation between erotic passion, self-control, and ecclesiastical participation. Moreover, in 2 Cor 4:5 he asserted that "we do not preach ourselves . . . as Lord."—D.J.H.

1034. [1–2 Cor] E. KRENTZ, "Preaching to an Alien Culture: Resources in the Corinthians Letters," *WordWorld* 16 (4, '96) 465-472.

The problems that Paul confronted among the Corinthians—the search for religious security, the drive for status, and the temptation to conform one's faith to the norms of the surrounding culture and society—are as much modern as ancient phenomena. His letters to the Corinthians call for renewed commitment to the centrality of Christ, to the unfolding of his significance in the life and worship of the church and its members. They are a warning against moralism in proclamation, against non-evangelical preaching.—D.J.H.

1035. [1–2 Cor] K. O'MAHONY, "Roman Corinth and Corinthian Christians," *Scripture in Church* [Dublin] 27 (105, '97) 115-124.

The article first describes Roman Corinth with reference to its physical layout, the history of Corinth, the economic and social life of Roman Corinth, and religions in Corinth. Then it discusses the Corinthian Christians: the people whose names we know, various influences (Jewish tradition, Hellenistic tradition, Cynicism, Stoicism), and houses and churches. Paul wrote his letters not to the city but to those small but probably quite typical groups that made up the fractious Corinthian community.—D.J.H.

1036. [1–2 Cor] J. K. ROBBINS, "The Second Thoughts of a Captive Intellect: Pastoral Reflections on Paul's Letters to the Corinthians," *WordWorld* 16 (4, '96) 401-412.

In his Corinthian correspondence, Paul issued the call to a radically new way for the believer to look at self, world, and God—a revision that comprises the second thoughts of the Christian consciousness. After exploring the notion of second thoughts, the article focuses on three themes that suggest conceptual revision: Surrender your thoughts to Christ; know only Christ crucified; and put on the mind of Christ. It concludes that Paul's theology of rational revision is a therapy that the church needs for its renewal.—D.J.H.

1037. [1 Cor 1–2] A. R. BROWN, "Apocalyptic Transformation in Paul's Discourse on the Cross," *WordWorld* 16 (4, '96) 427-436.

Within the conventions of Paul's language, the word of the cross (see 1 Corinthians 1–2) may act so to subvert the dominant structures of conventional thought that the situation it speaks, namely the experience of salvation or destruction, may be accomplished by the proclamation of the word itself. After setting the conventional framework within which Paul's message is empowered to act "performatively," the article demonstrates the collision of conventions that destabilizes and thus prepares hearers to enter the "new creation," shows how Paul narrates the movement from perceptual collision to reconciliation in the "mind of Christ" by reference to the Spirit as mediator of the mystery of the cross, and addresses the implications of this analysis for contemporary Christian ethics of reconciliation.—D.J.H.

1038. L. E. KECK, "God the Other Who Acts Otherwise: An Exegetical Essay on 1 Cor 1:26-31," *WordWorld* 16 (4, '96) 437-443.

This reading of 1 Cor 1:26-31 considers the social and religious situation of the Corinthian

Christians, offers some exegetical observations on Paul's argument in this passage, and reflects on the convictions and assumptions beneath the text. Paul could not have written this paragraph if he were not convinced that God is free to be the Other who acts otherwise from prevailing wisdom.—C.R.M.

1039. M. Gravrock, "Why Won't Paul Just Say No? Purity and Sex in 1 Corinthians 6," *WordWorld* 16 (4, '96) 444-455.

Paul's non-legal approach in 1 Corinthians 6 is profoundly in harmony with purity's central purpose in Leviticus. Paul does uphold Leviticus 18 in his rejection of incest, adultery, male-with-male intercourse, and πορνεία in general. But more deeply, Paul's call to mutual servanthood, to pursuing what is beneficial and will not enslave, echoes purity in its treasuring and preserving of the gift of life, seeking to make life healthy and whole.—C.R.M.

1040. B. S. Rosner, "The Origin and Meaning of 1 Corinthians 6,9-11 in Context," *BibZeit* 40 (2, '96) 250-253.

The same OT texts (Dan 7:22; Exodus 18/Deuteronomy 1) that influenced Paul in 1 Cor 6:1-6 inspired his reference to "inheriting the kingdom" in 6:9-11. With respect to 6:1-8, vv. 9-11 act as both a warning and an encouragement to follow Paul's difficult advice in vv. 7-8.—C.R.M.

1041. B. N. Fisk, "ΠΟΡΝΕΥΕΙΝ as Body Violation: The Unique Nature of Sexual Sin in 1 Corinthians 6.18," *NTStud* 42 (4, '96) 540-558.

After examining the syntax and semantics of 1 Cor 6:18 and assessing the rhetorical and structural indicators in 6:15-20, the study seeks to determine the specific contribution of v. 18 in Paul's argumentation. When Paul confers upon sexual sin the peculiar status of sin "against the body," he is continuing a tradition already well established in Jewish wisdom literature (see Sir 19:2-3). Paul declares that illicit sexual union (v. 16a) constitutes a destructive sin "against the body" (v. 18c); that is, to form "one body" with a prostitute is, necessarily, to violate "one's own body."—C.R.M.

1042. [1 Cor 9:24-27] T. Deidun, "Linford Christi?" *Month* 29 (9-10, '96) 340-344.

The purpose of Paul's athletic metaphors in 1 Cor 9:24-27 was to protest his single-minded dedication to his mission and ministry whatever the cost to himself. Paul's "pommeling" his body had nothing to do with asceticism, and everything to do with the ordeals that confronted him in pursuit of his mission.—D.J.H.

1043. P. E. Enns, "The 'Moveable Well' in 1 Cor 10:4: An Extrabiblical Tradition in an Apostolic Text," *BullBibRes* 6 ('96) 23-38.

Paul's reference to the "spiritual rock that followed (ἀκολουθούσης)" the Israelites in the wilderness in 1 Cor 10:4 is an example of a ubiquitous exegetical tradition that understood the rock in the desert (Exodus 17; Numbers 20–21) as mobile. After noting examples of this tradition (ps.-Philo's *Biblical Antiquities* 10:7; 11:15; 20:8; *t. Sukk.* 3:11; *Tg. Onq.* Num 21:16-20), the article explores the exegetical motives that gave rise to it (especially the identification of the rock of Exodus 17 and the rock of Numbers 20 as one and the same). Then it reflects on the implications for inspiration and scriptural authority raised by the presence of this tradition in Paul's letter.—C.R.M.

1 Cor 11:25, § 41-914.

1 Cor 11:25-26, § 41-946.

1044. S. Schneider, "Glaubensmängel in Korinth. Eine neue Deutung der 'Schwachen, Kranken, Schlafenden' in 1 Kor 11,30," *FilolNT* 9 (17, '96) 3-19.

The key terms ἀσθενής, ἄρρωστος, and κοιμάομαι in 1 Cor 11:30 should be understood in a metaphorical sense ("weak," "sick," and "sleeping") with regard to faith. After considering the difficulties involved in the traditional interpretation, the article proposes a metaphorical interpretation based on various meanings of κοιμάομαι and their parallels in Philo's writings, and answers objections and points to patristic writers who understood 1 Cor 11:30 in a metaphorical sense.—D.J.H.

1 Cor 12–14, § 41-1019.

1045. M. J. Houghton, "A Reexamination of 1 Corinthians 13:8-13," *BiblSac* 153 (611, '96) 344-356.

Support for the cessationist view that at least some of the spiritual gifts no longer exist today can be found in 1 Cor 13:8-13 when interpreted properly. In this passage Paul compares the partial revelation of temporary gifts with the full and final revelation found in the completed canon of Scripture (see 13:9-10).—C.R.M.

1046. A. Johnson, "Firstfruits and Death's Defeat: Metaphor in Paul's Rhetorical Strategy in 1 Cor 15:20-28," *WordWorld* 16 (4, '96) 456-464.

The article first sketches the rhetorical problem and rhetorical occasion that together constitute the implied or inscribed rhetorical situation of 1 Corinthians 15. Then it examines Paul's persuasive strategy in 1 Cor 15:20-28. With the firstfruits metaphor, Paul has offered a compelling restructuring of reality in which God is directing this present world to an end that inevitably includes a future resurrection.—C.R.M.

1047. J. D. Reaume, "Another Look at 1 Corinthians 15:29, 'Baptized for the Dead,'" *BiblSac* 152 (608, '95) 457-475.

It is extremely improbable that the preposition ὑπέρ in 1 Cor 15:29 denotes vicarious baptism for the benefit of the dead, as there would be no value in such a practice, since the dead in question would already have been "saved" and probably baptized. The most plausible interpretation is that ὑπέρ has the sense "because of," i.e. new believers were being baptized because of the influence of deceased Christians.—D.J.H.

1048. L. L. Welborn, "Like Broken Pieces of a Ring: 2 Cor 1.1–2.13; 7.5-16 and Ancient Theories of Literary Unity," *NTStud* 42 (4, '96) 559-583.

After reviewing J. Weiss's suggestion that 2 Cor 1:1–2:13; 7:5-16 was once an independent work, this study seeks to ascertain whether the coherence that Weiss and others perceive between these passages can be shown to exist in accordance with Greek and Roman assumptions about literary unity. To this end it assesses the continuity (συνέχεια), completeness (τὸ ὅλον), and connectedness (σύναψις) of the account of Paul's anxious search for Titus in 2:12-13 and 7:5. Detailed examination of Greek literary theory and practice confirms Weiss's original insight. The parallel structure of the sentences in 2:12-13 and 7:5 argues for their contiguity. The particles καὶ γάρ in 7:5 demonstrate that this verse and the one that follows were originally joined to 2:13. Paul's apology for his apostolic office in 2:14–7:4 cannot be construed as a digression within a narrative but is a fragment of another work.—C.R.M.

1049. J. Lebourlier, "L'Ancien Testament, miroir de la gloire du Seigneur Jésus. Une lecture du chapitre 3 de la deuxième Épître aux Corinthiens," *BullLittEccl* 97 (4, '96) 321-329.

The term κατοπτριζόμενοι in 2 Cor 3:18 means "contemplating as in a mirror," and the mirror is the OT. Whereas Paul's Jewish contemporaries understood the OT according to the letter, Christians understand it according to the spirit and contemplate (as in a mirror) the glory of the Lord Jesus. An appendix (pp. 327-329) surveys ancient and modern interpretations of 2 Cor 3:15-18.—D.J.H.

1050. R. C. Gleason, "Paul's Covenantal Contrasts in 2 Corinthians 3:1-11," *BiblSac* 154 (613, '97) 61-79.

This exposition of the covenantal contrasts in 2 Cor 3:1-11 in light of the historical background and argument of 2 Corinthians seeks to identify what Paul's distinctions between the old and new covenants in this passage reveal about the relevance of the OT Law for Christians today. The thrust of Paul's covenantal contrasts is that the new covenant provides divine enablement and has replaced the old covenant. With respect to sanctification NT believers are in a position far superior to OT saints.—C.R.M.

1051. R. Randrianarimalala, "'The Lord is the Spirit,' 2 Cor 3:17a," *Hekima Review* [Nairobi] 15 ('96) 29-36.

After discussing the context of 2 Corinthians, the structure of 2 Cor 3:7–4:6, and the immediate context of 3:17a in 3:13-18, the article surveys three ways scholars have attempted to identify "the Lord" in v. 16 (God, Christ, the Spirit) in order to explain Paul's equation of this "Lord" with the Spirit in v. 17a. Then it offers reasons for a pneumatological interpretation in which "the Lord" in v. 16 stands for the Spirit.—C.R.M.

1052. A. Moreno García, "*De la tristeza según Dios y según el mundo, consideración sobre un lugar de San Pablo.* Un manuscrito inédito de Pedro de Valencia acerca de 2 Cor. 7, 3-11," *Helmantica* [Salamanca] 47 (144, '96) 453-477.

Manuscript 5585.9 from the Biblioteca Nacional de Madrid, signed by Pedro de Valencia (1555-1620), focuses on the two kinds of sadness that humankind suffers in this world: sadness according to the world, and sadness according to God. Backed by Pythagoras, Synesius of Cyrene, Epicurus, the Stoics, Macarius, and John Chrysostom, the author encouraged humankind to escape the sadness of the world and to choose the path of God's children.—D.J.H.

2 Cor 7:5-16, § 41-1048.

1053. R. S. Ascough, "The Completion of a Religious Duty: The Background of 2 Cor 8.1-15," *NTStud* 42 (4, '96) 584-599.

Using the particular case of ἐπιτελέω in 2 Cor 8:1-15, this investigation focuses on the epigraphical evidence arising from the sacred laws of Greco-Roman religious associations to show how inscriptions illuminate the background of the NT. After surveying past interpretations of 2 Corinthians 8, it notes the biblical use of ἐπιτελέω. Then it details the inscriptional uses of ἐπιτελέω in the performance of sacred rites, the fulfillment of oaths, and contexts of religious benefaction. Paul's use of this word within his injunction to give generously in 2 Cor 8:1-15 relies on the shared cultural experiences of his audience, which would include having seen ἐπιτελέω employed in the context of religious duty.—C.R.M.

1054. J. C. THOMAS, "'An Angel from Satan': Paul's Thorn in the Flesh (2 Corinthians 12.7-10)," *JournPentTheol* 9 ('96) 39-52.

Paul's thorn in the flesh (see 2 Cor 12:7-10) was most likely a physical infirmity. That it was at one and the same time given by God and called an "angel of Satan" implies some kind of cooperation between God and Satan. Since it was God's will for Paul to suffer, he was promised a continual supply of grace. The passage makes clear that God's power is made manifest not only in the healing of the sick but also in the faithfulness of those who suffer in obedience to Christ.—D.J.H.

Galatians—Philemon

1055. N. T. WRIGHT, "Paul, Arabia, and Elijah (Galatians 1:17)," *JournBibLit* 115 (4, '96) 683-692.

Saul of Tarsus, prior to his conversion, was a "zealous" Pharisee (see Gal 1:14), acting out the model of Phinehas and/or Elijah. His zeal led him into physical violence against those whom he saw as the heirs and successors of the compromised Jews of Numbers 25 and the Baal worshippers of 1 Kings 18. When stopped in his tracks by the revelation on the road to Damascus, he did what Elijah did. He went off to Mount Sinai—for Paul, "Arabia" (Gal 1:17) was the location of Mount Sinai (4:25). He then returned to Damascus just like Elijah in 1 Kgs 19:15.—C.R.M.

1056. A. VICIANO, "Antike versus zeitgenössische Exegese. Theodoret von Kyros' Kommentar zu Gal 1,19," *ForKathTheol* 12 (3-4, '96) 285-289.

In commenting on Gal 1:19 Theodoret of Cyrrhus (ca. A.D. 393-466) identified "James the Lord's brother" as the son of Mary's sister, Mary the wife of Clopas (see Jn 19:25), and so the cousin of Jesus. Thus Theodoret (in agreement with John Chrysostom and the Western tradition) departed from the Eastern patristic view that the "brothers (and sisters) of Jesus" were Jesus' step-brothers (and step-sisters) from Joseph's alleged previous marriage. The patristic exegetes did not grasp the modern ecclesiological interpretation of Jesus' brothers (i.e. as a Jewish-Christian community such as that at Jerusalem).—D.J.H.

1057. J. P. MEIER, "The Jerusalem Council. Gal 2:1-10; Acts 15:1-29," *Mid-Stream* [Indianapolis] 35 (4, '96) 465-470.

For all their differences, there are key points of agreement between Gal 2:1-10 and Acts 15:1-29 on the preeminence of Jerusalem, the presence of people from Antioch, the initiative of Christian Jews of Pharisaic orientation, the occurrence of a sizable meeting, and the final decision. The Jerusalem council serves as a prophetic harbinger of later ecumenical councils.—D.J.H.

1058. J. P. MEIER, "The Conflict at Antioch (Gal 2:11-14)," *Mid-Stream* [Indianapolis] 35 (4, '96) 471-475.

While the Jerusalem council (see Gal 2:1-10; Acts 15:1-29) dealt with the problem of the circumcision of Gentiles, it did not confront the next logical problem of table fellowship between Christian Gentiles and Christian Jews. Paul's one-sided presentation of the conflict at Antioch in Gal 2:11-14 masks the fact that probably everyone in the clash (James, Peter, Barnabas, and Paul) thought that he was acting out of the noblest of motives.—D.J.H.

1059. H. T. NEUMAN, "Paul's Appeal to the Experience of the Spirit in Galatians 3.1-5: Christian Existence as Defined by the Cross and Effected by the Spirit," *JournPent Theol* 9 ('96) 53-69.

After an overview of Paul's appeal in Galatians to his own experience of Christ ("experiential polemic"), the study examines Paul's appeal to the Galatians' experience of the Spirit in 3:1-5 to determine how it relates to the Galatian problem. The evidential proof that Paul points to involves the Galatians' "seeing" of the crucified Christ, initial reception of the Spirit, present supply of the Spirit, and present miracles. These experiences should demonstrate to them that their initial acceptance by God and subsequent lifestyle are not contingent on works of law.—C.R.M.

1060. C. C. SMITH, "Ἐκκλεῖσαι in Galatians 4:17: The Motif of the Excluded Lover as a Metaphor of Manipulation," *CathBibQuart* 58 (3, '96) 480-499.

The study argues that in Gal 4:17 Paul is using the motif and language of the "excluded lover" in order to warn the Galatian congregation about the insincerity of the opponents. A review of the motif of the excluded lover in classical and Hellenistic literature reveals thematic similarities that suggest that Paul could have made use of the motif with considerable effect in Gal 4:12-20. This literary tradition helps to explain the precise meaning of ἐκκλείειν in 4:17 as well as the use of ζηλοῦν in the same verse. Paul draws on the rich heritage of the motif of the excluded lover in order to employ it as a metaphor expressing manipulation by his opponents and victimization of the Galatian Christians.—C.R.M.

1061. T. MORITZ, "Reasons for Ephesians," *Evangel* [Exeter, UK] 14 (1, '96) 8-14.

Ephesians should be understood as a deliberate rewriting of Colossians for a similar but more Jewish-oriented audience. While Colossians served more directly as an antisyncretistic warning letter, Ephesians represents a more subtle and possibly prophylactic follow-up version addressed to mixed Jewish-Gentile Christian congregations in the Lycus Valley (Laodicea) and perhaps even as far afield as western Asia Minor (e.g. Ephesus).—D.J.H.

1062. T. OTERO LAZARO, "El objeto de la revelación y el conocimiento en la carta a los Efesios," *Burgense* 37 (1, '96) 21-35.

After surveying the terms used for revelation and knowledge in the letter to the Ephesians, the article focuses on those passages in which the two themes receive special emphasis: 1:9-10; 1:15-23; 3:1-13; 3:18-19; 4:13; 5:32; and 6:19. Though expressed in various ways, the object of knowledge is always the same in Ephesians: the eternal plan of God made manifest and realized in Christ. Knowledge of this mystery is a gift of God and is realized by revelation. While involving all creation, this mystery has particular relevance for the church.—D.J.H.

1063. B. E. SIMMONS, "The Book of Ephesians. Perspectives on Salvation (Eph. 1:1-23; 6:21-24)," *TheolEduc* 54 ('96) 41-51.

The article presents expositions of Eph 1:1-2, 3-14, 15-23, as well as 6:21-24, with particular attention to theological and homiletical significance. [The same issue contains similar expositions of Eph 2:1-22 by C. A. Ray (pp. 53-59), 3:1-21 by G. L. Stevens (pp. 61-66), 4:1-16 by L. T. Strong (pp. 67-74), 4:17–5:21 by D. H. Stewart (pp. 75-81), 5:21–6:9 by J. E. Trull (pp. 83-94), and 6:10-20 by W. F. Warren (pp. 95-103).]—D.J.H.

1064. [Eph 1] K. SEDGWICK, "Predestination, Pauline and Islamic. A Study in Contrasts," *VoxEvang* 26 ('96) 69-91.

The Pauline tradition represented by Ephesians 1 and the Islamic tradition converge in their emphasis on monotheism and divine sovereignty, on human responsibility, and on the tension between predestination and human free will. They diverge with regard to their views of the nature of God, the scope of predestination, the centrality of Christ, and grace and works.—D.J.H.

Eph 2:11-22, § 41-908.

Col, § 41-1061.

Col 3:5-17, § 41-1030.

Col 4:9, § 41-1071.

1065. R. H. GUNDRY, "A Brief Note on 'Hellenistic Formal Receptions and Paul's Use of ΑΠΑΝΤΗΣΙΣ in 1 Thessalonians 4:17,'" *BullBibRes* 6 ('96) 39-41.

The parallels between Paul's description of the parousia of Jesus in 1 Thess 4:15-17 and those of Hellenistic formal receptions are closer than M. R. Cosby allows [see § 39-984]. It is probable that Paul's use of ἀπάντησις in 1 Thess 4:17 does indeed reflect such Hellenistic customs and traditions.—D.J.H.

1066. M. J. J. MENKEN, "Christology in 2 Thessalonians: a transformation of Pauline tradition," *EstBib* 54 (4, '96) 501-522.

This study examines the christological materials of 2 Thessalonians as a transformation of Pauline tradition, primarily of 1 Thessalonians, secondarily of other letters of Paul. It treats four aspects of Christology in 2 Thessalonians: christological titles, the functions ascribed to God and Jesus in the formulaic parts of the letter (i.e. prescript, thanksgivings, prayers, letter closing), christological interpretation of OT passages about God, and Jesus' eschatological function. Whether or not the author's attempt to make Paul address post-Pauline problems succeeded, it is at least understandable.—C.R.M.

1067. J. M. BASSLER, "A Plethora of Epiphanies: Christology in the Pastoral Letters," *PrincetonSemBull* 17 (3, '96) 310-325.

The epiphany Christology of the Pastoral letters functions as the foundation of a pervasive epiphanic pattern that touches almost the whole of their contents. The primary components of ἐπιφάνεια as the author of the Pastorals understood it are (1) the revelation of God's saving intent and grace through the Christ-event and through Christian proclamation and (2) the active intervention that takes place on one level through the soteriological consequences of Christ's incarnation, death, and resurrection, and, on another level, through the teaching, exhortation, and example of faithful church leaders. Once that is established, the conclusion seems near at hand that these pseudonymous letters themselves are epiphanic vehicles.—D.J.H.

1068. S. E. PORTER, "Pauline Authorship and the Pastoral Epistles: A Response to R. W. Wall's Response," *BullBibRes* 6 ('96) 133-138.

This response to Wall's response to Porter's argument concerning the implications that the Pauline authorship of the Pastorals has for the issue of canon [§ 40-1019] highlights some ambivalence regarding the relation of historical and theological criteria in Wall's position. It argues rather that historical criteria must take priority to ensure that theological conclusions are grounded in historical reality.—C.R.M.

1 Tim 3:16–4:3, § 41-1254.

1069. C. NIEMAND, "'. . . damit das Wort Gottes nicht in Verruf kommt' (Titus 2,5). Das Zurückdrängen von Frauen aus Leitungsfunktionen in den Pastoralbriefen – und was daraus heute für das Thema 'Diakonat für Frauen' zu lernen ist," *TheolPraktQuart* 144 (4, '96) 351-361.

With his understanding of the church as the "house of God," assumption of the patriarchal household, and concern for external respectability, the author of the Pastorals promoted the integration of the church into its social milieu and the acceptance of that society's basic values. This had the effect of restricting the roles of women mainly to household tasks. The author of the Pastorals knew that women served as deacons (see 1 Tim 3:11) but did not favor it. However, his theological concern for external respectability would appear to favor women serving as deacons in democratic societies today.—D.J.H.

1070. N. H. TAYLOR, "Onesimus. A case study of slave conversion in early Christianity," *RelTheol/RelTeol* 3 (3, '96) 259-281.

This reconstruction of the story of Onesimus against the background of slavery in the early Christian world and in 1st-century Christianity maintains that Onesimus had been initiated into Christianity, with the subordinate and servile members of Philemon's household, at the time of Philemon's conversion. His membership and socialization into the church were determined by and contingent upon his membership in the Christian household. Paul's letter to Philemon calls for Onesimus' reinstatement, not only as a slave of the household but also as a brother in the church. His full resocialization was essential to the integrity of his conversion and resulted in the internalization of his hitherto involuntary conversion.—C.R.M.

1071. [Phlm 8-21] R. E. GLAZE, "Onesimus: Runaway or Emissary?" *TheolEduc* 54 ('96) 3-11.

After reviewing the information concerning Onesimus in Phlm 8-21 and Col 4:9, the article asks whether Paul's letter to Philemon portrays Onesimus as a runaway slave or an emissary of his master. It concludes that Philemon sent Onesimus, his slave, as his emissary to minister to Paul on his behalf.—C.R.M.

Hebrews

1072. N. Clark, "Reading the Book. 2. The Letter to the Hebrews," *ExpTimes* 108 (2, '96) 37-40.

Hebrews is best listened to as a sermon: laying the foundation (chaps. 1–2), reaching the text (chaps. 3–7), and making the point (chaps. 8–13). The preacher's key is "on our behalf!" He has to show that the road to God barred by sin has been cleared by Jesus, and that what has been accomplished by Jesus continues to avail for humankind.—D.J.H.

1073. R. T. France, "The Writer of Hebrews as a Biblical Expositor," *TynBull* 47 (2, '96) 245-276.

The whole argument of Hebrews is focused around a succession of OT themes and figures so as to draw out both the continuity and discontinuity between the OT period and the time of fulfillment in Christ. After treating Hebrews as a homily or homilies, the flow of the argument, and R. N. Longenecker's analysis, the article identifies seven extended "biblical expositions" within the letter: (1) Heb 2:5-18 on Ps 8:4-6; (2) Heb 3:6–4:13 on Ps 95:7-11; (3) Heb 5:5–7:28 on Ps 110:4; (4) Heb 8:1–10:18 on Jer 31:31-34; (5) Heb 10:32–12:3 on Hab 2:3c-4; (6) Heb 12:4-13 on Prov 3:11-12; and (7) Heb 12:18-29 on the Mount Sinai motif. It concludes with reflections on the distinctive expository method of Hebrews.—C.R.M.

1074. J. W. Thompson, "The Hermeneutics of the Epistle to the Hebrews," *RestorQuart* 38 (4, '96) 229-237.

Studies of the biblical hermeneutics of Hebrews have given insufficient attention to the author's own comments about the word of God and the task of hermeneutics (see 1:1-3; 4:12-13; 5:11-14; 6:13–10:18). The ultimate purpose of the author's interpretation of Scripture is to offer a "word of encouragement." His "word of exhortation" (see 13:22) is an exercise in hermeneutics, a demonstration of the fact that ancient words continue to offer encouragement to a weary church.—D.J.H.

1075. C. Dieterlé, "Par-delà le voile: l'Épître aux Hébreux et le sacrifice (Hébreux 6,13 à 10,21)," *FoiVie* 95 (4, '96) 47-51.

The article presents an outline for a group study of Hebrews 6:13–10:21 in two or three sessions. After identifying the transitional functions of 6:13-20 and 10:19-21, it first suggests questions and procedures for studying 7:1-28 in conjunction with 10:1-18. Then it offers similar guidance for the treatment of 8:1–9:28.—C.R.M.

1076. [Heb 9:11-14] S. Benetreau, "La mort de Jésus et le sacrifice dans l'épître aux Hébreux," *FoiVie* 95 (4, '96) 33-45.

Against the background of modern criticisms concerning sacrifice, this article focuses on the unique offering of Christ according to Heb 9:11-14, with particular attention to the text's structure and to the relation between the ancient sacrifices and the offering of Christ (continuity, rupture, total superiority). Then it considers the relation between figures and reality in Hebrews.—D.J.H.

Heb 9:22, § 41-908.

1077. R. L. Mayhue, "Heb 13:20: Covenant of Grace or New Covenant? An Exegetical Note," *MastSemJourn* 7 (2, '96) 251-257.

The most textually/contextually consistent and natural understanding of "the blood of the eternal covenant" in Heb 13:20 points to the blood of Jesus Christ shed as the NT propitiation that provides the future, permanent, and eternal expectation of personal redemption. This interpretation does not depend on any assumptions made or inferences drawn about a supposed covenant(s) of redemption/grace.—D.J.H.

Catholic Epistles

1078. P. Rolland, "La date de l'épître de Jacques," *NouvRevThéol* 118 (6, '96) 839-851.

Comparison of the problems confronted in the letter of James and in the great Pauline epistles, along with careful examination of their respective vocabularies, suggests that James must be dated later than 1 Corinthians and before Galatians and Romans, that James was written in A.D. 56, and that the Pauline communities knew those who were the "elders of the church" mentioned in Jas 5:14.—D.J.H.

Jas, § 41-1376.

Jas 3:1-12, § 41-726.

Jas 5:12, § 41-902.

1079. J. R. Slaughter, "Submission of Wives (1 Pet. 3:1a) in the Context of 1 Peter," *BiblSac* 153 (609, '96) 63-74.

After considering Peter's instructions about the submission of wives with reference to the major motifs of 1 Peter and to the situation of Peter's readers, the article focuses on 1 Pet 3:1 with particular attention to the uses of ὁμοίως ("in the same way") and ὑποτάσσω in the instructions to wives. The voluntary submission of Christian wives to their husbands is a specific application of 1 Pet 2:13-17. The term ὑποτάσσω does not imply that the husband's authority is a dictatorship. Rather, the wife should be a suitable helper (see Gen 2:18-23), a partner who complements and supports her husband.—D.J.H.

1080. J. R. Slaughter, "Winning Unbelieving Husbands to Christ (1 Pet. 3:1b-4)," *BiblSac* 153 (610, '96) 199-211.

According to 1 Pet 3:1 a Christian wife is to place herself voluntarily under her husband's authority not only if he is committed to Christ, but even if he maintains an antagonistic posture toward Christ and toward her for her faith. Husbands might be won to Christ through godly behavior and internal beauty (see 3:1-4).—C.R.M.

1081. J. R. SLAUGHTER, "Sarah as a Model for Christian Wives (1 Pet. 3:5-6)," *BiblSac* 153 (611, '96) 357-365.

The reference to Sarah in 1 Pet 3:5-6 functions as an example of the modest behavior advocated in 3:1-4. Sarah serves as a representative of exemplary OT women in her obedience to Abraham, whom she called "lord."—C.R.M.

1082. M. E. BORING, "Gospel and Church in 2 Peter," *Mid-Stream* [Indianapolis] 35 (4, '96) 399-406.

The letter form imposed on 2 Peter is appropriate to the event character of the Christian gospel. The "we" of the apostolic generation modulates into the "we" of the whole community.—D.J.H.

1083. M. E. BORING, "The Historical Pilgrimage of the Church According to 2 Peter," *Mid-Stream* [Indianapolis] 35 (4, '96) 407-414.

2 Peter concerns the church's pilgrimage in the past, present, and future. It is an example of the concentrated reinterpretation of Scripture, Jewish traditions, and early Christian traditions. It is remarkable for pressing the transfiguration story (see 1:17-18) into service as a defense of early Christian eschatology.—D.J.H.

1084. [2 Pet 1:16-18] R. J. MILLER, "Is There Independent Attestation for the Transfiguration in 2 Peter?" *NTStud* 42 (4, '96) 620-625.

While it is possible (as R. Bauckham contends) that 2 Pet 1:16-18 preserves an independent attestation of the transfiguration, it is far more likely that it is dependent on Matthew's Gospel. Every word of the declaration in 2 Pet 1:17 is found in either Mt 17:5 or 12:18 (ὁ ἀγαπητός μου εἰς ὅν. . .).—D.J.H.

1–3 Jn, § 41-973.

1085. M. E. BORING, "Post-Easter Guidance of the Spirit: the Danger (1 John 4:1-6)," *Mid-Stream* [Indianapolis] 35 (4, '96) 458-463.

The creedal statement in 1 Jn 4:1-6, though extremely inclusive, functions to draw a line between that which can be acknowledged as Christian faith and that which cannot be so acknowledged. Nevertheless, the Johannine community recognized the danger inherent in the claim to have criteria that could validate the word of God.—D.J.H.

1086. R. L. WEBB, "The Eschatology of the Epistle of Jude and Its Rhetorical and Social Functions," *BullBibRes* 6 ('96) 139-151.

Jude's eschatology is oriented around the twin poles of eschatological salvation and eschatological judgment. Analysis of these two themes in Jude suggests that its eschatology functions in at least two different ways. It has a rhetorical function in that it attempts to convince the readers to pronounce the intruders guilty of ungodliness. It has a social function insofar as it attempts to produce a separation between the original community and the intruders.—C.R.M.

1087. G. BERLINGIERI, "L'Apocalisse come 'teologia della storia.' 'Regno' e 'sacerdoti': l'impegno del cristiano nella storia," *Vivarium* [Catanzaro] 4 (2, '96) 219-246.

This investigation of Revelation as a "theology of history" considers the lordship of God and of Christ in history as the book's major theme, its "historical" eschatology, Revelation as "prophecy," Christians as a "kingdom" and "priests," and the witness of the Christian in history.—D.J.H.

1088. J. A. DU RAND, "Die eskatologiese betekenis van Sion as agtergrond tot die teologie van die boek Openbaring (The eschatological meaning of Sion as background to the theology of the book of Revelation)," *SkrifKerk* 17 (1, '96) 48-61.

According to OT eschatological traditions God's kingship is linked with the Davidic dynasty, and the Davidic kingship is very much focused on Zion and Jerusalem. Taking Rev 14:1 as its starting point, the article considers Zion in general historical perspective, the eschatological Zion, and the New Jerusalem according to Revelation and its place in the book's theology of God's kingship.—D.J.H.

1089. J. M. FORD, "Visual Art and the Apocalypse," *BibToday* 34 (6, '96) 366-373.

On account of its dramatic symbolism, Revelation has been the inspiration of artists throughout the ages in illuminated manuscripts, wood etchings, paintings, sculptures, interior decorations of churches, indeed practically all forms of art.—D.J.H.

1090. D. J. KYRTATAS, "The Apocalypse: Revelation and Prophecy," *BibToday* 34 (6, '96) 353-358.

John regarded Revelation as the last major prophecy to be given and as proclaiming the end of prophecy. Whatever should become known to believers had already been revealed by the prophets of old and by John himself.—D.J.H.

1091. H. LANGKAMMER, "Kościół w Apokalipsie Jana (Die Kirche in der Offenbarung des Johannes)," *RoczTeol* 43 (2, '96) 105-112.

The paraenetic purpose of Revelation is carried out against the background of (1) the death and resurrection of Christ the Lamb who has conquered all evil, and (2) the situation of the church on earth that suffers much from evil persons and evil itself. The author counsels endurance in the present, while stressing that Christ the victor stands by believers and leads them to God and eternal life.—D.J.H.

1092. C. OSIEK, "Apocalyptic Eschatology," *BibToday* 34 (6, '96) 341-345.

The primary time orientation of the author of Revelation and his first audience was to the present. The chief concern of apocalypticism (and prophecy) was not to predict the future but to tell the inner meaning of the present, to proclaim how God is working in present human events, and to heighten awareness of human responsibility.—D.J.H.

1093. J.-P. PRÉVOST, "John, the Seer of Patmos," *BibToday* 34 (6, '96) 347-351.

Deeply anchored in exilic and postexilic prophecy, John the seer of Patmos provided a remarkable attempt at reconciling prophecy and apocalyptic. Like his prophetic predecessors, John was concerned not only about changing the present of his community (see chaps. 2–3) but primarily about proposing an alternative future for believers.—D.J.H.

1094. E. M. RÄPPLE, "The City in Revelation," *BibToday* 34 (6, '96) 359-365.

Revelation deals elaborately with different possibilities of city life. After general comments on the city motif in Revelation, the article discusses its treatments of the messages to the seven churches, Babylon/Rome, and the city of God.—D.J.H.

1095. H. RITT, "Rachephantasie, infantiles Weltbild, psychischer Konflikt? Gewalt in der Offenbarung des Johannes," *BibKirch* 51 (3, '96) 128-132.

The book of Revelation promotes not revenge but rather hope grounded in God's righteousness, not an infantile worldview but rather a realistic appeal to overcoming suffering, and not psychic conflict but rather visions of a just world.—D.J.H.

1096. A. R. SIKORA, "Miejsce realizacji kapłaństwa chrześcijan według Apokalipsy św. Jana (Lo spazio di svolgimento del sacerdozio dei cristiani secondo il libro d'Apocalisse di S. Giovanni)," *RoczTeol* 43 (1, '96) 161-184.

This investigation of the priesthood of Christians according to Revelation first discusses the pertinent terminology, the present reality of priesthood in Revelation, and scholarly opinions about the arena of its actualization. Then it provides detailed analyses of the three key texts about the priesthood of Christians in Revelation: 1:6; 5:10; and 20:6. According to Revelation, Christians realize their priestly dignity in their fidelity in the face of hostile forces and in their willingness to offer their lives in martyrdom.—D.J.H.

1097. A. KIEJZA, "Charakter obecności Chrystusa w Kościele według Ap 1,12-20 (La presenza di Cristo in mezzo alla chiesa)," *CollTheol* 65 (4, '95) 21-37.

This exegetical analysis of the first appearance of the risen Christ in Revelation (Rev 1:12-20) gives particular attention to the diverse characteristics of his presence within the church. The risen Christ, present in the ecclesial community with all the power of his victory over death and hell, is a priest. Because he possesses life and can give it to his faithful witnesses, the risen Christ is equal to God.—D.J.H.

1098. [Rev 2–3] R. RUBINKIEWICZ, "Nawrócenie i pokuta w Księdze Apokalipsy św. Jana (Umkehr und Busse in der Geheimen Offenbarung [Apokalypse] des heiligen Johannes)," *RoczTeol* 43 (1, '96) 149-160.

References to conversion and repentance are especially prominent in the letters to the seven churches (twelve) in Revelation 2–3, as opposed to the apocalyptic part of the work (only four). Christ never places moral demands that are beyond human powers. The great danger for Christians is the violation of the purity of faith, and for Christian communities it is losing their first love. Conversion and repentance have the effect of increasing the solidarity of the community.—D.J.H.

1099. R. L. THOMAS, "The 'Comings' of Christ in Revelation 2–3," *MastSemJourn* 7 (2, '96) 153-181.

In Revelation 2–3 there are two kinds of "comings" of Christ—three for deliverance (see 2:25; 3:11; 3:20), and three for judgment (2:5; 2:16; 3:3). In both cases the comings are imminent (see 3:10; 2:22; 3:16) and must be concurrent. This indicates that Christ's return for his church must pretribulational.—D.J.H.

1100. [Rev 2:20] T. PIPPIN, “Jezebel Re-Vamped,” *Semeia* 69-70 (’95) 221-233.

The complex and ambiguous character of Jezebel in the Bible serves as the archetypal bitch-witch-queen in misogynist representations of women. Beginning in 1 Kings 16 through 2 Kings 9 and reappearing again in Rev 2:20, Jezebel is the contradictory, controlling, carnal, foreign woman. Employing theories on intertextuality from M. Bakhtin to P. Thibault and contemporary film theory, the article traces the relations between the biblical text and other texts (drama, poetry, film, and art) and “re-vamps” the generally accepted view of Jezebel as an evil woman from the biblical to the modern representations of her.—C.R.M.

1101. J. F. TORIBIO CUADRADO, “Apocalipsis 4-5. Díptico litúrgico de creación y redención,” *Mayéutica* 22 (53, ’96) 9-65.

Revelation 4–5 forms a diptych celebrating the work of creation (chap. 4) and the work of redemption (chap. 5). The article first presents an exegetical analysis: delimitation, internal coherence and literary unity, structure, and strophic units (see 4:8c; 4:11; 5:9-10; 5:12; 5:13). Then it considers Revelation 4 and 5 as liturgical praise in light of the Jewish benedictions about God as creator (*yôṣer*) and redemption (*gĕʾûllâ*), respectively. Finally it reflects on the paschal exaltation of the crucified Lamb as the theological focus of the passage.—D.J.H.

1102. [Rev 6:2] D. K. K. WONG, “The First Horseman of Revelation 6,” *BiblSac* 153 (610, ’96) 212-226.

Interpreters have variously identified the rider of the white horse in Rev 6:2 with the Parthians, as standing for military conquests in general, as Christ, and as the proclamation of the gospel of Christ. The preferred interpretation is that the first horseman represents the Antichrist or else a trend or movement of which he would certainly be the chief example.—C.R.M.

1103. H. GIESEN, “Evangelium und Paränese. Zum Verständnis der Gerichtsaussagen in Offb 14,6-13,” *StudNTUmwelt* 21 (’96) 92-131.

The presupposition that in Rev 14:6-13 the seer turns to the enemies of God and of the Christians is untenable. After sketching the literary and historical context of Rev 14:6-13, the article shows that the text constitutes a literary unit and that it is directed to Christians. Then it presents an exposition according to the following general outline: the proclamation of the eternal gospel (14:6), the call to praise God (14:7), the proclamation of judgment upon Babylon/Rome (14:8), God’s judgment of wrath upon the devotees of the emperor cult as an encouragement to fidelity (14:9-11), the endurance of the Christians (14:12), and the blessing on Christians who remain faithful unto death (14:13).—D.J.H.

1104. [Rev 16:16] M. G. KLINE, “Har Magedon: The End of the Millennium,” *JournEvang TheolSoc* 39 (2, ’96) 207-222.

C. C. Torrey’s suggestion that the Greek term Ἁρμαγεδών in Rev 16:16 is a transliteration of the Hebrew expression *har môʿēd* (“Mount of Assembly”) is correct. This interpretation leads to the recognitions that Harmagedon is Mount Zaphon/Zion (see Isa 14:13; Ps 48:2[3]), and that the battle is the Gog-Magog crisis of Ezekiel 38–39. This in turn confirms the standard amillennial contention that the Gog-Magog episode of Rev 20:7-10 is a recapitulation of the accounts in Rev 16:14-16; 19:17-21; and other prophecies of the final conflict.—D.J.H.

1105. [Rev 20] C. ROWLAND, "Thy kingdom come on earth!" *Priests & People* 10 (12, '96) 445-448.

Far from the world enjoying a celebration to mark the millennium, according to Revelation 20 the world stands under the judgment of God for the neglect of divine justice and the things that make for true peace. It is faced instead with the rule of those who had lost their lives at the hands of social orders that brought about their death. The passage envisions a period when the messianic reign will take place on earth, in fulfillment of Jesus' prayer: "Thy kingdom come, thy will be done on earth as it is in heaven."—D.J.H.

BIBLICAL THEOLOGY

1106. K. KOCH, "Two Testaments—One Bible. New Trends in Biblical Theology," *Bangal TheolFor* 28 (1-2, '96) 38-58.

After reflecting on the theologically relevant differences and congruences between the two Testaments, the article discusses two approaches to dealing with them: redaction criticism and canonical shape (B. S. Childs), and the tradition-historical unity of the two Testaments (H. Gese). Then it proposes a new approach along three main lines: the eschatological reception of the OT, creation and eschatology as the frame of redemption, and the progress of revelation from the OT to the NT (monotheism and humanization, contextuality and syncretism). [The same issue contains a response to Koch by H. G. Reventlow (pp. 59-62), and Koch's response to Reventlow's remarks on Isaiah 53 (pp. 63-65).]—D.J.H.

1107. B. SCHWANK, "Das A und Ω einer 'Biblischen Theologie,'" *StudNTUmwelt* 21 ('96) 132-145.

As the alpha and omega (see Rev 1:8; 21:6; 22:13) not only of creation but also of the Scriptures, Jesus Christ is the key to understanding all the pre-Christian and Christian Scriptures that he holds together. Apart from the concrete person of Jesus of Nazareth there is no possibility of seeing the OT and the NT as a literary unity on whose foundation one can build a single "biblical theology."—D.J.H.

1108. J. S. VOS, "De theologie van het Nieuwe Testament. Een overzicht over recent verschenen werken (1)" [The Theology of the New Testament. An Overview of Recently Published Works (1)], *GerefTheolTijd* (3, '96) 103-116.

After sketching the views of W. Wrede and H. Räisänen on NT theology, this installment describes and evaluates the NT theologies by H. Conzelmann, G. Strecker, J. Gnilka, A. Weiser, and K. Berger, with particular attention to their methodologies and conceptions of NT theology.—D.J.H.

Christology

1109. R. BECKFORD, "Does Jesus have a Penis? Black Male Sexual Representation and Christology," *Theology & Sexuality* [Sheffield, UK] 5 ('96) 10-21.

Black theologians must engage in the production of images of Jesus that symbolize the quest for black sociopolitical sexual wholeness. Giving Jesus genitalia means that we simultaneously appropriate the sexuality of the black Christ as a symbol of liberation and overturn a sign of "otherness" into a signifier of identity as full human beings.—D.J.H.

1110. J. Galot, "Il mistero del Figlio dell'uomo," *CivCatt* 147 (3512, '96) 130-142.

After describing the language of the term "Son of Man" as both simple and profound, the article discusses how Jesus used it in his own discourse, with reference to Jesus himself and to the apocalyptic figure. Then in light of the occurrences of the expression in Daniel and Ezekiel it reflects on the significance of the title in the NT.—D.J.H.

1111. B. Gosse, "Melchisédech et le Messianisme Sacerdotal," *BibOr* 38 (2, '96) 79-89.

The OT Melchizedek texts (Gen 14:18-20 and Psalm 110) reflect the messianic preoccupations of the oracle of Balaam in Num 24:14-19 that concerns the "days to come," i.e. the events after the exile. Melchizedek is the archetype of the sacerdotal messianism of the Jewish high priest after the return from exile when hope for restoration of the Davidic dynasty was not realized.—D.J.H.

1112. W. C. Kaiser, "Biblical Theology and the Interpretation of Messianic Texts," *AndUnivSemStud* 34 (2, '96) 195-209.

The article first reviews the way modern study has left its mark on the messianic interpretation of the OT and then draws a connection between the failure of previous generations to establish any agreed upon corpus of messianic OT texts and current frustrations of the new search for the historical Jesus. It argues that there are at least 65 direct, straightforward prophecies of the Messiah in the OT that were meant to be apprehended by the audiences to whom they were first addressed.—C.R.M.

1113. P. V. Legarth, "Kristus og Guds tempel. Overvejelser om tempelsymbolisme og kristologi i Ny Testamente" [Christ and God's Temple. Reflections on Temple Symbolism and Christology in the New Testament], *ΙΧΘΥΣ* [Åhrus] 23 (3, '96) 128-135. [See § 41-679.]

After briefly considering messianic ideas in relation to the expectation of a new temple in the OT, the article surveys temple symbolism in the NT (Synoptics, Johannine writings, Paul, 1 Peter, Hebrews) in order to determine whether the theocentrically defined temple of the OT takes on a christocentric character under the influence of high Christology. It concludes that the theocentric character of the idea of the temple remains largely unchanged.—C.R.M.

1114. S. J. McMichael, "Did Isaiah Foretell Jewish Blindness and Suffering for not Accepting Jesus of Nazareth as Messiah? A Medieval Perspective," *BibTheolBull* 26 (4, '96) 144-151.

With particular attention to Alfonso de Espina's *Fortalitium Fidei* (ca. A.D. 1464), this article considers how the Christian reading of various OT texts, especially from Isaiah, contributed to negative attitudes toward Jews and Judaism. Alfonso found passages in Isaiah that not only foretold Jesus' virgin birth, ignominious death, and glorious resurrection but also indicated that the Jews would refuse to recognize their Messiah and suffer greatly as a consequence. He thought that he discovered in the pages of Isaiah why the Jews responded to Jesus as they did: They are a blind, ignorant, and unfaithful people.—D.J.H.

1115r. R. Penna, *I ritratti originali di Gesù il Cristo,* vol. 1 [*NTA* 41, p. 151].

G. Barbaglio, "Un importante volume di cristologia neotestamentaria," *RassTeol* 37 (5, '96) 699-705.—After sketching the history of the quest for the historical Jesus, the article describes in detail Penna's presentation of the beginnings of Christology in the life and work of the earthly Jesus and in the Easter experiences of his disciples. This is a work of great merit, marked by wide learning and clarity of expression. It makes one await eagerly the second volume which will treat further developments of NT Christology.—D.J.H.

1116. P. C. PHAN, "Jesus the Christ with an Asian Face," *TheolStud* 57 (3, '96) 399-430.

This presentation of recent efforts by Asian Christians to answer Jesus' question "Who do you say that I am?" describes the context and corresponding methodology that inform Asian theology in general and Christology in particular, expounds four salient Asian Christologies (by A. Pieris, J. Y. Lee, C.-S. Song, and C. H. Kyung) that hold promise of theological and spiritual fruitfulness for the Asian people, and concludes with critical reflections on the appropriateness of these Christologies to the Christian tradition and their adequacy for the Asian context. On the whole, Asian theologians read Scripture from the perspective of the poor and oppressed, and in Christology they tend to emphasize Jesus' prophetic message about the reign of God and his mighty deeds in favor of the poor. Their negative portrayal of Judaism needs correction in the light of contemporary Euro-American scholarship on early Judaism, especially on the Pharisees.—D.J.H.

1117. C. THOMAS, "'Every Knee Should Bend,'" *Emmanuel* 102 (9, '96) 542-545.

As Lord (Κύριος) Jesus is one with the Yahweh of the OT, one who came to live in our midst and to share our humanity. Thus he initiated a new age in which we may live in union with God for all eternity. The title "Lord" expresses something intrinsic to Christian beliefs about Jesus that other names or titles do not.—D.J.H.

1118. T. VEERKAMP, "Das Scheitern der messianischen Bewegungen und die Entstehung des Christentums," *Texte & Kontexte* [Berlin] 19 (70, '96) 21-31.

After sketching various Jewish messianic movements between 170 B.C. and A.D 135, the article considers their significance for understanding how Jesus was portrayed by Paul (see Eph 2:14-15; Gal 3:28), Mark (the Jewish War and the passion narrative), Matthew (the birth of a new religion), and John (Gospel and 1 John), respectively.—D.J.H.

1119. P. D. YOUNG, "Encountering Jesus Through the Earliest Witnesses," *TheolStud* 57 (3, '96) 513-521.

A relational Christology sees the importance of Jesus in and through the witness of those on whom he had an effect. It redefines the locus of Christology so that it is not in Jesus himself, but in the interactions between Jesus and his earliest followers. This allows for a refocused look at traditional christological questions and answers, and attends in a helpful way to some feminist concerns about Christology.—D.J.H.

Christology, §§ 41-756r, 842.

Church and Ministry

1120. G. D. COVA, "La parola alle genti. Comunità credente e culture tra Antico e Nuovo Testamento," *SacDoc* 41 (3-4, '96) 21-33.

The article explores the phenomenon of inculturation in the biblical tradition, with particular attention to the term "Judaism" in the OT (2 Macc 2:21; 8:1; 14:38) and the NT (Gal

1:13-14) and to what was involved in opening up the biblical heritage to non-Jews in the Hellenistic world (see Ephesians 2).—D.J.H.

1121. J. A. FITZMYER, "Fidelity to Jesus and the Ordination of Women," *America* 175 (20, '96) 9-12.

Beyond the generic fidelity to Jesus as he is interpreted in the later books of the NT, there is no "fidelity to Jesus" that H. J. Pottmeyer can invoke in the specific question of the ordination of women to the priesthood. Thus the force of the long-standing church tradition has to bear the brunt of the argument, and that tradition has been negative. [The same issue (p. 12) contains a response by Pottmeyer.]—D.J.H.

1122. P. HOFRICHTER, "Diakonat und Frauen im kirchlichen Amt," *Heiliger Dienst* [Salzburg] 50 (3, '96) 140-158.

The article first surveys the NT evidence for women serving as deacons (see Rom 16:1; 1 Tim 3:11) and the applicability of the NT concept of διακονία to women as well as men. Then it considers the data about women as deacons in the early church from Ignatius onward, and examines the question whether they received sacramental ordination. Finally it discusses deaconesses in Eastern churches today, reflects on the renewal of the diaconate for men and women in the Catholic church, and draws some practical conclusions.—D.J.H.

1123. L. T. JOHNSON, "Discernment and Decision Making in the Church," *SewaneeTheol Rev* 39 (4, '96) 353-384.

With reference chiefly to texts in Acts, the first (pp. 353-361) of the 1995 DuBose Lectures considers decision making as a theological process, and explores the necessity and difficulty of discernment. Then with particular attention to the Pauline corpus, the second lecture (pp. 362-372) deals with edification as a formal criterion for discernment in the church, and the third lecture (pp. 373-384) treats holiness as a material criterion for discernment in the church.—D.J.H.

1124. W. KLAIBER, "Rechtfertigung und Kirche. Exegetische Anmerkungen zum aktuellen ökumenischen Gespräch," *KerDog* 42 (4, '96) 285-317.

After reflecting on the place of Scripture in recent ecumenical dialogue (basis of unity or diversity?), the article considers the relation of justification and the church in the writings of Paul (1 and 2 Corinthians, Galatians, Romans) and in developments after Paul (Ephesians, the Pastorals, the wider circle). Although the later strata of the Pauline tradition give increasing prominence to church order according to well defined ministries, the doctrine that a certain church order is constitutive for the existence of the church of Jesus Christ and for unifying the church is inconsistent with the teaching of the NT, and especially with the Pauline tradition.—D.J.H.

1125. D. A. MAPPES, "The 'Elder' in the Old and New Testaments," *BiblSac* 154 (613, '97) 80-92.

The article first discusses the Greek and Hebrew terms for "elder" in the OT and the moral qualities associated with eldership in Israel. Then it considers the NT uses of "elder" (πρεσβύτερος) and the relation of NT eldership to synagogue elders. While the synagogal eldership did influence church eldership, the influence was of a general nature.—D.J.H.

1126. D. MARION, "Le peuple des douze tribus," *EspVie* 106 (44-45, '96) 321*-328*.

The article first considers the dynamic of the diversity of the twelve tribes of biblical Israel and the tendencies toward unity among them. Then with reference to various NT texts it reflects on church unity amidst the diversity of persons and groups, with particular attention to Christ as the principle of unity.—D.J.H.

1127. J. MOHLER, "Hands On," *Emmanuel* 102 (7, '96) 403-411.

After reviewing biblical texts that mention divine or human hands, the article considers OT and NT references to the roles of hands in blessing, sacrifice, initiation, healing and reconciliation, and ordination.—D.J.H.

1128. A. NICHOLS, "The priest in history and in mystery. Part I," *HomPastRev* 97 (2, '96) 16-22.

The entire Catholic pattern of the threefold ministry (bishops, presbyters, and deacons) makes best sense of both the NT and of the subapostolic or early patristic materials. Celebration of the Eucharist made it possible to call bishops and presbyters "priest."—D.J.H.

1129. H. VAN DEN BRINK, "Biblical Message and Church Law — a Fruitful Tension," *Concilium* (5, '96) 3-10.

The (official) church, its law, and the biblical message on which church and law are based are subject to the influences of the society of which they form a part. The tension between the biblical message and church law will be fruitful as long as it contributes to the adaptation of church order and church law to culture.—D.J.H.

1130. D. E. WRAY, "Biblical Church Discipline," *Churchman* 110 (4, '96) 330-349.

The article seeks to point the way back to the biblical practice of church discipline with reference to its necessity and purpose, modes (admonition, reproval, excommunication), and proper recipients. It also gives answers to twelve objections. An appendix (pp. 343-348) discusses what the Protestant Reformers taught about church discipline.—D.J.H.

1131. C. WRIGHT, "The Old Testament and Christian Mission," *Evangel* [Exeter, UK] 14 (2, '96) 37-43.

The mission of Jesus and his followers was to a large extent shaped and programmed by the OT. The article sketches the OT roots of the Christian mission according to the following outline: foundations (the creation platform), manifesto (covenant with Abraham), agent (Israel as the people of God), scope (exodus and jubilee), conflict (gods and idols), and goal (God and the future of the nations).—D.J.H.

1132. F. YOUNG, "School for Sinners," *EpworthRev* 23 (3, '96) 63-71.

The article describes the author's research journey that has increasingly focused on the early church as inherently educational in its nature and purpose, as a "comprehensive school." Beginning from a study of patristic exegesis and the nature of "commentary," she has pursued this theme on two paths: further study of patristic exegesis especially in the 2nd and 3rd centuries, and work on the Pastorals that has led into recent sociological studies of the early church.—D.J.H.

Church and Ministry, §§ 41-998, 1069.

Various Themes

1133. L. Alonso Schökel, “Volontariato e Bibbia,” *CivCatt* 147 (3509, ’96) 391-400.

The article first considers the Hebrew term *nādab* and its derivatives in the OT under four headings: volunteers for war, volunteers for the cult, generous spirit, and nobility of soul. Then it discusses the Greek equivalents in the NT (ἐκών/ἐκούσιος, προθυμία), the countercultural aspect of volunteerism, and lay volunteerism.—D.J.H.

1134. A. Augello, “Poveri e povertà nel Nuovo Testamento,” *Vivarium* [Catanzaro] 4 (2, ’96) 187-217.

The article first considers the approaches of the apostolic community toward the poor and poverty with reference to its failures (e.g. Rev 3:14-22; Jas 1:9-11; 2:1-13; 5:1-6) and successes (Acts 2:42-47; 4:32-37; 1 Cor 11:17-34; 2 Cor 8–9; 1 Tim 3:8-13), and to its general orientations as expressed in the NT. Then it focuses on Jesus’ own predilection for and dealings with the poor, and on their relation to him as the Messiah and to the kingdom of God.—D.J.H.

1135. A.-C. Avril, “‘Écoute, Israël’. Réflexions sur la vie consacrée,” *NouvRevThéol* 118 (5, ’96) 709-726.

After considering the place of the *Shema* in Jewish daily prayer, the article discusses rabbinic commentaries on its various phrases and themes. Then it shows how Jesus exemplified the *Shema* in preaching God’s kingdom, as God’s beloved Son, in accepting God’s will, and in his resurrection. Just as Jesus lived up to the demands of the *Shema,* so all Christians—especially those in consecrated life—are invited to live it out.—D.J.H.

1136. S. Bielecki, “Nowy Testament o wspólnocie (The New Testament About the Fellowship),” *RoczTeol* 42 (6, ’95) 151-161.

In the light of salvation history, every fellowship (κοινωνία) is shaped by the natural tendency toward life in fellowship, the destructive force of sin, and God’s grace offered to humankind in Christ. Authentic fellowship according to the NT has its source in the trinitarian life of God.—D.J.H.

1137. W. Brennan, “The Virginity of Mary in the Theology of the New Creation,” *MilltownStud* 38 (’96) 75-97.

After discussing the nature of symbolic statements and the religious framework of the new creation, the article considers the significance of Mary’s virginal conception in the broad framework of the NT: the start of the great Amen, the sign of the power of the Spirit, and the first call to be servants/images of God. Then it reflects on the significance of Mary’s virginity in Matthew’s Gospel and in Lk-Acts. Finally it raises the question whether Mary’s virginity is a creedal datum or a theologoumenon, and concludes that it is a central belief related to Christ and the church, rooted in history, and rich in symbolic truth which emerges most clearly in a theology of the new creation.—D.J.H.

1138. D. Cerbelaud, “La Réconciliation entre les Juifs et les Chrétiens,” *Irénikon* 69 (2, ’96) 213-221.

After noting changed perspectives among Roman Catholics and other Christians regarding Judaism, the article describes changes in Jewish attitudes toward Jesus and the NT, and discusses the significance of reflecting on the church's separation from Judaism as a possible key to reconciliation among the churches.—D.J.H.

1139. S. L. Cook, "Reflections on Apocalypticism at the Approach of the Year 2000," *UnSemQuartRev* 49 (1-2, '95) 3-16.

Reflecting on papers and panel discussions on apocalypticism presented at a conference held in 1994 at Union Theological Seminary in New York, the article considers the present relevance of apocalypticism, current issues in the study of apocalypticism (with reference to N. Cohn's *Cosmos, Chaos and the World to Come* [1993] and Cook's *Prophecy and Apocalypticism* [1995]), the variety of millennial groups, and whether constructive theology should reclaim the apocalyptic expectations voiced in the biblical texts. [Six talks from the conference appear in the same fascicle along with three thematically related book reviews.]—C.R.M.

1140. Corona Mary, "The Compassionate God of the Bible," *Jeevadhara* 26 (153, '96) 173-183.

God's compassion expressed in the election and deliverance of Israel is an essential part of Israel's faith experience. Jesus was an embodiment of God's compassion and the manifestation of God who sees the affliction, toil, and oppression of humans, and comes down to liberate them. Following Israel's prophetic tradition, Jesus' compassion toward the oppressed made him issue a renewed call to the oppressors to do justice toward their brothers and sisters.—D.J.H.

1141. C. E. B. Cranfield, "The Christian's Political Responsibility According to the New Testament," *RefRev* 50 (1, '96) 5-18.

After establishing that the Christian has a political responsibility according to the NT (see e.g. Mk 12:13-17; Rom 13:1-7; 1 Tim 2:1-7), the article distinguishes various reasons for the Christian's duty toward the state that are indicated either explicitly or implicitly in the NT, inquires into the content of the Christian's political responsibility, and considers the guidance offered by the NT concerning the frame of mind in which Christians should fulfill their political responsibility.—C.R.M.

1142. P. Debergé, "Le pouvoir politique est-il toujours mauvais? Regard sur quelques textes du Nouveau Testament," *BullLittEccl* 97 (4, '96) 331-348.

In light of current distrust and suspicion of those who exercise political, religious, and other sorts of power, the article reflects on NT texts to determine whether it is true that power is always bad and that it necessarily corrupts those who exercise it. It considers Jesus' attitude toward political power (e.g. Mk 12:13-17 parr.; 15:2-5 parr.), whether the cross or power saves, and the apostolic witness in Rom 13:1-7; 1 Pet 2:13-17; and 1 Tim 2:1-4. A genuine exercise of power, both prophetic and critical, must be rooted in the cross.—C.R.M.

1143. R. J. Decker, "The Church's Relationship to the New Covenant: Part 2," *BiblSac* 152 (608, '95) 431-456.

The installment [see § 40-399] first surveys three divergent views of the new covenant held by dispensationalists: The church has a different new covenant; the church has no relationship to the new covenant; and the church participates in some aspects of the new covenant. Then it argues that the church, though not a formal partner in the new covenant prophesied in the OT to be made with Israel, participates in the covenant both as a subject of its rule of life and as a recipient of promised Abrahamic covenant blessings for Gentiles that have come through the seed of Abraham, Jesus Christ.—D.J.H.

1144. T. B. DOZEMAN, "Creation and Procreation in the Biblical Teaching on Homosexuality," *UnSemQuartRev* 49 (3-4, '95) 169-191.

Any ethical evaluation of homosexual practice arising from the Bible must be anchored within a theology of creation. Interbiblical interpretation brings to light a significant change between priestly writers (see Lev 18:22; 20:13; cf. 1 Cor 6:9; 1 Tim 1:10) and Paul (see Rom 1:26-27). While both shared the principle that sex is primarily for procreation, Paul shifted to a more metaphorical interpretation and viewed homosexuality as signifying idolatry (as do envy, greed, and many other sins). The priestly teaching in Gen 1:26-28 provides a theological foundation for a new teaching by the church and for incorporating practicing homosexuals within all aspects of church life.—D.J.H.

1145. J. D. G. DUNN, "He Will Come Again," *Interpretation* 51 (1, '97) 42-56.

The articulation of the Christian eschatological hope in the coming again of Christ must be in tune with the nature of biblical hope as a whole, namely, both confident and constantly redefined. The language of Christian hope shares a basic deficiency with all our language about the divine and the beyond. When Christians confess that Christ will come again, they are confessing Christ, God in Christ, and God's purpose summed up in Christ.—C.R.M.

1146. H. E. FABER VAN DER MEULEN, "'Worden als een kind'. Als welk kind? ('Becoming like a child'. Like what child?)," *HervTeolStud* 52 (2-3, '96) 351-375.

Becoming like a child is an idea often expressed in the NT in connection with following Jesus. The article seeks to clarify the cultural context of this expression by discussing how it was understood in the OT and especially the book of Sirach, some texts from Qumran, Mt 18:1-10, early rabbinic discussions about children, and so forth.—D.J.H.

1147. P. FÉDERLÉ, "Jerusalem in the New Testament," *SIDIC* [Rome] 29 (2-3, '96) 16-19.

The NT attaches importance to the historical Jerusalem and the early Christian community there. It echoes and sharpens the prophetic threats about Jerusalem's rejection and ruin, and also invokes Jerusalem as a symbol of restoration.—D.J.H.

1148. J. GALOT, "Espérance et parousie," *EspVie* 106 (43, '96) 573-575; (44, '96) 588-591; (45, '96) 601-603.

After describing the coming of Christ as the essential object of Christian hope, the first installment considers the first crisis of hope: the response to John the Baptist (see Mt 11:3), the passion prediction about going and coming, the coming of the Holy Spirit and the coming of Jesus, and Christ's coming as the object of hope. The second installment concerns Jesus' definitive departure at the ascension (see Acts 1:6-11) as a decisive moment for Christian hope: the disciples' question, Jesus' response, and the coming announced by the angels. The third installment considers Jesus' sayings about the parousia (in the eschatological discourse and the trial narratives) and the coming of Christ in the afterlife.—D.J.H.

1149. J. GALOT, "Marie: mythe ou mystère?" *Gregorianum* 77 (4, '96) 741-763.

The article first discusses various contributions to the 1995 issue of *Ephemerides Mario-*

logicae that considered Mary in light of the term "myth" [see §§ 40-108, 434, 439]. Then it reflects on the close relation between the Mary of history and the Mary of faith in light of the NT, and cautions against applying the term "myth" to Mary.—D.J.H.

1150. F. GIARDINI, "La grande gioia e i tanti dolori dei cristiani. Studio biblico-teologico," *Sapienza* 49 (2, '96) 129-156.

This biblical-theological investigation first considers the great joy of the messianic era: Jesus as the bearer of messianic joy, the diffusion of the joy of Christ among Christians, and God's gift and the joy of Christians. Then it reflects on the many tribulations of Christians: the persecutions of the world, the spiritual struggle, and the long wait for the parousia. Finally it discusses Christian joy in suffering: suffering with Christ to share in his glory, the joy of suffering with Christ, and the consolation of hope for glory.—D.J.H.

1151. J. S. GRABOWSKI, "Covenantal Sexuality," *ÉglThéol* 27 (2, '96) 229-252.

An overview of select biblical traditions discloses a connection between God's covenant relationship to his people (in the NT identified as the relationship between Christ and the church), the covenant between man and woman in marriage, and sexual intimacy which serves to seal or enact the nuptial oath. The analogous character of the covenant relationships allows a flexible application of marital imagery; idolatry is tantamount to adultery, and adultery is reductive idolatry. The intensity and exclusivity of covenant relationships require a complete and faithful offering of self in worship and sexual self-donation, respectively. In this association of covenant, marriage, and sex, one finds the foundations for a theology of sexuality.—D.J.H.

1152. J. GUILLET, "Suivre le Christ. Hier et aujourd'hui," *Christus* 43 (172, '96) 450-458.

After considering Jesus' call to discipleship, the article reflects on following Jesus during his earthly ministry, after his death and resurrection, and today. Then it distinguishes following Jesus from imitating him, and offers observations on following the risen Jesus.—D.J.H.

1153. H. HÄRING, "'Uitschreeuwen wat er gaande is': Over de relevantie van eschatologie en apokalyptiek (On the Relevance of Eschatology and Apocalyptics)," *TijdTheol* 36 (3, '96) 246-269.

The rediscovery of biblical eschatology makes particularly clear that the eschaton touches not only the chronologically last things but also matters of contemporary moment. Exegesis, however, often remains trapped between a formal "now" and a "not yet." Eminent 20th-century theologians (K. Barth, R. Bultmann, J. Moltmann) tried to break through this barrier but raised new questions in the process. New perspectives may be developed by focusing on present experiences that contain elements of the future. Such experiences must speak before anthropological and theological time structures are analyzed. Apocalyptic thought must be understood as a hermeneutic of danger and of threatening despair in time.—C.R.M.

1154. G. R. HARMS, "A Costly Meal: Christian Atonement in Action," *Theology & Life* [Hong Kong] 17-19 ('96) 147-167.

The primary background to the Lord's Supper is the death of Jesus on the cross and the exegesis that Jesus gave to his disciples of that death as a vicarious sacrifice for the nations. At the Last Supper Jesus not only interpreted his coming death but also proleptically offered his sacrificial body and blood for the purification of the church through the forgiveness of sins.—D.J.H.

1155. R. B. HAYS, "New Testament Ethics: The Theological Task," *Annual of the Society of Christian Ethics* [Lexington, VA] ('95) 97-120.

After reflecting on problems involved in pursuing NT ethics as a normative theological discipline, this article [see § 34-847] considers the fourfold task of NT ethics (description, synthesis, hermeneutics, pragmatics), identifies three focal images (community, cross, new creation), discusses moral judgment as metaphor-making, and reflects on the church as embodied metaphor.—D.J.H.

1156. C. B. KAISER, "The Integrity of Creation and the Social Nature of God," *ScotJourn Theol* 49 (3, '96) 261-290.

(1) The integrity of creation was held up as a model for humans in biblical and early Christian thought. (2) Nature's occasional inconvenience to humans was understood to be in obedience to God's will; the natural world neither resisted nor excluded God and therefore was not "fallen." (3) Paul's reference to the travail of "all creation" (Rom 8:19-22) referred to the role of mother earth in bearing children to God, not to the fall of nature. (4) The more pessimistic view of nature we associate with some Christian classics originated in the post-Reformation era, partially as the result of the disappointment of hopes for the reformation of the church and society. (5) The loss of the biblical sense of nature's integrity as God's creation was due to the loss of the ancient notion of the social nature of all reality and (6) the social nature of God in particular.—D.J.H.

1157. W. KIRCHSCHLÄGER, "'Was ist zwischen dir und mir, Frau?' Biblische Anregungen zum Paradigma der Generationenbeziehung," *Diakonia* 27 (6, '96) 366-372.

After considering OT kinship-structures as a framework, the article discusses NT contributions to the problem of relationships between generations with reference to episodes in Jesus' life (see Lk 2:41-52; Jn 2:1-11; Mk 3:31-35 parr.), the new priorities formulated by Jesus, and everyday life in early Christian communities as shaped by the Christ-event.—D.J.H.

1158. A. LIZOTTE, "Peut-on continuer à appeler Marie: 'La Sainte *Vierge*'?" *EspVie* 106 (37, '96) 490-496; (38, '96) 497-509; (39, '96) 516-525.

After noting some recent denials of the virginity of Mary, the first installment summarizes the arguments traditionally given in defense of Mary's virginity. Next it presents a semantic analysis of the Greek terms ἀνεψιός and ἀδελφός, and concludes that in a Semitic mentality the expression οἱ ἀδελφοὶ αὐτοῦ (or μου) does not necessarily imply a relationship of consanguinity. Then it argues that Mk 3:20-21, 31-35 need not be understood to refer to the "blood brothers" of Jesus. The second installment begins by arguing that the "brothers" and "sisters" in Mk 6:1-6 parr. are not identified as the children of Joseph and Mary. Next it argues that Jn 19:25-27 in which the beloved disciple is entrusted with care of the mother of Jesus is further proof that the "brothers" (see Jn 2:12) were not Jesus' blood brothers. Then it examines the evidence for Mary's *postpartum* virginity in *Protevangelium of James* and in patristic texts up to the Council of Ephesus. The third installment shows how among patristic authors of the 4th and 5th centuries A.D. Mary's *postpartum* virginity was taken as a theological fact, and argues that the decree about Mary's divine maternity from the First Lateran Council of A.D. 649 was a recognition of Mary's perfect virginity.—D.J.H.

1159. K. LÖNING, "Neutestamentliche Schöpfungstheologie in kanonischer Perspektive," *BibLiturg* 69 (4, '96) 216-227.

Although at first glance creation theology does not appear to bear the same significance in the NT as the OT, in fact the soteriology of the NT is based upon fundamental creation-theological notions concerning human beings and their relationship to God. The article sketches the main outlines of the creation theology implicit in the NT as expressed by (1) the Jesus tradition, (2) the literary-theological conceptions of Mark and Matthew, (3) and the revelation-theological motifs of Romans, the Fourth Gospel, and Lk-Acts.—C.R.M.

1160. E. MANICARDI, "Bibbia e inculturazione della fede," *SacDoc* 41 (3-4, '96) 227-236.

After describing Scripture as a witness to inculturation and sketching the process of inculturation in the formation of the inspired texts and their reception, the article discusses Jesus of Nazareth at the center of the historical process of the inculturation of revelation and of faith, the decisive parameters of the inculturation of the faith carried out by Jesus of Nazareth, and the inculturation of faith in the primitive community of the NT period.—D.J.H.

1161. D. MARION, "Textes évangéliques sur l'Eucharistie. Les récits de l'institution de l'Eucharistie," *EspVie* 106 (46-47, '96) 337*-346*.

After reviewing the liturgical traditions of the first Christian communities regarding the Eucharist (Mk 14:22-25; Mt 26:26-29 and 1 Cor 11:23-25; Lk 22:15-20), the article considers what Jesus did and said on the night when he was handed over (with particular attention to Mk 14:22-25) and traces the development of the tradition from Jesus' Last Supper to the NT traditions. It concludes by calling attention to the four principal aspects of Jesus' Last Supper: sacrificial, eschatological, ecclesiological, and paschal-sacramental.—D.J.H.

1162. J. MARTOS AND G. FOUREZ, "Celebrating Christian Life: A 'Liberation Theology' of the Eucharist—Part One," *Emmanuel* 103 (1, '97) 7-11.

The Jewish Passover celebrates salvation in the fullest sense: individual and social, physical and spiritual. Whether or not Jesus' Last Supper was a Passover meal, it could readily be interpreted as paschal in nature.—D.J.H.

1163r. K. MCDONNELL AND G. T. MONTAGUE, *Christian Initiation and Baptism in the Holy Spirit* [*NTA* 35, p. 259].

P. TURNER, "Christian Initiation and Baptism in the Holy Spirit," *Worship* 70 (5, '96) 446-452.—On the basis of NT and patristic texts, the authors contend that baptism in the Holy Spirit is integral to Christian initiation because neophytes came up from the font speaking in tongues and prophesying. But the sources cited do not describe the charismatic activity that the authors claim that they do; the ritual texts of the same period (about which the authors keep silent) never detail the bestowal of charismatic gifts; and the theology of initiation does not demand them. The evidence supports more modest conclusions. [McDonnell and Montague respond to Turner's criticisms in *Worship* 71 (1, '97) 51-62.]—D.J.H.

1164r. J. NEUSNER, *Telling Tales: Making Sense of Christian and Judaic Nonsense* [*NTA* 37, pp. 457-458].

J. C. ROCHELLE, "*Making Sense of Christian and Judaic Nonsense:* A Book Worth Discussing," *CurrTheolMiss* 23 (6, '96) 442-447.—Two points of crucial importance in Neusner's argument are that (1) Jews are not simply Christians without Jesus, and Christians are not simply Jews with Jesus; and (2) Jews today are not an extension of OT figures any more than Christians today are extensions of NT figures. According to Neusner, the problem for Jewish-Christian dialogue is that Christians and Jews are unwilling to hear one another's stories and find the resources within each other's traditions for honoring such stories. It is surprising that Neusner uses none of the current narrative theological materials that have been developed by both Christians and Jews. It is astounding that Neusner bypasses the path-breaking work of P. van Buren and does not mention the specifically Jewish-Christian work of M. Goldberg.—C.R.M.

1165. A. J. NOWAK, "Będą przepędzać demony (Por. Mk 16, 17) (Sie werden Dämonen austreiben [vgl. Mk 16, 17])," *RoczTeol* 43 (2, '96) 279-307.

With reference to Mk 16:17 and other NT texts as well as to psychology and theology, the article suggests criteria for distinguishing between genuine and pseudo-demonic possession: sudden change of personality, mysterious knowledge and extraordinary strength, a total transformation of moral behavior, and malicious destructivity toward the whole economy of salvation.—D.J.H.

1166. H. ORDON, "Dawca Ducha Bożego w Nowym Testamencie (Der Geber des Gottesgeistes im Neuen Testament)," *RoczTeol* 43 (1, '96) 127-137.

The OT idea that God gives the Holy Spirit is taken over in many NT texts. But some passages in Lk-Acts (Lk 24:49; Acts 1:3-8; 2:33) and John's Gospel (Jn 15:26; 16:7; 20:19-23) identify Jesus as the one who gives the Holy Spirit. Especially noteworthy are the Paraclete passages in which now the Father and now Jesus appears to send the Paraclete. This phenomenon is closely related to the development of Christology.—D.J.H.

1167. D. G. REID AND T. LONGMAN, "When God Declares War," *ChristToday* 40 (12, '96) 14-21.

The conflict and plot development of the saving activity of the warrior God can be understood as an unfolding drama in the biblical narrative: (1) God the divine warrior delivers Israel from her enemies, and Israel is God's warrior people; (2) God also fights against Israel in judgment; and (3) these two currents meet in Jesus, who delivers Israel from her darkest enemy, Satan, and takes the divine wrath against Israel upon himself in his death.—D.J.H.

1168. P. RICHARD, "Exclusion et droits de l'homme. Éclairage biblique: du prophétisme à l'apocalypse," *Spiritus* [Paris] 37 (144, '96) 278-289.

In a situation of exclusion and chaos, prophetism loses its meaning and the apocalyptic tendency makes its appearance. Fundamental to the apocalyptic current is the reconstruction of hope from the reconstruction of the identity and tradition of the people.—D.J.H.

1169. P. E. ROBERTSON, "Mary: A Model Disciple," *TheolEduc* 54 ('96) 21-32.

After an overview of key NT passages concerning Mary, the article offers reflections about

Mary as a paradigm for discipleship: Disciples are not called to a life of ease, are sometimes troubled and ask questions, yield their lives to God, and so forth.—D.J.H.

1170. K. Schmid, "Klassische und nachklassische Deutungen der alttestamentlichen Prophetie," *Zeitschrift für neuere Theologiegeschichte/Journal for the History of Modern Theology* [Berlin—New York] 3 (2, '96) 225-250.

The image of the OT prophets as inspired individuals with immediate contact to God was rooted in 19th-century idealism. Since G. von Rad, however, the OT prophets have been viewed not just as religious geniuses but also as very much bound by history and tradition. The present discussion has moved away from the image of inspired individuals and, on the basis of the books themselves, proposes a more collective understanding of OT prophecy. This new understanding entails important consequences for the proper definition of the relationship between the OT and the NT.—D.J.H.

1171. D. Senior, "Financial Support for the Church and Our Biblical Heritage," *NewTheol Rev* 9 (4, '96) 38-51.

Ancient Israel had several means for ensuring financial support: tithing and first fruits, the Temple tax, and the jubilee year. The early church relied on common life and the collection. These biblical models of giving are based on convictions about peoplehood or community, creation as God's gift, justice, and the God of history. The Bible both reinforces and tempers some of the meaning that our culture attributes to money and wealth.—D.J.H.

1172. P. D. Simmons, "Biblical Authority and the Not-So Strange Silence of Scripture about Abortion," *Christian Bioethics* [Houston, TX] 2 (1, '96) 66-82.

M. J. Gorman's thesis [§ 37-1471] that the silence of the NT about abortion implies that abortion was not permitted in the early Christian community is open to question. On the contrary, the NT writers protected such decisions from the imposition of arbitrary rules such as *Didache* 2:2. They valued the sacredness of choice and thus refused to allow a legalistic mindset to deprive us all of the victory won by Christ in his crucifixion and resurrection. [The same issue (pp. 83-96) contains a response by Gorman.]—D.J.H.

1173. G. Stassen, "Biblical Teaching on Capital Punishment," *RevExp* 93 (4, '96) 485-496.

In assessing the biblical teaching on capital punishment, one must start from the OT's emphases on obeying God's will and on the sacredness of human life. Jesus rejected the retaliation of "life for life" and "death for death." His own crucifixion was unjust, as were all death penalties in the NT. The central biblical themes of justice and redemption should define the context of contemporary discussions about the death penalty. Jesus consistently emphasized a transforming initiative that could deliver us from the vicious cycle of violence or alienation.—D.J.H.

1174. L. Swidler, "A Christian Historical Perspective on Wisdom as a Basis for Dialogue with Judaism and Chinese Religion," *JournEcumStud* 33 (4, '96) 557-572.

After observations on the etymology and general meanings of "wisdom," the article considers wisdom in the Hebrew Bible, Jesus and wisdom, Hellenistic-Jewish understanding of wisdom, Paul's understanding of wisdom, extreme dualism and wisdom, and the transition to medieval and modern Christianity. Wisdom is a kind of knowledge that leads one to understand the ultimate meaning of life and provides skills to live out that meaning. Jesus personifies the foundational model of the wisdom that grasps the centrality of loving God and neighbor as oneself.—D.J.H.

1175. T. TIESSEN, "Peut-on définir une éthique universelle à partir de l'Écriture?" *Hokhma* 63 ('96) 19-44.

After reviewing the debate about whether one can identify absolute moral universal norms with Scripture as a starting point, the article proposes five principles that make possible the search for such norms: their foundation in the moral nature of God, roots in the order of creation, transcendent and unlimited character, consistency with the progressive revelation of the divine will, and harmony with the development of the divine plan of redemption.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1176. O. ANDREI, "The 430 Years of Ex. 12:40, from Demetrius to Julius Africanus. A Study in Jewish and Christian Chronography," *Henoch* 18 (1-2, '96) 9-67.

The article provides a history of the chronographic interpretation of the 430 years of Israel's stay in Egypt according to Exod 12:40 from Demetrius the Chronographer (ca. second half of the 3rd century B.C.) to the Christian Julius Africanus' *Chronographiae* (A.D. 221). After comparing Demetrius' scheme and rabbinic Judaism, it considers schemes from an Essene matrix (*Jubilees* and *Testaments of the Twelve Patriarchs*) and early Christian chronography (Julius Africanus' scheme between continuity and innovation).—D.J.H.

1177. C. BERNABÉ UBIETA, "Las esposas divinas en la cultura mediterránea," *EphMar* 46 (2, '96) 223-257.

After a survey of mother-goddess and divine-consort figures in the ancient Mediterranean world (from Mesopotamia to Spain), the article focuses on some widespread and influential myths and cults in the Greco-Roman world: Caelestis (Tanit/Juno Caelestis) of Carthage, Isis, the great mother Cybele, Aphrodite and Adonis, and Artemis of Ephesus. Then it considers "sacred marriage" imagery in the Bible and its possible influence on Canticles. Finally it reflects on the figure of Mary and Mariology in this cultural context.—D.J.H.

1178. W. M. BRASHEAR, "Out of the Closet: Recent Corpora of Magical Texts," *ClassPhilol* 91 (4, '96) 372-383.

Descriptions and evaluations of six publications: R. W. Daniel and F. Maltomini (eds.), *Supplementum Magicum I-II* (1990, 1992); R. Kotansky (ed.), *Greek Magical Amulets* (1994); E. Zwierlein-Diehl (ed.), *Magische Amulette und andere Gemmen des Instituts für Altertumskunde der Universität zu Köln* (1992); P. Schäfer and S. Shaked (eds.), *Magische Texte aus der Kairoer Geniza I* (1994); J. Gager (ed.), *Curse Tablets and Binding Spells from the Ancient World* (1992); and M. Meyer and R. Smith (eds.), *Ancient Christian Magic* (1994).—D.J.H.

1179. A. DESTRO AND M. PESCE, "La normativa del *Levitico:* interpretazioni ebraiche e protocristiane," *Annali di storia dell'esegesi* [Bologna] 13 (1, '96) 15-37.

After reflecting on the structure of the final redaction of Leviticus and its implicit presuppositions, the article considers Jewish interpretations of Leviticus as a normative system (with particular attention to *m. Yoma*) and some themes in proto-Christian interpretations of Leviticus (e.g. Acts 15:10, 29; Mk 7:15/Mt 15:11; Rom 14:14, 20; 1 Cor 7:12-16). Early Christians accepted some Levitical principles and practices, abandoned others, and adapted still others.—D.J.H.

1180. J. M. FORD, "The Physical Features of the Antichrist," *JournStudPseud* 14 ('96) 23-41.

In the light of ancient manuals on physiognomy, the article considers various descriptions of the antichrist [see § 40-1682] and compares them with material found in the manuals with reference to height and girth, complexion and facial appearance, eyes, eyebrows and eyelashes, ears, lips, teeth, nose, hair, bodily hair, arms, hands, chest, legs, and feet and toes. The antichrist appears as a gruesome male (having features of the less desirable Roman emperors) without honor in an agonistic society.—D.J.H.

1181. D. FRANKFURTER, "Native Egyptian Religion in its Roman Guise," *Numen* 43 (3, '96) 303-315.

F. Perpillou-Thomas's *Fêtes d'Égypte ptolémaïque et romaine d'après la documentation papyrologique grecque* (1993) has provided an enormous service to the study of Greco-Roman Egyptian culture and ancient religious cultures in general. The volume on Egyptian religion in the Roman period in *Aufstieg und Niedergang der römischen Welt* (ed. W. Haase, II.18.5; 1995) exhibits the state of the art in the collection and analysis of evidence. One of its merits is the inclusion of other types of materials as serious documentation of Egyptian religion, in particular the so-called "magical" texts and the southern extension of Egyptian culture as revealed in Meroitic archaeology and epigraphy. These two books provide perhaps the most documentation yet of native Egyptian religion in its Roman guise.—D.J.H.

1182. S. GROSBY, "The Category of the Primordial in the Study of Early Christianity and Second-Century Judaism," *HistRel* 36 (2, '96) 140-163.

The term "primordiality" refers to beliefs about the significance of nativity, i.e. the life-giving and life-determining connections formed through both birth to particular persons and birth in a specific territory. The article first explores some tensions arising from primordiality in early Christianity that were connected with family, universalism, places, and the cult of Mary as Theotokos. Then it reflects on the tension between nation and state in Judaism and on how OT beliefs in a promised land and a chosen people haunt the NT.—D.J.H.

1183. J. D. HAYS, "The Cushites: A Black Nation in the Bible," *BiblSac* 153 (611, '96) 270-280; (612, '96) 396-409.

The first installment of this survey of the historical background of the Cushites and their role in the Bible treats terminology, ethnicity, and history. The second installment highlights the fact that the Cushites, a black civilization on African soil, appear repeatedly in the Bible (see Gen 2:10-14 and 10:6-12; Num 12:1; 2 Sam 18:19-33; 2 Chr 14:9-15; etc.). The NT refers to the Cushite civilization at Meroe when it uses the term "Ethiopian" of the eunuch whom Philip encounters in Acts 8:26-40.—D.J.H.

1184. C. HEZSER, "Die Verwendung der hellenistischen Gattung Chrie im frühen Christentum und Judentum," *JournStudJud* 27 (4, '96) 371-439.

The article first considers the chreia as a literary form, its association with various figures in antiquity (philosophers, Jesus, the Desert Fathers, rabbis), and the utility of comparing chreiai. Next it discusses chreiai within the macro-*Gattungen,* the anonymity of the redactors, and the redactional reworking of chreiai. Then it deals with the forms, persons and roles, themes, and motifs of chreiai. Finally it treats the life-setting of chreiai: the phenomenon of the wise teacher, and the carrier-groups and the function of chreiai.—D.J.H.

1185. J.-D. KAESTLI, "Milieu du Nouveau Testament - Judaïsme - Christianisme ancien," *Bulletin de Bibliographie Biblique* [Lausanne] 18 ('96) 1-121.

This fascicle provides bibliographic information for books and articles published mainly between 1992 and 1996 [see § 37-976] on the NT world, pseudepigraphical and apocryphal texts (Jewish and Christian), ancient Judaism, gnosticism and Nag Hammadi, the Greco-Roman world, and early Christianity.—D.J.H.

1186. J. J. PILCH, "Forgiveness or Forgoing Revenge?" *BibToday* 34 (6, '96) 383-387.

The article considers sin as shaming a fellow believer, shaming strategies, vengeance as the response to being shamed, alternatives to revenge, and forgiveness.—D.J.H.

1187. J. RUDHARDT, "Le fictif et le faux, l'authentique et le vrai dans l'histoire des religions," *RevHistRel* 213 (1, '96) 5-23.

Numerous ancient texts place the historian of religion in a predicament: Are they authentic? Did the events to which they refer actually take place? If they did not, is it necessary to doubt the sincerity of their authors? The article explores such questions with examples drawn from Herodotus, Philostratus' *Life of Apollonius of Tyana,* and some apocryphal Gospels. It concludes that a religious narrative may appear fictitious but be no less sincere. Its truth does not essentially reside in the historicity of the events that it recounts.—C.R.M.

1188. B. D. SHAW, "Body/Power/Identity: Passions of the Martyrs," *JournEarlyChristStud* 4 (3, '96) 269-312.

The study first reviews two stories involving a woman and bodily resistance (Achilles Tatius, *Leukippe* 6.18-22; Jerome, *Ep.* 1) that have embedded in them paradigms of how to confront power in situations where silent scripts, both individual and collective, become public. Then, beginning with the Maccabean accounts of opposition to foreign domination, it explores the institutional changes that were taking deep root beginning in the first centuries B.C. and A.D. that compelled a newly negotiated view of the body: a civil body under trial and test in a civic regime of power, and one that had to have a place in the new structures of belief. It is found explicated in the fictions of the time—in the romantic tales purveyed by the novelists, the dreamscapes of local notables and sophists, the literary inventions of Stoic philosophers, and the myths of Christian ideologues. In the power struggle between Christians and the Roman state, and in the passions of the martyrs, the consciously elaborated ideology of ὑπομονή, of active resistance through the patient body, took on greater and greater significance, until it came to have a commanding presence in Christian perceptions of the body.—C.R.M.

1189. T. C. SKEAT, "Was papyrus regarded as 'cheap' or 'expensive' in the ancient world?" *Aegyptus* 75 (1-2, '95) 75-93.

The persistence of the claim that papyrus was expensive is due mainly to the influence of W. Schubart's *Das Buch bei den Griechen und Römern* (3rd ed., 1961) and his belief, now universally discredited, that χάρτης denoted not a roll but a single sheet of papyrus. The article considers individually the additional arguments with which Schubart attempted to support his thesis and finds them to be either false or greatly exaggerated. The discussion proceeds under the following headings: ostraca, Martial, palimpsests, opisthograph rolls, requests for papyrus, the price of papyrus, and the challenge of the codex.—C.R.M.

1190. E. L. TYREE AND E. STEFANOUDAKI, "The Olive Pit and Roman Oil Making," *BibArch* 59 (3, '96) 171-178.

A survey of ancient literature as well as experiments conducted to determine what happens to the olive pit during traditional oil making show that (1) there is no evidence in the ancient literature that Romans pitted olives for oil, (2) Romans did recommend using a specialized olive crusher to avoid crushing the pit, (3) the *trapetum* had design features revealing the intent not to break the pit, and (4) an ancient press operating at a low pressure per square inch would have left most pits intact.—C.R.M.

1191. G. VELTRI, "Zur Überlieferung medizinisch-magischer Traditionen: das μήτρα-Motiv in den *Papyri Magicae* und der Kairoer Geniza," *Henoch* 18 (1-2, '96) 157-175.

The article compares two conjurations of the womb (against the roaming of a woman's uterus throughout the body), one in Greek (British Museum Papyrus 121, 3rd century A.D., *PGM* 7.260-271) and the other in Aramaic (T.-S. K 1.157, fol. 1a/12-21). Common to both texts is the metaphor of a (biting) dog to describe the pain of the womb, which is an allusion to the double meaning of κύων as "dog" and as "woman bearing a child." The philosophical and medical belief in the movement of the uterus originated in Greece. The oldest quotation of a conjuration of the womb, however, is probably Jewish in origin, with gnostic allusions and traditions.—D.J.H.

Archaeology

1192. D. H. K. AMIRAN, "Location Index for Earthquakes in Israel since 100 B.C.E.," *Isr ExplJourn* 46 (1-2, '96) 120-130.

After some addenda (between 1993 and 1996) to the updated and revised catalogue of earthquakes in Israel and the adjacent region [see § 40-460], the article provides an alphabetical index of the places mentioned in the catalogue along with the date and an indication of the severity of the earthquake.—D.J.H.

1193. H. COTTON, O. LERNAU, AND Y. GOREN (WITH B. JOHNSON), "Fish sauces from Herodian Masada," *JournRomArch* 9 ('96) 223-238.

The article describes, dates, and interprets the evidence for the presence on Masada of fish sauces, a special Roman delicacy, in the context of the fortress's unique history in the Jewish and Roman world. The evidence falls into three categories: fish remains (about 125 g. of sandy material found in a ceramic sherd, a bottom piece of a jar, measuring ca. 14 x 11 cm.), jars that contained fish sauces, and inscriptions on jars (*tituli picti*) containing information about their contents. Analysis of the remains of *allec* found on Masada shows that it was both kosher and of high quality. This fits into a general pattern according to which Herod the Great tried to reconcile his Roman tastes with the demands imposed on him by the rules of the Jewish religion.—D.J.H.

1194. J. S. CRAWFORD, "Multiculturalism at Sardis. Jews and Christians Live, Work and Worship Side by Side," *BibArchRev* 22 (5, '96) 38-47, 70.

The archaeological record proves that during the Byzantine period some Jews and Christians lived peaceably together in the same communities, worked together, and even respected each other's sacred symbols. The article examines the evidence of tolerance at the important religious and commercial center of Sardis where both a grand domed basilica church (6th century) and the world's largest excavated ancient synagogue occupied equally prominent locations. Jewish and Christian shop-keepers shared the same colonnaded area (built ca. A.D. 400), and their shops were interspersed, not segregated. Though neither Jews nor Christians tolerated paganism, they respected each other's religious symbols and therefore probably each other.—C.R.M.

1195. E. CURTI, E. DENCH, AND J. R. PATTERSON, "The Archaeology of Central and Southern Roman Italy: Recent Trends and Approaches," *JournRomStud* 86 ('96) 170-189.

This survey provides an overview of trends in recent archaeological work in the area now forming the southern part of the region of Lazio, Abruzzo, Molise, and Campania, but with some reference also to research in Puglia and Basilicata. The particular focus is on urban and rural settlement patterns during the mid- and late republic and early empire. The survey also reviews recent influential approaches to the archaeology of central and southern Italy in the Roman period, and in particular the conceptualization of cultural change in terms of "Hellenization" and "Romanization" that has been used to provide an explanatory framework for the developments identified through the archaeological record.—C.R.M.

1196. S. DILLON, "The portraits of a civic benefactor of 2nd-c. Ephesos," *JournRomArch* 9 ('96) 261-274.

Examination of the portrait statues from Ephesus known as Izmir 648, the Louvre head, and Izmir 570 with regard to the details of hair, beard, and face design indicates that all three are versions of the same portrait type and represent the same person. In two portraits he is represented as an imperial priest, and in one he is shown in everyday dress of *himation* and *chiton.* The person was most likely a member of the Vedii Antonini, one of the most important and influential families of 2nd-century A.D. Ephesus.—D.J.H.

1197. K. M. D. DUNBABIN, "Convivial spaces: dining and entertainment in the Roman villa," *JournRomArch* 9 ('96) 66-80.

Even in rich Roman villas, really lavish dining was not the norm in the late republic and early empire, despite the literary stories. The standard dining-room was still designed for a *triclinium* of the traditional size, and allowed for only limited space for entertainers. A more outward orientation began to appear in the course of the 1st century A.D., though large entertainments were generally staged outdoors. The traditional *triclinium* tended to grow much larger under the empire, until it could accommodate as many as eighteen or twenty persons at a time. By the late empire the curved couch known as the *stibadium* or *sigma* came to dominate the traditional *triclinium.*—D.J.H.

1198. B. EGO ET AL., "Dokumentation neuer Texte," *Zeitschrift für Althebraistik* [Stuttgart] 9 (2, '96) 218-232.

This installment [see § 41-563] contains sections on newly published texts from the Iron Age (pp. 218-223) and from the Hellenistic-Roman period (pp. 223-232), with a subsection on Qumran (pp. 226-232). The bulletin was prepared by Ego, J. Kamlah, A. Lange, and D. Römheld.—D.J.H.

1199. E. ESHEL AND A. KLONER, "An Aramaic Ostracon of an Edomite Marriage Contract from Maresha, Dated 176 B.C.E.," *IsrExplJourn* 46 (1-2, '96) 1-22.

The English version of a paper published in Modern Hebrew in *Tarbiz* [§ 40-1145], this article contains a photograph of the text, transcription, translation, commentary, and general discussion. The document is divided into six sections: date (line 1); the marriage proposal (2-5); provisions for the rights of the sons (6-7); the father's acceptance (8-9); the dowry (9-11); and the bride's entry, with her dowry, to the groom's house (11).—D.J.H.

1200r. W. H. C. FREND, *The Archaeology of Early Christianity* [*NTA* 41, pp. 174-175].

J. WILKES, "Digging with Helena," *Times Literary Supplement* [London] October 18 ('96) 10-11.—Frend's courteous and patient account of the archaeology of early Christianity pays due tribute to what has been gained from the pioneers. But there also emerges a powerful indictment, here fully documented, of that hierarchy of taste which has appeared to justify the bulldozing of the later occupation levels of so many sites, both ancient and later, in order to reveal urban grandeur or even a few treasured pieces from classical times. For that and other themes, many should find profit in Frend's history for years to come.—D.J.H.

1201. I. M. F. GARDNER AND S. N. C. LIEU, "From Narmouthis (Medinet Madi) to Kellis (Ismant El-Kharab): Manichaean Documents from Roman Egypt," *JournRomStud* 86 ('96) 146-169.

After sketching the history of Manichaean studies, the article discusses the contents and significance of the Manichaean library from Medinet Madi (Narmouthis), the Greek Cologne Mani Codex, and the new discoveries at Kellis (with particular attention to the community there). The weight of evidence now points to Manichaeism as an essentially Semitic religion with strong Judeo-Christian roots arising out of the vortex of Judeo-Christian and gnostic movements that flourished at this period in the Syrian Orient; and one which most particularly promulgated itself as the true Christian church.—D.J.H.

1202. R. GERSHT, "Three Greek and Roman Portrait Statues from Caesarea Maritima," *ʿAtiqot* 28 ('96) 99-113.

The article describes and discusses three marble portrait statues discovered during the 1992 excavations of the Israel Antiquities Authority at Caesarea Maritima: the portrait-herm of the Greek Skeptic philosopher Carneades, the headless statue of an official, and the bust of an unknown Severan woman.—D.J.H.

1203. B. GOLDMAN, "Nabataean/Syro-Roman Lunate Earrings," *IsrExplJourn* 46 (1-2, '96) 77-99.

The article first presents a catalogue of eighteen earrings produced within the Syro-Nabatean sphere of gold-smithing in the first centuries A.D.: provenance, description, dimensions, references and parallels, and present location and photo-credits. Then the synthetic discussion gives particular attention to the design of the Mampsis-type (lunate) earrings and whether their production should be assigned to Syria or Nabatea.—D.J.H.

1204. G. J. HAMILTON, “A New Hebrew-Aramaic Incantation Text from Galilee: ‘Rebuking the Sea,’” *JournSemStud* 41 (2, ’96) 215-249.

The Hebrew-Aramaic inscription on a potsherd said to have been discovered in a field near Nazareth in the 1920s that is published in this article is tentatively entitled “Rebuking the Sea” after some of its initial words. It can be classified as an amulet, a counter-binding text intended to undo sorceries that were believed to have been enacted against an unnamed client. It provides a new witness to “magical” practices among at least some Jews in Galilee ca. A.D. 500. The article provides a drawing and photograph of the text, transliteration and theoretical Masoretic vocalization, translation, paleographic and linguistic analyses, outline of the literary structure, and commentary.—D.J.H.

1205r. J.-B. HUMBERT AND A. CHAMBON (EDS.), *Fouilles de Khirbet Qumrân et de Aïn Feshkha,* vol. 1 [*NTA* 39, p. 353].

A. STROBEL, “Die Steine sprechen. Das Zeugnis von Ḫirbet Qumrān,” *OrLitZeit* 91 (5-6, ’96) 532-540.—After explaining why it has taken so long for these excavation reports to be published, the article describes and comments on the various parts of the first volume, and discusses some questions raised by them. In view of the difficulties of the last two decades, the École Biblique de Jérusalem deserves special recognition for this publication. One can only hope that with it a bolt will finally be thrown against dilettante interpretations of Qumran.—D.J.H.

1206. E. C. D. HUNTER, “Incantation Bowls: A Mesopotamian Phenomenon?” *Orientalia* 65 (3, ’96) 220-233, plates III-IV.

Despite hundreds of extant specimens, no Jewish incantation bowls have been found outside Mesopotamia where they were in vogue between the 5th and 8th centuries A.D. The language, phraseology, paleography, and physical typology of the incantation bowl now at the Faculty of Oriental Studies, University of Cambridge, that is published in this article place its origins squarely within Mesopotamia (not Egypt). The article presents a photograph, transcription, line-drawing, transliteration, and translation of the text, along with a commentary.—D.J.H.

1207. A. J. T. JULL ET AL., “Radiocarbon Dating of Scrolls and Linen Fragments from the Judean Desert,” *ʿAtiqot* 28 (’96) 85-91.

The article reports on a new set of Carbon 14 measurements performed on samples of eighteen inscribed leather scrolls and two linen textiles from Qumran Caves 1, 2, and 4, and from Naḥal Ḥever. The radiocarbon ages determined by the tests are in reasonable agreement with available paleographic estimates given for the manuscripts and also in line with the estimated dates based on the context of the linen fragments. The tests were carried out in collaboration with D. J. Donahue, M. Broshi, and E. Tov.—D.J.H.

1208. N. LIPHSCHITZ, “Timber Analysis of ʿEn Gedi Wooden Coffins: A Comparative Study,” *ʿAtiqot* 28 (’96) 93-97.

The unique assemblage of well preserved Roman-age wooden coffins at ʿEn Gedi offers a special opportunity to carry out detailed timber analysis of their various parts, and to compare them with other ancient coffins. The coffins were mainly made either of sycamore or of coniferous woods (cedar, cypress, or pine). It is tempting to assume a difference in social ranking between those natives of ʿEn Gedi buried in coffins made of local wood, and those interred in the two coffins made of precious cedar wood.—D.J.H.

1209. J. MAGNESS AND E. M. COOK, "What Was Qumran?" *BibArchRev* 22 (6, '96) 37-51, 72-75.

Magness (pp. 38, 40-47, 72-73) argues that the overwhelming differences between the Qumran settlement and contemporaneous villas and palaces demonstrate that Qumran was not a *villa rustica,* and suggests that R. de Vaux's interpretation of the site as a sectarian settlement still makes the most sense. Cook (pp. 39, 48-51, 73-75) contends that Khirbet Qumran was used as an installation to meet the frequent and copious need for ritual purification of a group that was guided in its religious law by *Temple Scroll.* Thus Qumran should be understood as an outpost or annex for the Jerusalem branch of (Essene) sectarians.—D.J.H.

1210. C. T. MCCOLLOUGH AND B. GLAZIER-MCDONALD, "An Aramaic Bronze Amulet from Sepphoris," *ʿAtiqot* 28 ('96) 161-165.

The article describes a bronze amulet found at Sepphoris in 1992 and presents a commentary on the Palestinian Aramaic text inscribed on it. The text identifies it as an amulet "against protracted fever that burns and does not cease," and includes magical signs and letters.—D.J.H.

1211. S. MUCZNIK, A. OVADIAH, AND C. GOMEZ DE SILVA, "The Meroth Mosaic Reconsidered," *JournJewStud* 47 (2, '96) 286-293.

A fragmentary panel of the 5th-century A.D. colored mosaic pavement discovered at Meroth in 1984 portrays a soldier who has removed his helmet and laid down his weapons, as he sits on his shield, while resting. It is possible that the scattered weapons and the repose of the figure imply the idea of the end of days as described in biblical consolation prophecies for redemption and salvation (see Isa 2:4; 11:6-9; 65:25; Mic 4:3). The Aramaic inscription inserted on the right of the figure identifies the donor as Yudan Bar Shimeon.—D.J.H.

1212. J. NAVEH, "Gleanings of Some Pottery Inscriptions," *IsrExplJourn* 46 (1-2, '96) 44-51.

The article discusses a new type of "Yehud" seal impression from Tel Harasim ("Of Ḥanuna Yehud"), a new Samaritan lamp inscription ("Blessed be our God forever, blessed be his name forever"), and a Syriac lamp inscription ("Isaac son of Davit").—D.J.H.

1213. D. W. PAO, "The Sebasteion in Aphrodisias. Structure and Meaning of a Temple Complex for the Imperial Cult," *Jian Dao* [Hong Kong] 6 ('96) 55-75.

The study examines the external structure of the Sebasteion in Aphrodisias and the message conveyed through its architectural design. After noting the special relationship between Rome and Aphrodisias, it presents a general survey of the structure of the Sebasteion, considers Hellenistic archetypes of the Sebasteion, explicates the influence of the imperial forums, and discusses the meaning of the portico relief panels of the Sebasteion. Probably constructed according to the design of the Forum Iulium, the Sebasteion's main purpose was to highlight the power and glory of the Julio-Claudian emperors and to emphasize the ties between Aphrodisias and Rome. [The same issue (pp. 77-81) contains a note on Aphrodisias by A. Kam.]—C.R.M.

1214. R. Reich, "Nympyʾwn rwmy-byzʾnṭy bʿyn šwqq, smwk lbyt šʾn (A Roman-Byzantine Nymphaeum at ʿEn Shoqeq, West of Bet She'an)," *ʿAtiqot* 28 ('96) 9*-12*, 196.

The remains of a small installation somewhat resembling a *triclinium* uncovered in 1952 and the four stone pedestals found in 1943 apparently belonged to a Roman-Byzantine nymphaeum that adorned the ʿEn Shoqeq spring near Beth-shean.—D.J.H.

1215. J. W. Ring, "Windows, Baths, and Solar Energy in the Roman Empire," *AmJourn Arch* 100 (4, '96) 717-724.

Windows were a prominent feature of Roman architecture and were especially important in the magnificent bath buildings of the Roman empire. Although the Romans deserve high praise for their use of solar energy, E. Thatcher's claim that the windows in such buildings did not need glazing is too sanguine, as an analysis of one room in the Forum Baths at Ostia (early 2nd century A.D.) shows.—D.J.H.

1216. J. Rogerson and P. R. Davies, "Was the Siloam Tunnel Built by Hezekiah?" *BibArch* 59 (3, '96) 138-149.

The designation of the Siloam tunnel in Jerusalem as "Hezekiah's Tunnel" is a misnomer. The archaeological data strongly suggest a Hasmonean date; the biblical data show no awareness of a tunnel built by Hezekiah; and the paleography of the Siloam inscription permits no decisive conclusion.—D.J.H.

1217. H. Shanks, "Death Knell for Israel Archaeology?" *BibArchRev* 22 (5, '96) 48-53.

Ultra-Orthodox Jews in Israel are seeking to stop archaeological excavations on the alleged ground that ancient Jewish graves are being desecrated. But if they were true to their own halakic principles, they would be arguing for reinterment with dignity and respect rather than for the cessation of excavation.—D.J.H.

1218. H. Shanks, "Masada. The Yigael Yadin Excavations 1963-1965, Final Reports," *BibArchRev* 23 (1, '97) 58-63.

The five volumes that constitute the final report on Yadin's excavations at Masada are a magnificent tribute to Yadin, to the site, and to the history they document. The article comments on various aspects of their contents: (1) Aramaic and Hebrew ostraca and jar inscriptions (by Yadin and J. Naveh), and coins (Y. Meshorer); (2) the Latin and Greek documents (H. M. Cotton and J. Geiger); (3) the buildings—stratigraphy and architecture (E. Netzer); (4) lamps (D. Barag and M. Hershkovitz), textiles (A. Sheffer and H. Granger-Taylor), basketry, cordage and related artifacts (K. Bernick), wood remains (N. Liphschitz), and ballista balls (A. E. Holley); and (5) art and architecture (G. Foerster).—D.J.H.

1219. H. Shanks, "The Petra Scrolls. Publication of Papyri a Legal Obligation," *BibArch Rev* 23 (1, '97) 64-65.

The contract used by P. Bikai to spell out the rights and responsibilities of all parties involved in publishing the 6th-century A.D. Petra scrolls could well serve as a model for the publication rights to ancient inscriptions. Most of the Petra scrolls are written in Greek and concern wills and inherited property.—D.J.H.

1220. R. R. R. SMITH, "Typology and diversity in the portraits of Augustus," *JournRom Arch* 9 ('96) 30-47.

With particular attention to D. Boschung's *Die Bildnisse des Augustus* (1993), the article deals with various features of the ancient portraits of Augustus: type and replication (identity and recognition); local reception, variation, and adaptation; explaining the diversity in the portraits of Augustus; the history of research; Boschung's typology; and so forth. Of all the imperial portraits, Augustus' main type was the most reproduced, the most adapted, the longest in service, and the most radical and elevated in style. However, compared with those of other emperors, the local versions of his central portraits have an unusually wide range of variation and chronological span.—D.J.H.

1221r. E. STERN (ED.), *The New Encyclopedia of Archaeological Excavations in the Holy Land* [*NTA* 38, p. 153].

P. J. KING, "The New Encyclopedia of Archaeological Excavations in the Holy Land," *Critical Review of Books in Religion* [Atlanta] 7 ('94) 25-41.—The four volumes in this encyclopedia not only recount current developments in archaeology but also provide an unbroken account of archaeological research from 1890 to the present. Were it not for them, the reports on many excavations would never have appeared in print or certainly would not be accessible in such convenient format. The body of the article focuses on excavations chosen for their intrinsic value and for their contribution to the history of Palestinian archaeology.—D.J.H.

1222. R. A. TOMLINSON, "Archaeology in Greece 1995-96," *Archaeological Reports* [London] 42 ('96) 1-47.

This report [see § 40-1760] provides information about recent archaeological activity in Greece by regions: Athens; Attica; islands of the Saronic Gulf, etc.; Korinthia; Argolis; Arkadia; and so forth. [The same fascicle contains reports by T. C. B. Rasmussen on archaeology in Etruria between 1985 and 1995 (pp. 48-58) and by R. J. A. Wilson on archaeology in Sicily between 1988 and 1995 (pp. 59-123).]—D.J.H.

1223. M. VICKERS, "Rock crystal: the key to cut glass and *diatreta* in Persia and Rome," *JournRomArch* 9 ('96) 48-65.

The article suggests that rock crystal (κρύσταλλος) served as the bridge between hardstone carving and glassware in the Roman and Persian empires. It first explores the relations between rock crystal, silver, and glass as materials for bowls and other vessels. Then it takes up the case of *vasa diatreta* ("cage-cups"). A combination of factors—its aristocratic and magical associations, and the ease with which it could be imitated in glass—put rock crystal into the "bad taste" category and contributed to its neglect by scholars.—D.J.H.

1224. K. WELCH, "A Statue Head of the 'Great Mother' from Samothrace," *Hesperia* [Princeton, NJ] 65 (4, '96) 467-473, plates 89-92.

The fine under-life-sized head discovered at Samothrace in 1988 probably belonged to a votive statue of the "Great Mother" (a goddess known in antiquity as the Mother of the Gods, Kybele, and Magna Mater) that was made in the Hellenistic period. In quality it is well above the general run of under-life-sized votives of this goddess. It is also unique in being the only representation of a principal deity of the Samothracian mystery cult to have been found on this island.—D.J.H.

1225. R. J. A. WILSON, "*Tot aquarum tam multis necessariis molibus*. . . Recent studies on aqueducts and water supply," *JournRomArch* 9 ('96) 5-29.

After a general discussion of A. T. Hodge's magisterial *Roman aqueducts and water supply* (1992), the article considers studies on particular systems (Rome, Nîmes and the Pont du Gard), dating aqueducts, water mills, the use of timber in Roman aqueducts and water supply, and private use of public aqueducts and private aqueducts. An extensive bibliography is included on pp. 26-29.—D.J.H.

1226. S. R. WOLFF, "Archaeology in Israel," *AmJournArch* 100 (4, '96) 725-768.

This report on recent excavations in Israel [see § 39-1114] contains sections on Hellenistic sites (Mazor, Maresha), Roman and Byzantine sites (Banias, Sepphoris, Caesarea Maritima, the Temple Mount and Dung Gate in Jerusalem, Beit Guvrin), and the Dead Sea scrolls.—D.J.H.

Archaeology, §§ 41-792, 1369, 1374.

Dead Sea Scrolls

1227r. H. ATTRIDGE ET AL., *Qumran Cave 4*. Vol. 8, *Parabiblical Texts, Part 1* [*NTA* 40, p. 168].

E. ULLENDORFF, "Dead Sea Texts and Lacunae," *JournJewStud* 47 (2, '96) 322-336.—One takes leave of this truly remarkable scholarly monument with a mixture of awe and relief. The review article first focuses on the editions of *Jubilees* and *ps.-Jubilees* by J. T. Milik and J. C. VanderKam, and observes that most of the Hebrew passages appearing in this volume are the result of the editors' retroversions from Ethiopic into Hebrew (since less than 3% of the total text of *Jubilees* is preserved in the Qumran fragments). Then it comments on the editions of *Reworked Pentateuch,* 356a.4QTemple, *Prayer of Enosh,* 4Qpap paraKings, and *Paraphrase of Genesis and Exodus*.—D.J.H.

1228. J. M. BAUMGARTEN, "A Qumran Text with Agrarian Halakhah," *JewQuartRev* 86 (1-2, '95) 1-8.

The Qumran text in 4Q270 that is published in this article can be substantially restored with the help of parallels found in 4Q266 and 4Q267. It concerns the parameters of harvest gleanings left for the poor, and the *tĕrûmâ* set aside from bread. The article provides a transcription, translation, comments, and discussions.—D.J.H.

1229. M. J. BERNSTEIN, "Re-Arrangement, Anticipation and Harmonization as Exegetical Features in the Genesis Apocryphon," *DeadSeaDisc* 3 (1, '96) 37-57.

With reference to examples in *Genesis Apocryphon,* the article discusses three techniques that help to produce a smoother narrative than what appears in the biblical text: rearrangement (moving around information already found in the biblical text), anticipation (the supplementation of additional material to the biblical text), and harmonization (both nonconstructive and constructive). All three techniques respond to the perception of the narrator that information was missing in the biblical narrative at a point where it ought to have been furnished.—D.J.H.

1230. A. CAQUOT, “Un exposé polémique de pratiques sectaires (4Q MMT),” *RevHist PhilRel* 76 (3, ’96) 257-276.

After sketching the history of research on 4QMMT, the article provides section-by-section translations and comments for (A) the calendar of Sabbaths and feasts, (B) the interpretations of religious rituals and rules, and (C) the plea from the spokesman of the sect to an important religious official.—D.J.H.

1231. H. COTTON, “Courtyard(s) in Ein-gedi: P. Yadin 11, 19 and 20 of the Babatha Archive,” *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 112 (’96) 197-201.

Three papyri from the Babatha Archive (P. Yadin 11, 19, and 20) mention a courtyard in Ein-gedi. Not only do the owners of the courtyard change from one papyrus to another, but so do the abutters. There are two courtyards: one in P. Yadin 11 and 19, and the other in P. Yadin 20.—D.J.H.

1232. B. W. W. DOMBROWSKI, “Zur Bedeutung der Kette *byswry dʿt mšpty ṣdq* in 1QS III,1 im Lichte der Theologie- und Frömmigkeitsgeschichte,” *QumranChron* 5 (3-4, ’95) 209-232.

The idea in 1QS iii 1 that for the Qumran Association the act of recognition (*dʿt*) causes the punishments produced by the Law and thus is the beginning of the member’s justification was new vis-à-vis the OT. The article first explains the grammar and meaning of the construct chain *byswry dʿt mšpty ṣdq* in 1QS iii 1 within the context of ii 25b–iii 12. Then it compares this important assertion with the views of other persons (Paul, Philo, etc.) and groups throughout history, and notes its peculiar character.—D.J.H.

1233. B. W. W. DOMBROWSKI, “Zur Bedeutung und Eigenart von *lhbyt bʾwr hḥyym* in 1QS III,7 im Vergleich mit ähnlichen Formulierungen aus der Antike,” *QumranChron* 5 (3-4, ’95) 233-261.

In 1QS *ʾwr* (“light”) is a symbolic expression for the consequence of the recognition of truth as granted by God to members of the Qumran Association. Though superficially similar to τὸ φῶς τῆς ζωῆς in Jn 8:12, the expression *lhbyt bʾwr hḥyym* in 1QS iii 7 reflects the language of Ps 56:14 and Job 33:30, as well as the distinctive conceptuality of the Qumran Association.—D.J.H.

1234. J. A. EMERTON, “A Note on Two Words in 4Q393,” *JournJewStud* 47 (2, ’96) 348-351.

Contrary to D. Falk [§ 39-1129], the article proposes that in 4Q393 ii 7 *tʿmydnw* be translated as future (“you will raise us up”), and suggests that *hḥylw* be read in ii 8 and understood to be the third-person plural perfect *hiphʿil* of *ḥll* (“they began”).—D.J.H.

1235. S. E. FASSBERG, “The Pronominal Suffix of the Second Feminine Singular in the Aramaic Texts from the Judean Desert,” *DeadSeaDisc* 3 (1, ’96) 10-19.

The second-person singular suffix is represented orthographically in Aramaic documents from the Judean Desert by *-ky, -yky, -k,* and *-yk.* These pronominal orthographies give further evidence for the existence of different Aramaic traditions, written or spoken, in Palestine in the centuries just before and after the beginning of the Common Era.—D.J.H.

1236. J. A. FITZMYER, "The Written Word," *Company* [Chicago] 14 (1, '96) 6-7.

The author describes his involvement in editing the Aramaic and Hebrew fragments of the book of Tobit from Qumran, and comments on their significance for translating and understanding the biblical text.—D.J.H.

1237. M. A. FRIEDMAN, "Babatha's *Ketubba:* Some Preliminary Observations," *IsrExpl Journ* 46 (1-2, '96) 55-76.

The long awaited publication of P. Yadin 10 [§ 39-1800] is of major significance for the study of early Jewish marriage contracts. Babatha's *kĕtûbbâ* and early tannaitic traditions are mutually illuminating. Many of the lacunae in the papyrus can be restored and difficult passages understood by comparison with talmudic sources. Moreover, Babatha's *kĕtûbbâ* provides unexpected confirmation that statements attributed to the sages and reports about their activities in mishnaic literature do reflect contemporary reality. After remarks on Babatha's bride money (her first or second marriage?), the article presents detailed notes on the text of P. Yadin 10.—C.R.M.

1238. F. GARCÍA MARTÍNEZ, "Calendarios en Qumrán (I)," *EstBib* 54 (3, '96) 327-348.

After describing various features of the 364-day calendar used at Qumran, this installment presents an introduction to and a Spanish translation of one of the Qumran calendar texts—*4QOtot* (= 4Q319).—D.J.H.

1239. F. GARCÍA MARTÍNEZ, "Calendarios en Qumran (II)," *EstBib* 54 (4, '96) 523-552.

This second installment [see § 41-1238] provides bibliographic information, introductions, and translations for the following calendrical texts from Qumran Cave 4: 4QCalendar A (4Q320), B^{a-b} (321-321a), C^{a-f} (322-324), D (325), E^{a-b} (326-327), F^{a-b} (328-329), G (329a), and H (330).—D.J.H.

1240. R. GMIRKIN, "The War Scroll and Roman Weaponry Reconsidered," *DeadSeaDisc* 3 (2, '96) 89-129.

By comparing the weaponry, tactics, and military formations found in the Qumran *War Scroll* (1QM) and *War Rule* (4QM) with those of the Roman legions before and after the reforms of Marius in 104-103 B.C., the article argues that these documents reflect Roman military practices of the 2nd century B.C., not the 1st century B.C. as commonly assumed on the basis of Y. Yadin's incomplete analysis. It discusses the following issues: conscription, heavy infantry, skirmishers, cavalry, reserve forces, coordination of infantry and cavalry, weapons, legionary tactics, and miscellanea. It concludes that *War Scroll* reflects a Maccabean adoption of Roman weaponry and tactics in the second phase of the uprising starting in 163 B.C.—D.J.H.

1241. A. JACK, "An Arboreal Sign of the End-Time (4Q385 2)," *JournJewStud* 47 (2, '96) 337-344.

The renewal of creation is a dominant theme in 4Q385, and the tree of life is the most obvious interpretation of the symbol of the tree in 4Q385 2 10 ("and a tree shall bend and shall stand erect").—D.J.H.

1242. Z. KALLAI, "Samuel in Qumrân. Expansion of a Historiographical Pattern (4QSam^{a})," *RevBib* 103 (4, '96) 581-591.

The non-Masoretic 4QSam^{a} contains a variant version and addition to 1 Sam 10:27–11:3

that is supported by the Septuagint and Josephus. Neither a historical datum (F. M. Cross) nor a late midrash (A. Rofé), the additional text and variant version of 1 Sam 10:27b is best understood as a learned expansion amplifying the text according to its own inherent elements and according to the patterns employed within the bounds of scribal practice.—D.J.H.

1243. Z. J. KAPERA, "Current Bibliography on the Dead Sea Scrolls 1995," *QumranChron* 5 (3-4, '95) 281-294.

This installment [see § 39-508] presents bibliographic information for 167 books, articles, and reviews pertaining to the Dead Sea scrolls.—D.J.H.

1244. Z. J. KAPERA, "The Princeton Theological Seminary Dead Sea Scrolls Project (Review Article)," *QumranChron* 5 (3-4, '95) 267-272.

After tracing the history of the Princeton Theological Seminary Dead Sea Scrolls Project, the article describes its publications thus far: *Rule of the Community and Related Documents* (1994); *Damascus Document, War Scroll, and Related Documents* (1995); and *Graphic Concordance to the Dead Sea Scrolls* (1991). Then it lists volumes that will appear in the future.—D.J.H.

1245. Z. J. KAPERA, "Qumran at the International SBL Meeting in Budapest, July 23 - 26, 1995," *QumranChron* 5 (3-4, '95) 193-197.

A report on papers presented at the 1995 International Society of Biblical Literature meeting in Budapest that dealt with the Dead Sea scrolls and related topics.—D.J.H.

1246. A. LANGE, "Kognitives *lqḥ* in Sap A, im T^{e}nak und Sir," *ZeitAltHeb* 9 (2, '96) 190-195.

The frequent use of the Hebrew root *lqḥ* in the context of knowing and understanding in the Qumran *Sapiential Work A* (1Q26; 4Q415-418, 423) is paralleled in other ancient texts (especially Proverbs and Sirach) and should be regarded as a characteristic part of the wisdom vocabulary.—D.J.H.

1247. J. LUST, "The Raised Hand of the Lord in Deut 32:40 According to MT, 4QDeut^{q}, and LXX," *Textus* 18 ('95) 33-45.

4QDeut^{q} contains portions of Deut 32:37-43 spread over two pages. The article presents a tentative reconstruction of the Qumran text (following the suggestions of P. W. Skehan), compares it with the Masoretic and Septuagint texts, and focuses on the image of the Lord's raised hand in Deut 32:40.—D.J.H.

1248. W. J. LYONS, "Possessing the Land: The Qumran Sect and the Eschatological Victory," *DeadSeaDisc* 3 (2, '96) 130-151.

The blessings in 11QBer and 4Q285 are so similar that they can plausibly be used to reconstruct a single text. This blessing text is an eschatological liturgy that was designed to be spoken over the congregation of Israel, following the conquest (or perhaps resettlement) of the land of Israel, the contents of which were already being fulfilled among them. It clearly suited the situation found in the Qumran sect in the 1st century A.D.—D.J.H.

1249. J. M. Marine, "Qumran Discovery Anniversary Projects," *QumranChron* 5 (3-4, '95) 199-205.

The article calls attention to works in progress and publications associated with the Dead Sea scrolls that are scheduled for 1997 (the 50th anniversary of their discovery) and even late 1996. [The same issue (pp. 207-208) contains a note by Z. J. Kapera on Polish Dead Sea scrolls celebrations in 1997.]—D.J.H.

1250. C. Martone, "*Hodayot* e *Regola della Guerra* alla luce di un testo qumranico recentemente pubblicato," *Henoch* 18 (1-2, '96) 111-120.

The article translates and comments on the text of 4Q427 7 i-ii according to E. Schuller's preliminary publication [§ 38-1707], notes its connections with other Qumran manuscripts (especially *War Rule* in 4Q491 11 i), and provides a table of the overlapping passages in 1QH and the Cave 4 manuscripts of *Hodayot.*—D.J.H.

1251. S. Morag, "Some Notes (Following Elisha Qimron's Paper, 'The Biblical Lexicon in the Light of the Dead Sea Scrolls')," *DeadSeaDisc* 3 (2, '96) 152-156.

Qumran writers possessed a special tradition of biblical Hebrew, as regards both form and meaning, which contained many lexical and other additions to the corpus of what we call biblical Hebrew. But they definitely regarded biblical Hebrew as the only legitimate foundation of the appropriate literary texture to be used. Qimron's paper [§ 40-1779] furnishes additional evidence (with reference to Deut 23:11; Hos 2:11; and Deut 29:18) for this view of Qumran Hebrew.—D.J.H.

1252. M. Morgenstern, "A New Clue to the Original Length of the Genesis Apocryphon," *JournJewStud* 47 (2, '96) 345-347.

The uses of the Hebrew letters *pe, ṣade,* and *qoph* to mark changes in the sheets of leather in 1QapGen suggests that the remains of *Genesis Apocryphon* as we have it today are only the tail-end of an enormously long scroll.—D.J.H.

1253. Y. Nir-El and M. Broshi, "The Black Ink of the Qumran Scrolls," *DeadSeaDisc* 3 (2, '96) 157-167.

Tests conducted at Soreq Nuclear Research Centre and previously in other laboratories show that the black pigment of the Qumran scrolls is carbonaceous material (i.e. lampblack, soot, etc.). The tests also establish that some metal elements detected in the ink are accidental and non-intentional (i.e. from a bronze inkwell). The Qumran scrolls, as well as the manuscripts from the times of the Bar Kokhba revolt, predate the use of ink spiked with metal additives.—D.J.H.

1254. É. Puech, "Notes sur les fragments grecs du manuscrit 7Q4 = 1 Hénoch 103 et 105," *RevBib* 103 (4, '96) 592-600.

Following the lead of G. Nebe, the article argues that the Qumran Greek fragments 7Q4 1 and 2 should be identified as Greek texts of *1 Enoch* 103:3-4 and 105:1, respectively. This should put an end to attempts at identifying them as 1 Tim 3:16–4:3.—D.J.H.

1255. M. E. Stone, "The Genealogy of Bilhah," *DeadSeaDisc* 3 (1, '96) 20-36.

With regard to the genealogy of Bilhah (see Gen 29:24, 29; 30:1-8), a comparison of the

Hebrew *Testament of Naphtali* from Qumran, the Greek *Testament of Naphtali* 1:9-12, and the medieval Hebrew midrashic work *Berešit Rabbati* shows that certain features are shared by the Qumran document and *Berešit Rabbati* that are not found in *Greek Testament of Naphtali.*—D.J.H.

1256. M. E. STONE, "Testament of Naphtali," *JournJewStud* 47 (2, '96) 311-321.

The eleven surviving lines of *Testament of Naphtali* in 4QTestNaph deal with the birth and naming of Bilhah (lines 1-5), and with how Laban gave Hannah, Bilhah's mother, to Jacob and with the birth of Dan (lines 7-11). After a material description (paleography and codicology, dimensions), the article presents a transcription, notes on the reading, a translation, and comments, as well as orthographic, grammatical, and lexicographical observations.—D.J.H.

1257. S. TALMON, "Hebrew Written Fragments from Masada," *DeadSeaDisc* 3 (2, '96) 168-177.

The article discusses three nonbiblical items in Hebrew from Masada: a fragment of *Jubilees* (Masada 1276-1786), a fragment of an unidentified work (Mas1n 1063-1747), and Masada 1039-274. For each item there is a photograph, transcription, discussion of the script, and other comments.—D.J.H.

1258. B. Z. WACHOLDER AND S. WACHOLDER, "Patterns of Biblical Dates and Qumran's Calendar: The Fallacy of Jaubert's Hypothesis," *HebUnCollAnn* 66 ('95) 1-40.

The paper seeks to refute A. Jaubert's hypothesis that the Jubilean 364-day year is an integral part of the biblical text rather than a sectarian innovation on the following grounds: (1) Jaubert supposes that the biblical dates are random, when in fact they have definite patterns. (2) A number of biblical passages reflect the use of a lunisolar calendar rather than the schematic calendation of the Jubilean reckoning. (3) Contrary to biblical stipulation which links Passover to the spring, the Jubilean reckoning would make Passover cycle through the year. An appendix (pp. 38-40) deals with the date of the Akedah, the binding of Isaac.—D.J.H.

1259. R. WEISS, "A Peculiar Textual Phenomenon," *Textus* 18 ('95) 27-32.

The article first calls attention to the phenomenon of iteration in 1QS vi 4-6 whereby the scribe copied a number of words twice (*lštwt . . . htyrwš*) because he found them enclosed between two identical words (*htyrwš*). Then it suggests that this phenomenon can help to make some sense of three muddled, almost obscure, biblical texts (2 Sam 6:3-4; Isa 17:12-13; 2 Kgs 7:13).—D.J.H.

1260. S. WHITE CRAWFORD, "Has Every Book of the Bible Been Found Among the Dead Sea Scrolls?" *BibRev* 12 (5, '96) 28-33, 56.

The article examines J. T. Milik's claim that the Aramaic fragments designated 4Q550 contain what was a model or source for the book of Esther, and suggests a more indirect relation rather than the direct relation proposed by Milik. English translations and expositions of the four fragments are provided.—D.J.H.

1261. A. WOLTERS, "The Tetragrammaton in the Psalms Scroll," *Textus* 18 ('95) 87-99.

The scribe who wrote the main text of the Dead Sea Psalms scroll (11QPs^a) originally left blank spaces that were filled afterward with the tetragrammaton in paleo-Hebrew script. The subsequent filling-in procedure gave rise to a number of scribal errors in the biblical text of 11QPs^a. In all likelihood it was not the original scribe who later inserted the tetragrammata into the blank spaces.—D.J.H.

1262. B. ZUCKERMAN, "Bringing the Dead Sea Scrolls Back to Life. A New Evaluation of Photographic and Electronic Imaging of the Dead Sea Scrolls," *DeadSeaDisc* 3 (2, '96) 178-207.

After discussing the data on which most Dead Sea scrolls researchers rely (e.g. the PAM-type photographic plates produced over the last few decades), the article considers what might be done in the future to improve upon the current primary data using the best photographic and electronic approaches available. It suggests that all the Dead Sea scrolls should be systematically redocumented with the help of the newly available photographic and electronic resources.—D.J.H.

Dead Sea Scrolls, §§ 41-772, 803, 822, 934, 1198, 1205r, 1207, 1209, 1218, 1226, 1299, 1319.

Jewish World

1263. A. K. M. ADAM, "According to Whose Law? Aristobulus, Galilee and the Νόμοι τῶν Ἰουδαίων," *JournStudPseud* 14 ('96) 15-21.

The phrase κατὰ τοὺς Ἰουδαίων νόμους ζῆν in Josephus' description of Aristobulus I's efforts in Galilee in 103 B.C. (*Ant.* 13:318) is usually translated "to live according to the laws of the Jews" and cited as evidence for a program of re-judaizing Galilee. But the alternative translation "according to the laws of the Judeans" more accurately reflects the late 2nd-century B.C. cultural situation. Josephus thought that Aristobulus needed to impose upon the Galileans the particular interpretation of Law-observance that had developed around Jerusalem.—D.J.H.

1264. L. ALONSO SCHÖKEL, "Notas exegéticas al Eclesiástico (Ben Sira)," *EstBib* 54 (3, '96) 299-312.

This installment [see § 40-1791] analyzes nine passages (1–2; 25:13-26; 25:3-6; 30:8; 32:10; 26:28; 16:17-23; 34:1-8; 30:17) in the book of Sirach, with particular attention to their literary values.—D.J.H.

1265. K. ATKINSON, "Herod the Great, Sosius, and the Siege of Jerusalem (37 B.C.E.) in Psalm of Solomon 17," *NovTest* 38 (4, '96) 313-322.

Psalm of Solomon 17 describes the siege of Jerusalem not by Pompey in 63 B.C. but rather by Herod the Great and the Roman general Sosius in 37 B.C. and Herod's subsequent extermination of the remaining Hasmonean descendants. It refers to the final downfall of the Hasmonean dynasty in 17:1-10 and the actions of Herod and Sosius in 17:11-20. For the author, only the direct intervention of God's messiah could alter Jerusalem's present situation under Herodian and Roman rule (see 17:21-46).—D.J.H.

1266. C. BEGG, "Elisha's Great Deeds According to Josephus (*AJ* 9,47-94)," *Henoch* 18 (1-2, '96) 69-110.

After comments on context, the article compares the accounts of Elisha's great deeds in

2 Kgs 4:1–8:15 and Josephus' *Antiquities* 9:47-94 under four headings: Elisha's oil miracle (2 Kgs 4:1-7; *Ant.* 9:47-50), Elisha preserved (2 Kgs 6:9-23; *Ant.* 9:51-59), Elisha's word fulfilled (2 Kgs 6:24–7:20; *Ant.* 9:60-87), and Elisha in Damascus (2 Kgs 8:7-15; *Ant.* 9:87-94). It does not seem possible to say anything too definite about the biblical text(s) used by Josephus in this section. His rewriting techniques included stylistic/terminological modifications, rearrangements, omissions/condensations, and additions/expansions. While Josephus clearly adapted the Elisha material with an eye to the interests, tastes, and (correction-needing) prejudices of his Gentile readers, he did not do so at the cost of its Jewish religious message.—D.J.H.

1267. C. BEGG, "Jotham and Amon: Two Minor Kings of Judah According to Josephus," *BullBibRes* 6 ('96) 1-13.

The article explores how Josephus treated the good king Jotham (see 2 Kgs 15:32–38/2 Chr 27:1-9; *Ant.* 9:236-243) and his wicked descendant Amon (see 2 Kgs 21:19-26/2 Chr 33:21-25; *Ant.* 10:46-48). Although Josephus did not drastically modify the biblical accounts about Jotham and Amon, his presentation of them does exemplify many of his rewriting techniques.—D.J.H.

1268. C. BEGG, "The Rape of Tamar (2 Samuel 13) according to Josephus," *EstBib* 54 (4, '96) 465-500.

The article compares the accounts of the rape of Tamar in 2 Samuel 13 and Josephus' *Antiquities* in five steps: setting the stage (2 Sam 13:1-7/*Ant.* 7:162-166a), the rape (13:8-14/7:166b-169), immediate sequels (13:15-22/7:170-173), Amnon murdered (13:23-29/7:174-176a), and mourning and flight (13:30-39/7:176b-180). It concludes with general comments on Josephus' biblical text, rewriting techniques, characterization, and reasons for including the disreputable incidents of 2 Samuel 13. Josephus recognized that this biblical story could be useful for his Roman and Jewish readers, and retold it in ways intended to make it still more congenial and morally profitable to both his audiences.—D.J.H.

1269. C. BEGG, "Saul's War with Amalek according to Josephus," *Laurentianum* 37 (3, '96) 387-415.

This detailed comparison of the biblical and Josephan versions of the Amalekite war story in 1 Samuel 15 (*Ant.* 6:131-156) seeks to determine (1) which text-form(s) of 1 Samuel 15 Josephus utilized in composing his version (a LXX-like text), (2) what rewriting techniques were applied by Josephus in generating his account (rearrangement, abridgment/omission, additions/expansions), and (3) why Josephus included this problematic story at all within his history (to inculcate the moral, equally applicable to Gentiles and Jews, of his entire work [see *Ant.* 1:14]).—C.R.M.

1270. M. BERNABÒ, "Pseudepigrapha and Medieval Illustrated Manuscripts of the Septuagint: Prolegomenous Reflections," *JournStudPseud* 14 ('96) 85-90.

Art historians have distinguished three main recensions of picture cycles in illustrated Septuagint manuscripts: the Cotton Genesis, the Vienna Genesis, and the Byzantine Octateuchs. A very encouraging point for future research is the evidence of the relationship between single scenes or even whole sequences of scenes in the Septuagint manuscripts and the vividly expanded biblical narrative in the Pseudepigrapha.—D.J.H.

1271. H. K. BOND, "The Coins of Pontius Pilate: Part of an Attempt to Provoke the People or to Integrate Them into the Empire?" *JournStudJud* 27 (3, '96) 241-262.

After considering the years in which Pilate struck coins (A.D. 29-32) and the symbols used on them (with particular attention to the pagan symbols connected with the Roman cult—the *simpulum* and the *lituus*), the article assesses how they would have been received by people of 1st-century Judea. Pilate's coins do not appear to have been unduly offensive to the Jewish people, and his intention appears to have been to use both Roman and Jewish designs in an attempt to emphasize the common features of Judaism and paganism in an effort to integrate his province further into the culture of the Roman empire. A direct link between Pilate's coins and an anti-Jewish plot of Sejanus seems unlikely (if indeed such a "plot" ever existed).—D.J.H.

1272. J. E. BOWLEY, "Ur of the Chaldees in Pseudo-Eupolemus," *JournStudPseud* 14 ('96) 55-63.

Ps.-Eupolemus designates Abraham's birthplace as Camarine and Ouríe. His interpretation of Ouríe as Χαλδαίων πόλιν should be translated as "city of astrologers." The name Ouríe could have been accorded astrological significance via the Hebrew *ʾôr* meaning "luminary," or via Greek words of astronomy, οὐρανός or Οὐρανία.—D.J.H.

1273. L. BROTTIER, "Flavius Josèphe en Galilée: les ambiguïtés d'une image," *Revue de Philologie* [Paris] 64 (1, '95) 75-93.

In his *Vita,* Josephus presented himself as a lonely figure—both glorious (intelligent, irreproachable, all powerful) and tragic (voiceless, trusting, abandoned). His solitude was largely compensated by his sense of double election—by the Romans on the human level, and by providence on the divine level.—D.J.H.

1274. N. CALDUCH-BENAGES, "Elementos de inculturación helenista en el libro de Ben Sira: Los viajes," *EstBib* 54 (3, '96) 289-298.

After considering Ben Sira as a sage between two cultures (Judaism and Hellenism), the article focuses on his references to travel (34:9-17; 39:4; 51:13a) as a source of experience, knowledge, and wisdom, with particular attention to signs of the penetration of Hellenism into Jewish life.—D.J.H.

1275. C. CARLIER, "Sur un Titre Latin du *De Vita Contemplativa,*" *Studia Philonica Annual* [Atlanta] 8 ('96) 58-72.

In J. Sichard's 1527 edition of Latin texts of Philo, the treatise *De vita contemplativa* carries the title *De Essaeis* and the subtitle *Philonis Iudaei liber de statu Essaeorum, id est Monachorum qui temporibus Agrippae regis monasteria sibi fecerunt.* A survey of indirect evidence (especially Eusebius) suggests that these formulations may go back to the 4th-century Latin translation.—D.J.H.

1276. J. CORLEY, "Caution, Fidelity, and the Fear of God. Ben Sira's Teaching on Friendship in Sir 6:5-17," *EstBib* 54 (3, '96) 313-326.

In advising his students on making and keeping friends, Ben Sira in 6:5-17 focused on three themes: caution (6:5-13), fidelity (6:14-17), and fear of God (6:16b). While sharing the

Greek appreciation for friendship, Ben Sira sought to offer teaching in harmony with Israel's faith and so emphasized fear of God as the way to find true friendship.—D.J.H.

1277. D. A. DESILVA, "The Wisdom of Ben Sira: Honor, Shame, and the Maintenance of the Values of a Minority Culture," *CathBibQuart* 58 (3, '96) 433-455.

After reflecting on the social and cultural tensions in which Ben Sira worked and to which he responded, the article shows by a comparison with Proverbs that, while Ben Sira preserved the traditional use of the language of honor and dishonor in many ways, he intensified its claims in support of commitment to exclusively Jewish values and behaviors. Then it explores this realm of discourse in Ben Sira's conservative program with reference to his establishment of obedience to Torah as the definitive claim to honor and approval, his careful delineation of God and the congregation of the faithful as the "court of reputation," and his attempt to stimulate his hearers to emulation of the champions of Torah and the covenant.—D.J.H.

1278. D. H. DE WAELE, "De positie van de joodse vrouw in de oudheid: Een overzicht van de recente literatuur (The Position of Jewish Women in Antiquity: a Review Article)," *NedTheolTijd* 50 (3, '96) 215-236.

With reference to recently published books and articles, this essay discusses the religious and social status of Jewish women according to Jewish literature from the Hellenistic and Roman periods under four headings: a negative development of the image and status of the Jewish woman, positive images of women, the confinement of women, and education for women. It concludes that in reality the position of Jewish women was more differentiated than the reader can infer from the picture given by Jewish literature.—D.J.H.

1279. A. A. DILELLA, "The Wisdom of Ben Sira: Resources and Recent Research," *Curr ResBibStud* 4 ('96) 161-181.

After a bibliography of recent books and articles on Wisdom of Ben Sira (pp. 161-178), this article presents comments on editions of texts and versions and on some helpful tools, and mentions some desiderata.—D.J.H.

1280. J. DILLON, "Reclaiming the Heritage of Moses: Philo's Confrontation with Greek Philosophy," *Studia Philonica Annual* [Atlanta] 7 ('95) 108-123.

Philo should be regarded as an acceptably orthodox Platonist rather than any kind of eclectic or non-school philosopher, as a faithful expounder of the philosophy of Moses (an activity which, however, constantly forced him into the position of making exegetical decisions of remarkable originality), and as a thinker who was not guilty of any major degree of philosophical incoherence (though occasionally his enormously fertile and well-stocked brain led him into a degree of stylistic rambling). This position is defended with reference to Philo's views on the creation of the cosmos, the Logos, and the structure of the soul.—D.J.H.

1281. L. H. FELDMAN, "Josephus' Portrait of Solomon," *HebUnCollAnn* 66 ('95) 103-167.

Solomon is a major figure in Josephus' attempt, in rewriting the Bible, to answer the anti-Jewish charge that the Jews had failed to produce men of eminence. After observations on the rabbinic portrait of Solomon, the article discusses the importance of Solomon for Josephus, Solomon's virtues according to Josephus (upbringing, wealth, leadership, wisdom, courage and skill in battle, temperance and modesty, justice, piety), Josephus' tendency toward "detheologizing," Solomon as builder and administrator, contemporary political overtones, intermarriage and other deviations from Jewish Law, Hellenizations, and "improvements" in the story (clarifications, increased suspense, drama).—D.J.H.

1282. L. H. FELDMAN, "Reflections on Rutgers's 'Attitudes to Judaism in the Greco-Roman Period,'" *JewQuartRev* 86 (1-2, '95) 153-169.

L. V. Rutgers's review [§ 41-603r] of Feldman's *Jew and Gentile in the Ancient World* (1993) misstates Feldman's position when he repeatedly claims that the book's central thesis is that the masses disliked Judaism but the intellectuals admired it, albeit grudgingly. This fundamental misapprehension of the book's aim and thesis skews almost everything Rutgers says. The article presents an extended point-by-point response to the questions raised by Rutgers.—C.R.M.

1283. K. L. GACA, "Philo's Principles of Sexual Conduct and their Influence on Christian Platonist Sexual Principles," *Studia Philonica Annual* [Atlanta] 8 ('96) 21-39.

Philo combined the Pythagorean principle of procreationism in sexual relations and the Septuagint's sexual regulations to a limited extent. Although Philo did not believe that agents of non-procreationist sexual activity within marriage commit sexual apostasy, he made such a position feasible to a Christian Platonist such as Clement of Alexandria, given his arguments that God's law is procreationist and that the unrestrained human sexual appetite is religiously abhorrent.—D.J.H.

1284. A. C. GELJON AND D. T. RUNIA, "An Index Locorum to Billings, *The Platonism of Philo Judaeus*," *Studia Philonica Annual* [Atlanta] 7 ('95) 169-185.

T. H. Billings's monograph *The Platonism of Philo Judaeus* (1919) is often cited as a classic defense of the thesis that Philo's thought, for all its apparent eclecticism and loyalty to Judaism, is fundamentally determined by devotion to Platonic principles. This article provides an *index locorum* of the Philonic and Platonic passages to which Billings referred in his study.—D.J.H.

1285. A. GIGNAC, "Quel sens donner à la morte prématurée du juste? La pédagogie éthique d'un texte biblique (Sg 4,7-20)," *ÉglThéol* 27 (2, '96) 199-227.

In its treatment of the premature death of the righteous, Wis 4:7-20 displays a skillful pedagogy that leads the reader through an "autonomous" reflection on death. After weighing the pastoral relevance of the text, the article places it in context and presents a literal translation. Then following an overview of the text as a whole, it offers a structural and dynamic reading of its parts (4:7-9, 10-14b, 14c-17, 18-20), and concludes with observations on its theological and pastoral significance.—D.J.H.

1286. D. GOODBLATT, "Priestly Ideologies of the Judean Resistance," *Jewish Studies Quarterly* [Tübingen] 3 (3, '96) 225-249.

Important elements in ideologies calling for resistance to Rome in 1st-century A.D. Judea are compatible with priestly traditions and may have had their origin in priestly circles. The article first discusses the party founded by Judah the Galilean and its ideology of "no lord but

God" (theocracy). Then it examines aspects of the concept of "zeal." In both cases it notes possible connections to traditions attested among the Jewish priests.—D.J.H.

1287. H. HABER, "The LXX and the Bible: Matter for Thought," *Jewish Bible Quarterly* [Jerusalem] 24 (4, '96) 260-261.

The Septuagint of Genesis is scrupulously word-for-word, even to the point of disregarding rules of Greek grammar to adhere to the Hebrew original. In passages where the Greek translation evidently differs from the Masoretic text (e.g. Gen 4:8) it may be that the translators had a different Hebrew text.—D.J.H.

1288. G. HARVEY, "Companions for Readerly Journeys among Jews and Judaism," *Reviews in Religion and Theology* [London] (3, '96) 26-33.

Summaries and evaluations are given for the following books, all published in 1995: L. Jacobs, *The Jewish Religion;* J. M. Modrzejewski, *The Jews of Egypt from Rameses II to Emperor Hadrian;* J. Neusner, *Judaism in Modern Times;* and E. N. Dorff and L. E. Newman (eds.), *Contemporary Jewish Ethics and Morality.* These four volumes illustrate the wide scope of Jewish studies; they exemplify the vitality of the field, and their disagreements show that no single approach is sufficient to the task of studying Judaism as the lived experience of Jews.—C.R.M.

1289r. C. R. HOLLADAY, *Fragments from Hellenistic Jewish Authors.* Vol. 3, *Aristobulus* [*NTA* 40, pp. 378-379].

D. WINSTON, "Aristobulus: From Walter to Holladay. Holladay's *Fragments From Hellenistic Jewish Authors. Volume III: Aristobulus,*" *Studia Philonica Annual* [Atlanta] 8 ('96) 155-166.—There has been a sharp reversal of the earlier skepticism regarding the authenticity of Aristobulus' fragments and the establishment of a virtual consensus for their genuineness. The recent spate of new studies on the Jewish pseudo-Orphic poem and the *De mundo* and their interrelationships with Aristobulus have considerably extended the impact of N. Walter's decisive contribution in *Der Thoraausleger Aristobulos* (1964) to the restoration of one who was formerly a shadowy figure. Holladay's splendid new edition of the Aristobulan fragments with its exemplary commentary now makes these texts more accessible than ever before.—D.J.H.

1290. W. HOROWITZ, "Halley's Comet and Judaean Revolts Revisited," *CathBibQuart* 58 (3, '96) 456-459.

The article responds to A. Wolters's examination [see §§ 38-1769; 39-590] of the impact of the return of Halley's comet in 164 B.C. on the history of Judea and the origins of the Hanukkah festival. New evidence that was not available to Wolters now demonstrates that another comet was visible in the sky over the ancient Near East in 163 B.C. This extraordinary set of circumstances strengthens Wolters's argument that the appearance of the comet(s) became part of the background of the Jewish Hanukkah festival. Judean revolutionaries of A.D. 66 may have understood the appearance of a comet in their own generation (in fact, Halley's Comet) as a sign from God.—C.R.M.

1291. T. ILAN, "Women's Studies and Jewish Studies—When and Where do They Meet?" *Jewish Studies Quarterly* [Tübingen] 3 (2, '96) 162-173.

Second Temple Judaism was diverse in its attitudes toward women. Against this background the early Jesus movement, and its exceptional attitude toward women, can be interpreted as a Jewish movement. Rabbinic Judaism tended to tighten control over women and to curtail their freedom of movement as well as their self-expression—perhaps in response to Christianity.—D.J.H.

1292. E. JAGER, "Did Eve Invent Writing? Script and the Fall in 'The Adam Books,'" *Studies in Philology* [Chapel Hill, NC] 93 (3, '96) 229-250.

Life of Adam and Eve 49:1–50:2 includes a remarkable episode in which Eve inaugurates a written account of the Fall. Many of the motifs in this passage, including Eve's central role in the founding of script, appear also in medieval vernacular versions, including Middle English versions from between A.D. 1300 and 1475. These versions offer differing accounts of the primal scene of writing and its aftermath, while stressing the relation of writing to sin, death, gender, and the founding of institutions.—D.J.H.

1293. K. H. JOBES, "A Comparative Syntactic Analysis of the Greek Versions of Daniel: A Test Case for New Methodology," *BullIntOrgSeptCogStud* 28 ('95) 19-41.

The syntactic profiles of the two Greek versions of Daniel are sufficiently similar to indicate a genetic relationship between the texts. The syntax of the Theodotion text more strongly reflects "translation" Greek than the Old Greek does. This pattern is consistent with the theory that proto-Theodotion resulted when the Old Greek was corrected toward a contemporaneous Semitic version. There seems to be no affinity of the Greek versions of Daniel to either of the Greek versions of Esther in syntax.—D.J.H.

1294. D. P. KER, "Jewish Missionary Activity Under Review," *IrBibStud* 18 (4, '96) 205-216.

The article outlines M. Goodman's position in *Mission and Conversion* (1994) that contests the evidence that has been offered for Jewish missionary activity in the 1st century A.D. and assesses his position. It is hard to believe that the clear missionary activity of the early Christian communities emerged from the sort of vacuum that Goodman proposes. Despite Goodman, therefore, we may still think in terms of Jewish proselytizing activity in the 1st century A.D.—C.R.M.

1295. D. LAMOUR, "L'organisation du récit dans l'*Autobiographie* de Flavius Josèphe," *Bulletin de l'Association Guillaume Budé* [Paris] 55 (2, '96) 141-150.

Josephus' *Vita* is an apologetic work written in response to criticisms made by Justin of Tiberias. The beginning (1-12) and the end (414-430) were composed in the traditional manner of the Hellenistic βίος. The body of the work focuses on Josephus' part in events in Galilee and Judea, and represents a structured work organized according to narrative sequences.—D.J.H.

1296. L. I. LEVINE, "The Nature and Origin of the Palestinian Synagogue Reconsidered," *JournBibLit* 115 (3, '96) 425-448.

By the 1st century A.D. the synagogue had become the address of the Jewish community as a whole and was recognized as such by Jew and non-Jew alike. It served as a center for a variety of communal functions and activities, including religious ones, much as the city-gate area functioned in biblical times. The appearance of the synagogue was not due to any particular dramatic event or crisis. Rather, it was the product of a gradual process between the

3rd and 1st centuries B.C. After A.D. 70 the synagogue's communal dimension remained basic while its religious dimension became increasingly prominent.—D.J.H.

1297. J. R. LEVISON, "Josephus' Interpretation of the Divine Spirit," *JournJewStud* 47 (2, '96) 234-255.

The article seeks to redress a scholarly neglect by examining all of Josephus' references to the divine spirit. Since all the references occur in *Antiquities,* the analysis is neatly organized around three poles: Josephus' additions (*Ant.* 4:102-30 = Numbers 22–24; *Ant.* 8:114), adaptations (*Ant.* 6:166 = 1 Sam 16:13; *Ant.* 6:222-223 = 1 Sam 19:18-24; *Ant.* 8:408 = 1 Kgs 22:24; *Ant.* 10:239 = Dan 5:11-14), and omissions of biblical references to the divine spirit. The analysis shows Josephus to be a creative exegete who, despite his claim to record the precise details of Scripture (*Ant.* 1:17), adds three references to the divine spirit of his own and reduces biblical references to approximately six.—C.R.M.

1298. J.-D. MACCHI, "Le sacrifice samaritain de la Pâque," *FoiVie* 95 (4, '96) 67-76.

The Samaritans should not be regarded as a sect or as a deviation from Judaism. Rather, Jews and Samaritans are descendants of the ancient religion of Palestine practiced up to the Hellenistic era. The Samaritan Passover ritual presents archaizing characteristics that are generally considered to be the last direct manifestation of Israel's bloody sacrifices.—D.J.H.

1299. J. MAIER, "La *Torah* di purità nel *Levitico* e sua trattazione nella letteratura giudaica del periodo del Secondo Tempio e nei primi secoli cristiani," *Annali di storia dell' esegesi* [Bologna] 13 (1, '96) 39-66.

The prescriptions on purity and impurity in Leviticus did not have the authoritative status of the Torah in the Second Temple period. Thus our notions about their significance for Jews and for NT problems must be relativized. An appendix (pp. 47-66) surveys passages and themes regarding purity rules according to Leviticus 11–14 and their treatment in ancient Jewish (rabbinic, Qumran, Philo, Josephus) literature.—D.J.H.

1300. J. MARCUS, "Modern and Ancient Jewish Apocalypticism," *JournRel* 76 (1, '96) 1-27.

With the help of A. Ravitzky's study of modern Jewish apocalyptic movements (*Messianism, Zionism, and Jewish Religious Radicalism* [1996]), the article analyzes three ancient Jewish apocalyptic groups: the Qumran community, the "Fourth Philosophy," and the early Christians. All these groups display a radical insistence on orienting all of Jewish life toward the age to come. What distinguishes them are (1) where the group sees itself as standing on the apocalyptic time-line, and (2) how each group anticipates that age-old distinctions—between purity and impurity, the wicked and the righteous, and Jews and Gentiles—will be (or have been) overcome.—D.J.H.

1301. M. MULZER AND K.-S. KRIEGER, "Die Jehuerzählung bei Josephus (Ant.Jud. IX. 105-139.159f.)," *BibNotiz* 83 ('96) 54-82.

Mulzer (pp. 54-70) first offers supplementary observations to C. Begg's analysis of Josephus' rewriting (*Ant.* 9:105-139, 159-160) of the Jehu narrative in 2 Kgs 8:25–10:36. Then Krieger (pp. 70-78) places Josephus' Jehu narrative in the broader context of *Antiquities,* with particular attention to themes expressed in *Ant.* 9:133, 137. Josephus portrayed Jehu as a positive figure, the defender of the πάτρια ἔθη and Israel's θρησκεία, as well as the opponent of παρανομία and ἀσέβημα and the enemy of the ψευδοπροφῆται.—D.J.H.

1302. G. PFANDL, "Interpretations of the Kingdom of God in Daniel 2:44," *AndUnivSem Stud* 34 (2, '96) 249-268.

Christian interpreters during the first few centuries generally understood the four kingdoms in Daniel 2 to be Babylon, Medo-Persia, Greece, and Rome. The stone shattering the image was understood variously as referring to Christ's incarnation, or his second advent, or even as the church. During the last two-hundred years the stone kingdom has been identified with the OT messianic kingdom (historical criticism), the church (preterists, futurists, and some historicists), and the second advent of Christ (most historicists and all dispensationalists). Their interpretations depend largely on the interpreter's presuppositions and overall understanding of Daniel.—D.J.H.

1303. J. C. POIRIER, "Why Did the Pharisees Wash their Hands?" *JournJewStud* 47 (2, '96) 217-233.

If there is evidence that the Pharisees ate ordinary food in a state of ritual purity (contra E. P. Sanders), that they did so in imitation of the Temple priesthood is neither the only, nor necessarily the handiest, explanation of why they did so (contra J. Neusner). After reviewing the positions of Neusner and Sanders, the study suggests that "Diaspora" ritual logic (expressed in handwashing before prayer and Torah study) provides a ready explanation of Pharisaic practice. Then it gathers support for this idea through an exegesis of Mk 7:1-23, and a consideration of the topic of the ritual divisibility of the body according to the Pharisees and in rabbinic literature.—C.R.M.

1304. H. REMUS, "Moses and the Thaumaturges: Philo's *De Vita Mosis* as a Rescue Operation," *LavThéolPhil* 52 (3, '96) 665-680.

Philo's denigration of Balaam as a mercenary technician in *De vita Mosis* stands in sharp contrast to his portrait of Moses the true prophet as well as philosopher-god-king, priest, thaumaturge, and mystagogue. In rescuing Moses from being understood as a mere thaumaturge or magician, Philo derived Moses' command over nature from the revelation (on the mountain) of the noetic reality—knowledge that he employs for others.—D.J.H.

1305. G. REYDAMS-SCHILS, "Stoicized Readings of Plato's *Timaeus* in Philo of Alexandria," *Studia Philonica Annual* [Atlanta] 7 ('95) 85-102.

In some cases Philo could not strip Plato's *Timaeus* of its Stoicized interpretations. This suggests that the Jewish Alexandrian tradition preceding Philo was heavily influenced by the Stoic corporeality doctrine and the notion of human self-sufficiency, and that Philo's own turn toward Plato was a shift within that tradition. This thesis is tested with reference to the doctrine of the principles of the universe, their relation to the world soul, and the relation between the world soul and the human soul.—D.J.H.

1306. N. RODDY, "'Two Parts: Weeks of Seven Weeks': The End of the Age as *Terminus ad Quem* for *2 Baruch*," *JournStudPseud* 14 ('96) 3-14.

The expression "two parts: weeks of seven weeks" in *2 Baruch* 28:2 may be interpreted as $2(7 \times 7^2) = 2(343) = 686$ years. Counting from the destruction of the Solomonic Temple in

587 B.C., one can place the *terminus ad quem* of *2 Baruch* at A.D. 99 (when the author believed that the Most High would usher in the final consummation of the present age).—D.J.H.

1307. D. ROKÉAH, "Ancient Jewish Proselytism in Theory and in Practice," *TheolZeit* 52 (3, '96) 206-224.

There is clear evidence for the 1st century and the first half of the 2nd century A.D. to confirm the existence of a Jewish proselytizing initiative: (1) a modification of the halakah, although in a less radical form than that of the Christians, who abolished circumcision and dietary laws; (2) actual missionary activity; and (3) homiletical interpretations of 1st- and 2nd-century sages that reveal positive attitudes toward proselytism. Thus M. Goodman's theory that Jewish missionary activity developed only sometime in the 2nd or 3rd century should be dismissed, and the Christian mission in the 1st and 2nd centuries be seen not as a new and unusual phenomenon but as part and parcel of the Jewish mission.—C.R.M.

1308. J. R. ROYSE, "Yonge's Collection of Fragments of Philo," *Studia Philonica Annual* [Atlanta] 8 ('96) 107-121.

The recent edition of C. D. Yonge's *The Works of Philo* [*NTA* 38, p. 330] includes a collection of fragments (Appendix 2, pp. 880-897) deriving from T. Mangey's extensive collection of Greek fragments. This article provides an index to the Eusebian extracts and the fragments included in Appendix 2. It gives (1) the page and order on the page of the text, (2) the beginning and end of the text in English with the beginning and end of Mangey's Greek in parentheses, and (3) the identification of the text with the location in Mangey's edition in parentheses.—D.J.H.

1309. D. T. RUNIA, "Philo of Alexandria and the Beginnings of Christian Thought," *Studia Philonica Annual* [Atlanta] 7 ('95) 143-160.

Philo's influence in the patristic tradition may be described as the process in which a long sequence of apologists and theologians took over themes and ideas from Philo (and from the broader Hellenistic-Jewish tradition). This influence was felt especially in the trend to dogmatism, the transmission of exegetical and allegorical themes, the preference for Platonism as a philosophical paradigm, and the linking of Platonist ideas and the contents of Scripture.—D.J.H.

1310. D. T. RUNIA ET AL., "Philo of Alexandria: An Annotated Bibliography 1992," *Studia Philonica Annual* [Atlanta] 7 ('95) 186-222.

This installment [see § 39-1852] presents bibliographic information and summaries for books and articles on Philo that appeared in 1992 (pp. 186-210), addenda from 1989-91 (pp. 210-212), and a provisional bibliography for 1993-95 (pp. 213-222). It was prepared by Runia in collaboration with R. M. van den Berg, J. P. Martín, R. Radice, and K. G. Sandelin.—D.J.H.

1311. D. T. RUNIA ET AL., "Philo of Alexandria: An Annotated Bibliography 1993," *Studia Philonica Annual* [Atlanta] 8 ('96) 122-154.

This installment presents bibliographic information and abstracts for books and articles on Philo that appeared in 1993 (pp. 122-140), as well as addenda from 1990-1992 (pp. 141-142) and a provisional bibliography for 1994-1996 (pp. 143-154). It was prepared by Runia in collaboration with A. C. Geljon, J. P. Martín, R. Radice, K. G. Sandelin, D. Satran, and D. Zeller.—D.J.H.

1312r. E. P. SANDERS, *Judaism: Practice and Belief 63 BCE–66 CE* [*NTA* 36, p. 452; § 39-1853r].

J. NEUSNER, "Judaism: Practice and Belief 63 B.C.E.–66 C.E. A Review of Recent Works by E. P. Sanders," *BullBibRes* 6 ('96) 167-177.—While Sanders's work replaces J. Jeremias's *Jerusalem in the Time of Jesus* and in many ways excels other synthetic accounts, it is an apt illustration of the peculiar results of the conventional confusion of history and theology. Sanders's homogenization of Judaisms into Judaism yields not a single religion but what he deems to constitute a mere consensus among distinct Jewish religious systems. His conflation of sources yields a fabricated Judaism.—D.J.H.

1313. R. D. SRIGLEY, "Albert Camus on Philo and Gnosticism," *Studia Philonica Annual* [Atlanta] 7 ('95) 103-106.

Camus regarded gnosticism as the first attempt in antiquity to synthesize Hellenism and Christianity. He claimed that Philo contributed indirectly to that reconciliation through the influence he exerted on the gnostic writers and through his own conciliatory attitude toward Hellenism.—D.J.H.

1314. G. E. STERLING, "Philo of Alexandria Commentary Series," *Studia Philonica Annual* [Atlanta] 7 ('95) 161-168.

This announcement of the launching of the Philo of Alexandria Commentary Series (PACS) provides information about the purpose and projected audience, format (introduction, translation, commentary), name, publication, editorial board and policies, and initial assignments.—D.J.H.

1315. G. E. STERLING, "'Thus Are Israel': Jewish Self-Definition in Alexandria," *Studia Philonica Annual* [Atlanta] 7 ('95) 1-18.

The self-understanding of the Alexandrian Jewish community between the late 4th century B.C. and A.D. 117 can be discerned from Greco-Jewish literature composed or translated at Alexandria, nonliterary Jewish texts from or dealing with Alexandria, and accounts of Jews by non-Jewish residents of Alexandria. Two foci constituted the horizons of Alexandrian Jewish self-understanding: the necessity of maintaining allegiance to the ancestral tradition, and the right to participation in Hellenism *de bon coeur*. Only when one of the horizons was eclipsed was Alexandrian Jewish identity lost.—D.J.H.

1316. F. STRICKERT, "Philo on the Cherubim," *Studia Philonica Annual* [Atlanta] 8 ('96) 40-57.

According to Philo, the Cherubim symbolized the two powers of God, the kingly and creative powers, which correspond to the names κύριος and θεός. Philo drew his inspiration for this interpretation from the archaic hymn preserved in Hab 3:2.—D.J.H.

1317. Z. TALSHIR AND D. TALSHIR, "The Story of the Three Youths (1 Esdras 3–4) – Towards the Question of the Language of Its Vorlage," *Textus* 18 ('95) 135-155.

The story of the three youths in 1 Esdras 3–4 now appears in translation-Greek, based more likely on an Aramaic original than on a Hebrew original. The story was apparently part of 1 Esdras before the Greek version as a whole was produced.—D.J.H.

1318. A. TERIAN, "Inspiration and Originality: Philo's Distinctive Exclamations," *Studia Philonica Annual* [Atlanta] 7 ('95) 56-84.

Literary inspiration and thereby creativity may be discerned in Philo's use of the exclamatory ὦ with the vocative—especially when addressing his soul, mind, or understanding. His frequent use of the exclamatory ὦ with διάνοια and ψυχή is peculiar to him and consistently suggestive of inspiration, thereby pointing toward an identifiable stratum of originality in his biblical interpretation.—D.J.H.

1319. A. TRONINA, "Psalm 151 – Poetycki midrasz do dziejów Dawida (Psalm 151 – ein poetischer Midrasch zur Geschichte Davids)," *RoczTeol* 43 (1, '96) 81-87.

The article considers the OT background of Psalm 151 and offers an exposition of this poetic midrash as it appears in the various ancient versions. It suggests that the Hebrew version in the Qumran Cave 11 Psalms Scroll may be more original than the other versions.—D.J.H.

1320. G. M. VIAN, "Purità e culto nell'esegesi giudaico-ellenistica," *Annali di storia dell' esegesi* [Bologna] 13 (1, '96) 67-84.

In *Letter of Aristeas* the Jewish purity norms (in particular the food laws) were pushed beyond their literal interpretation and viewed as moral teachings. This tendency was accentuated by Philo who developed a highly allegorical interpretation of purity norms and tended toward a spiritualization of the Jewish religion. Philo's program (which was fundamental for early Christianity) was not followed up in Judaism.—D.J.H.

1321. J. WHITTAKER, "The Terminology of the Rational Soul in the Writings of Philo of Alexandria," *Studia Philonica Annual* [Atlanta] 8 ('96) 1-20.

When Philo designated the rational portion of the soul as νοῦς καὶ λογισμός, he was under the influence of Platonic considerations (as were Plutarch and fellow Platonists). In some Philonic texts λογισμός is subordinate to νοῦς, whereas in other texts they are interchangable. Only the rational soul identified as νοῦς καὶ λόγος can achieve ὁμοίωσις θεῷ. There is no obvious likelihood that νοῦς καὶ λόγος was borrowed or adapted directly from the Platonic corpus. These couplets were sometimes expanded by the words αἴσθησις and/or σῶμα.—D.J.H.

1322. D. WINSTON, "Philo and the Hellenistic Jewish Encounter," *Studia Philonica Annual* [Atlanta] 7 ('95) 124-142.

The article assesses Philo's response to the philosophical challenges generated by the encounter between Hellenism and Judaism, the near total eclipse of his writings in the ancient and medieval Jewish world, their gradual rediscovery in the modern era, and the promise of a serious revival of his philosophical mysticism in the closing years of the 20th century.—D.J.H.

1323. D. WINSTON, "Philo's Mysticism," *Studia Philonica Annual* [Atlanta] 8 ('96) 74-82.

Philo can lay claim to being a mystic, albeit within certain restricted parameters. Philo had no notion of the possibility of achieving a state of undifferentiated union with God. He probably conceived of a mystical contact that was limited only to an aspect of the Deity, namely, his manifestation as Logos. The highest divine level with which mystical experience is associated by Philo is of the intelligible world, or God qua Logos.—D.J.H.

1324. E. R. WOLFSON, "Traces of Philonic Doctrine in Medieval Jewish Mysticism: A Preliminary Note," *Studia Philonica Annual* [Atlanta] 8 ('96) 99-106.

Two kinds of argument have been offered in support of the claim that Philo had an instrumental role in shaping medieval Jewish mysticism: the textual-historical which presumes that there was a transmission of Philonic material through a chain of translations, and the phenomenological-typological which assumes minimally that there are striking resemblances between ideas and/or symbols embraced by Philo and later kabbalists. With respect to the former approach, it must be admitted that the information that has surfaced is not sufficient to make a convincing and incontestable case. However, the centrality of the doctrine of the Logos in a variety of mystical trends in the Jewish Middle Ages lends support to those who posit that the influence of Philo was significant.—D.J.H.

1325. D. ZELLER, "The Life and Death of the Soul in Philo of Alexandria. The Use and Origin of a Metaphor," *Studia Philonica Annual* [Atlanta] 7 ('95) 19-55.

For Philo, the life of the soul is "true" life, and those who have died with regard to their soul are "truly" dead. Virtuous people only "seem" to die. After considering the content of the metaphor of the life and death of the soul, the article discusses its exegetical points of attachment and its background in classical and popular philosophy. Philosophical ideas about the immortal and virtuous soul as the true life of humans were somewhat corrected and framed by Philo's religious thinking, which itself was anchored in traditional Jewish piety.—D.J.H.

Jewish World, §§ 41-793, 891, 911, 1258, 1399.

Rabbinics

1326. D. ABRAMS, "From Divine Shape to Angelic Being: The Career of Akatriel in Jewish Literature," *JournRel* 76 (1, '96) 43-63.

The origins and career of Akatriel ("the crown of God" or "God crowned") parallel those of Metatron [see § 39-1801]. The history of the interpretation of Akatriel from the Babylonian Talmud (see *b. Ber.* 7a) and Hekhalot literature through the Kabbalistic writings indicates that the tradition of Akatriel as the expression of the divine shape predates that of Metatron in rabbinic literature and was all but supplanted in later literature, beginning with the Amoraic period on through the medieval period.—D.J.H.

1327. D. ABRAMS, "Recent Translations of Kabbalistic Texts," *Henoch* 18 (1-2, '96) 197-204.

The article describes and evaluates four recent publications: D. Matt, *The Essential Kabbalah* (1995); P. Schäfer and K. Herrmann (eds.), *Übersetzung der Hekhalot-Literatur.* Band 1, *§§ 1-80* (1995); C. Mopsik, *Lettre sur la sainteté* (1993); and G. Busi and E. Loewenthal (eds.), *Mistica Ebraica* (1995). These volumes indicate new directions in the field of Jewish mysticism and at the same time represent the particular character and interests of their geographical centers of academic study.—D.J.H.

1328. C. M. BAKER, "Bodies, Boundaries, and Domestic Politics in a Late Ancient Marketplace," *Journal of Medieval and Early Modern Studies* [Durham, NC] 26 (3, '96) 391-418.

The early rabbinic figure or trope of the woman in the *šûq* brought together the rabbinically constituted Jewish female body—itself topographically coded in myriad ways—with the rabbinically imagined *šûq* as a site of risk for the Jewish female subject. The woman in the *šûq* embodied a complicated narrative about property, propriety, and female sexuality aimed at naming and securing broader cultural boundaries. The figure may reflect the rabbis' growing anxieties regarding the entire domestic economy of Galilee and its larger Jewish population.—D.J.H.

1329. P.-M. BEAUDE, "N'y a-t-il d'accomplissement que chrétien?" *RevSciRel* 68 (3, '94) 325-336.

Although generally associated with Christianity, the idea of the fulfillment of the Scriptures is also prominent in Judaism. With particular attention to rabbinic texts, the article delineates the Jewish model of fulfillment and compares it with the Christian model.—D.J.H.

1330. G. J. BLIDSTEIN, "A Note on Rabbinic Missionizing," *JournTheolStud* 47 (2, '96) 528-531.

The comment in *ʾAbot deRabbi Nathan* on Hillel's saying in *m. ʾAbot* 1:12 about drawing people near to the Torah ("one should bend men to and lead them under the wings of the Shekinah") can be taken as suggesting a vigorous proselytizing mission in tannaitic Judaism.—D.J.H.

1331r. B. M. BOKSER, *The Talumd of the Land of Israel. A Preliminary Translation and Explanation.* Vol. 13, *Yerushalmi Pesaḥim,* ed. L. H. Schiffman (Chicago—London: University of Chicago Press, 1994).

M. S. JAFFEE, "Voices in the Page: Representing the Palestinian Talmud in English," *Prooftexts* 16 (2, '96) 175-188.—The Bokser-Schiffman collaboration on tractate *Pesaḥim* has produced the most thorough line-by-line work of textual construction and literary analysis of an entire Yerushalmi tractate in English. The body of the article focuses on (1) the format and voice of the translation, and (2) the assumptions about the process of rabbinic literary tradition that underlie the translation and commentary. Despite failing in his primary mission of translating the Yerushalmi for a world unfamiliar with the culture that produced it, Bokser nevertheless offers important insights for those who make the study of rabbinic culture their central preoccupation.—D.J.H.

1332. S. FRIEDMAN, "An Ancient Scroll Fragment (b. Ḥullin 101a–105a) and the Rediscovery of the Babylonian Branch of Tannaitic Hebrew," *JewQuartRev* 86 (1-2, '95) 9-50.

To arrive at a more accurate picture of tannaitic Hebrew, the article proposes that more attention be given to the language of the Babylonian Talmud. To that end it first presents a linguistic typology of extant Bavli manuscripts. Then it examines in detail orthographic and linguistic aspects of the Cairo Geniza fragment of *b. Ḥullin* 101a–105a, and calls attention to some of its extraordinarily early features.—D.J.H.

1333. J. GUTOFF, "The Necessary Outlaw: The Catastrophic Excommunication & Paradoxical Rehabilitation of Rabbi Eliezer ben Hyrcanus," *Journal of Law and Religion* [St. Paul, MN] 11 (2, '94-'95) 733-748.

The article examines rabbinic texts pertaining to the controversies that led to the excommunication of Rabbi Eliezer ben Hyrcanus, with particular attention to the nature of the crisis and what was at stake. The paradox of the final scene (see *b. Sanh.* 68a) is that the sages posthumously lifted the ban on Rabbi Eliezer, even though he steadfastly refused to recant his minority opinions (while remaining loyal to rabbinic Judaism).—D.J.H.

1334. C. E. HAYES, "Response to Jacob Neusner," *JournStudJud* 27 (3, '96) 324-333.

The article seeks to respond to "misrepresentations and inaccuracies" in a review by J. Neusner (see *JournStudJud* 26 [2, '95] 194-199; also published elsewhere) of the author's dissertation, "Between the Babylonian and Palestinian Talmuds." It first addresses Neusner's major methodological criticism by focusing on the similarities and differences between Neusner's characterization of the two Talmuds and the author's. Then it addresses five specific charges made by Neusner.—C.R.M.

1335. R. KASHER, "Nwsḥ blty ydwᶜ šl ᶜtrgwm ywntn᾽ lšyrt dbwrh (šwpṭym h) (An Unknown Version of 'Targum Jonathan' to the Song of Deborah [Judges 5])," *Textus* 18 ('95) ᵓ-kz.

Ms Oxford 2243 (formerly Pococke 184) contains a targum of Judges 5 that should be counted among the manuscripts of the Western recension of *Targum Jonathan,* due to the abundant targumic additions that it contains. Some of its unique readings and additions are of a clear exegetical character; others are lexical variations; and still others are based on a different conception of the craft of making a targum.—D.J.H.

1336. B. KERN ULMER, "The Depiction of Magic in Rabbinic Texts: The Rabbinic and the Greek Concept of Magic," *JournStudJud* 27 (3, '96) 289-303.

This examination of magic in rabbinic literature in the formative period of Judaism treats the existence of magic within Judaism, the definition of magic in antiquity, magic in rabbinic texts, magic operated by witches, and the rabbinic laws governing magic. The rabbis integrate popularized Greek magical theories into the rabbinic mind-set without ever directly acknowledging it. Jewish magic remains inflexibly monotheistic and does not coerce God (ἐπαγωγαί) as does pagan magic. It is limited to the extent that it can assert power only over matter and, perhaps, angels and other human beings.—C.R.M.

1337. S. T. LACHS, "Talmudic and Midrashic Analecta," *JournStudJud* 27 (4, '96) 453-459.

The article comments on (1) rabbinic refutations of Christian polemics based on OT texts about Israel's dire future, (2) the interpretation of Jer 16:11, (3) homiletic comments by Rab on Jer 29:11 and Gen 27:27, (4) the story of the "inconsolable mother," and (5) a homiletic explanation of Joel 2:13.—D.J.H.

1338. J. S. LEVI, "Akiba," *AusBibRev* 44 ('96) 16-31.

After quoting the rabbinic tradition about the four who entered the "Pardess," the article sketches the historical context of Rabbi Aqiba and discusses what can be known about his life, teachings, and martyr's death. It suggests that Aqiba must have read a Gospel and encountered Paul's teachings and arguments.—D.J.H.

1339. J. LEVINSON, "The Tragedy of Romance: A Case of Literary Exile," *HarvTheolRev* 89 (3, '96) 227-244.

The "tragedy" of the two children of Yahozadok the priest in *Lamentations Rabbah* 1.46 is presented in the narrative form and with the character types of an ancient Greek novel or romance. Although there is little evidence that the rabbis read Terence, Chariton, or Xenophon, the material cultural milieu presented ample opportunities for their acquiring indirect knowledge of the motifs and literary patterns of the Greek romances.—D.J.H.

1340. S. NAEH, "ʿzr kngdw, kngd hmšḥytym: mšmʿwywt nškḥwt wptgm ʾbwd (*ʿzr kngdw, kngd hmšḥytym:* Forgotten Meanings and a Lost Proverb)," *Lĕšonénu* [Jerusalem] 59 (2, '96) 99-117.

(1) While the Midrashim understand *kngd* in *ʿzr kngdw* (see Gen 2:18, 20) as a noun ("adversary"), the Targums reflect a special prepositional meaning indicating resemblance and similarity ("like"). (2) In the story of Rabbi Ishmael and Rabbi Eleazar ben Azariah in the Tosefta (cf. *m. Ber.* 1:2-3) *kngd* has the meaning "like." The expression *kngd hmšḥytym* ("like those who destroy [their beard]") should be understood as part of a popular proverb ("Why is your beard so wildly grown? Then it will be destroyed").—D.J.H.

1341r. J. NEUSNER, *Are There Really Tannaitic Parallels to the Gospels?* [*NTA* 38, p. 494].

S. J. D. COHEN, "Are There Tannaitic Parallels to the Gospels?" *JournAmOrSoc* 116 (1, '96) 85-89.—This book is meant to be a refutation not just of M. Smith's *Tannaitic Parallels to the Gospels* (1951) but also of Smith's entire life. But in fact it is a disgrace to Neusner as its author and to Scholars Press as its publisher. The scholarship is shoddy, the writing repetitious, the tone vituperative, and the argumentation flawed. It does Smith no harm and Neusner no credit.—D.J.H.

1342. M. R. NIEHOFF, "The Phoenix in Rabbinic Literature," *HarvTheolRev* 89 (3, '96) 245-265.

In contrast to the symbolic approach in early Christianity, the rabbis preserved the literal quality of the original stories about the phoenix. Moreover, they adapted the Hellenistic traditions in two steps: (1) They domesticated the bird within a monotheistic framework, omitting its connection to foreign cults and subordinating its originally independent characteristics to God's commands. (2) They reinvested the phoenix with mythological qualities, associating it with subversive elements, such as the serpent and the leviathan, who will be served as delicatessen in God's triumphal meal.—D.J.H.

1343. M. J. H. M. POORTHUIS, "Tradition and Religious Authority: On a Neglected Christian Parallel to *Mishna Abot* 1,1-10," *HebUnCollAnn* 66 ('95) 169-201.

After discussing chains of religious authority in *m. ʾAbot* 1:1-12 and other rabbinic texts, the article presents an annotated translation of the introduction to an Arabic catena associated with Hippolytus. The chain of authorities included in this text emphasizes the continuity between Moses and Jesus, but at the same time aims to disinherit postbiblical Judaism. It illustrates how a Christian text can be thoroughly influenced by Jewish ideas and yet strongly polemical against Judaism.—D.J.H.

1344. N. ROSEN, "Midrash, Bible, and Women's Voices," *Judaism* 45 (4, '96) 422-445.

Attention to the concerns and practices of classical midrash can help give a voice to women in the Bible. This point is illustrated with reference to the figures of Sarah (see Gen 18:11-14; 21:9-13; 22:1-3) and Esther (see Esth 7:2-8).—D.J.H.

1345. J. L. RUBENSTEIN, "The Symbolism of the Sukka (Part 2)," *Judaism* 45 (4, '96) 387-398.

A second strand of rabbinic tradition believed that throughout their desert travels the Israelites traveled not in *sûkkôt* of "clouds of glory" [see § 39-1847] but rather in real *sûkkôt*. This second dimension of the symbolism of the *sûkkâ* conceived it as a symbol of the transience, temporariness, and insecurity of this world.—D.J.H.

1346. J. SCHWARTZ, "Ishmael at Play: On Exegesis and Jewish Society," *HebUnCollAnn* 66 ('95) 203-221.

The rabbinic traditions regarding the vilification of Ishmael and the rehabilitation of Sarah with reference to the Hebrew participle *mĕṣāḥēq* in Gen 21:9 should be understood in the light of attitudes toward play in its various forms in the ancient Jewish and non-Jewish world. According to *t. Soṭa* 6:6, Ishmael was guilty of "playing around" in a non-Jewish manner (idolatry, murder, etc.) and so he had to go. The ideal type of play according to the rabbis was to play at being a sage or a rabbi.—D.J.H.

1347. S. R. SHIMOFF, "Banquets: The Limits of Hellenization," *JournStudJud* 27 (4, '96) 440-452.

A dramatic example of rabbinic compromise and accommodation to the dominant culture is the rabbinic approach to Hellenistic banquets, in which Greco-Roman values actually shaped rabbinically-approved religious ritual. The rabbis not only accepted the Hellenistic banquet, so long as the worst excesses were expunged, but also elevated it to new levels of theological significance by incorporating it into their eschatological scheme. Whereas sectarian (Therapeutae, Qumran covenanters, Christians) banquets epitomized the austere sanctification of the secular and glorified a this-worldly asceticism, the rabbis promised a world to come that would appeal to an audience that was flirting with temporal Hellenistic pleasures.—C.R.M.

1348. N. L. TIDWELL, "Holy Argument: Some Reflections on the Jewish Piety of Argument, Process Theology and the Philosophy of Religion," *RelStud* 32 (4, '96) 477-488.

In the Jewish tradition "holy argument" embraces not only argument about God but also argument with God. The classical writings of rabbinic Judaism (Mishnah, Talmud, Midrash) are largely records of debates, not codes of law. The rigorous training and expansion of the mind through the disciplined logic of intricate rational argument in the sphere of Oral Torah was the heart and soul of rabbinic pedagogy. The Jewish tradition as a whole affirms that religious faith flourishes through argument.—D.J.H.

1349. G. VELTRI, "Jewish Traditions in Greek Amulets," *Bulletin of Judaeo-Greek Studies* [Cambridge, UK] 18 ('96) 33-47.

With reference to texts in R. Kotansky (ed.), *Greek Magical Amulets*, vol. 1 (1994), the article discusses some Greek amulets from the first centuries A.D. that are considered Jewish in the light of "late" Jewish talmudic, mystical, and magical works. Also included (pp. 40-47) is a bibliography of recent editions and studies of Greek and Jewish magical texts (papyri and amulets).—D.J.H.

1350. E. WAJSBERG, "Tṣwrh wmšmʿwt bswgywt tldwdywt—yyśwm bmʿrkt hzmnym bʾrmyt hbblyt (Form and Meaning in Talmudic *Sugyot*)," *Lĕšonénu* [Jerusalem] 59 (2, '96) 119-149.

With reference to various *sûgyôt* in the Babylonian Talmud (*b. Pesaḥ.* 39a-b; *b. Menaḥ.* 55b = *b. Zebah.* 48b; *b. Yebam.* 5a; etc.), the article argues that the verb form *ypʿl* (as opposed to *pʿyl*) is ambiguous. Several meanings may correspond to the form *ypʿl* and especially *tynḥ*.—D.J.H.

1351. A. WEBBER, "Building Regulation in the Land of Israel in the Talmudic Period," *JournStudJud* 27 (3, '96) 263-288.

Examination of talmudic references to building operations, the use of property, safety precautions, and party structures shows that a coherent set of regulations exist in the Talmud. They are focused on regulating the action on the part of an owner or contractor, in the course of carrying out constructional activities, so as to prevent damage or inconvenience arising to a neighbor's property or to the public. The reiteration of many of the regulations in parallel sources, their relation to actual circumstances existing at the time, and their practicality would indicate that they reflected actual practice.—D.J.H.

1352. A. WOLTERS, "Targumic *krwbt* (Zechariah 14:20) = Greek κορυφαία?" *JournBibLit* 115 (4, '96) 710-713.

The enigmatic *krwbt* in *Targum of Zechariah* 14:20 should be vocalized as *kĕrûbāt* (the feminine singular construct of *kĕrûbāh*) and interpreted as a Greek loanword based on κορυφαία ("headstall of a bridle"). This proposal is supported by its agreement with other ancient versions of *mṣlwt* in Zech 14:20 and its conformity with the pattern of Greek loanwords in rabbinic usage.—D.J.H.

Rabbinics, §§ 41-1179, 1184, 1191, 1237, 1291, 1299, 1303, 1385.

Greco-Roman World

1353. T. BRENNAN, "Epicurus on Sex, Marriage, and Children," *ClassPhilol* 91 (4, '96) 346-352.

According to Epicurus, sex is never beneficial, and you are lucky if it does not harm you. Epicurus advised against marriage and child-rearing for the most part but permitted it in exceptional cases.—D.J.H.

1354. E. P. CUEVA, "Plutarch's Ariadne in Chariton's *Chaereas and Callirhoe*," *AmJournPhilol* 117 (3, '96) 473-484.

A narratological and verbal comparison of Plutarch's account of the adventures of Theseus and Ariadne in his *Theseus* and the Ariadne-like adventures of Callirhoe in *Chaereas and*

Callirhoe (see 1.6.2; 3.3.5) makes it clear that the novelist Chariton drew upon Plutarch. This use of Plutarch elucidates Chariton's attempt at historical veracity in dates, events, places, and figures.—D.J.H.

1355. S. GERO, "The Enigma of the Magician Lotapes (Pliny, *Naturalis Historia* XXX, 11)," *JournStudJud* 27 (3, '96) 304-323.

In *Natural History* 30.11, Pliny the Elder mentions a magician "Lotapes" along with Moses and Jannes. After surveying the emendations and identifications that other scholars have proposed, the article suggests that traditions about the magician "Palti" in Samaritan sources offer the best way of solving the problem. The Semitic name *Plty,* which was rendered in Greek as Παλώτης, was transformed perhaps under the influence of the Greek appellative λῶταξ ("soothsayer") into Λωτάπης (i.e. Pliny's Lotapes).—D.J.H.

1356. V. HUNINK, "Apuleius and the 'Asclepius,'" *VigChrist* 50 (3, '96) 288-308.

The article first outlines the main arguments against the Apuleian authorship of the Latin version of the Hermetic treatise *Asclepius* and shows that each one of them is open to doubt. Then after noting Apuleius' interest in matters of religion, mysteries, and magic, it highlights correspondences between Apuleius' works and *Asclepius* that have escaped the attention of scholars (method and genre, style, idiom). Although it can not be proved that Apuleius was the translator of the Latin *Asclepius,* it seems wise to exclude this possibility no longer. An appendix treats other disputed Apuleiana.—C.R.M.

1357r. L. JACOBELLI, *Le pitture erotiche delle terme suburbane di Pompei* (Rome: L'Erma, 1996).

D. MONTSERRAT, *Sex and Society in Graeco-Roman Egypt* (London: Kegan Paul International, 1996).

K. HOPKINS, "The numbers game. Erotic play in a Roman bath-house," *Times Literary Supplement* [London] October 18 ('96) 5-6.—Jacobelli's excellent and finely illustrated monograph plunges us into the center of controversy about how Romans conceptualized their sexual worlds. It forces us to realize that the Romans, like the Greeks, drew the boundary between the erotic and the everyday and between the private and the public somewhere other than where we put it. Montserrat's work is a scholastic monograph in popular disguise. Nevertheless it rewards the reader with many curiosities.—C.R.M.

1358r. A. L. KUTTNER, *Dynasty and Empire in the Age of Augustus* (Berkeley—Los Angeles—Oxford: University of California Press, 1996).

D. CASTRIOTA, *The Ara Pacis Augustae* [*NTA* 40, p. 550].

A. WALLACE-HADRILL, "The language of Augustus in his cups," *Times Literary Supplement* [London] October 18 ('96) 6-7.—Kuttner's book places "the Boscoreale cups" in the limelight as a prime specimen of the public image-making of early imperial art. The big gain is the shifting of the discussion of ideology in Augustan state reliefs away from the interminable bibliography on the Ara Pacis. Castriota's complex, learned, and densely argued text will have to be taken seriously by all students of the altar. But the suspicion grows that because we know this monument so well, we are predisposed to attribute endless significance to it.—C.R.M.

1359. J.-P. MAHÉ, "Preliminary Remarks on the Demotic *Book of Thoth* and the Greek *Hermetica,*" *VigChrist* 50 (4, '96) 353-363.

The article offers preliminary remarks on the connection between a presumably Demotic *Book of Thoth,* currently being edited by R. Jasnow and K.-T. Zauzich on the basis of several 2nd-century A.D. papyri, and the Greek *Hermetica.* The parallels adduced both in the current study and by the editors of the text suggest that *Book of Thoth* may be considered "pre-hermetic," since the literary genre, the names of the characters, the settings, and the issues raised by the interlocutors are really akin to the Greek philosophical *Hermetica.*—C.R.M.

1360. D. B. MARTIN, "The Construction of the Ancient Family: Methodological Considerations," *JournRomStud* 86 ('96) 40-60.

R. P. Saller and B. D. Shaw's study of tombstone inscriptions that found a strong predominance of the nuclear family in the western Roman empire [see § 29-1201] was predetermined and therefore flawed. Based on an examination of 1,161 funerary inscriptions collected in *Tituli Asiae Minoris* from seven different cities or regions in Roman Asia Minor, the present investigation critiques the method of selecting and organizing the data used by Saller and Shaw. Social historians of the Roman empire must take a closer look at the methods and data previously used to ascertain family structures in the ancient Mediterranean. The Romans had no name for the "nuclear family" as differentiated from the *familia* or *domus* not because the nuclear family did not exist, not because it was not important as a series of relationships, but because it was not important to them to distinguish those relations firmly from other, less intimate familial relations.—C.R.M.

1361. M. MECKLER, "The Beginning of the *Historia Augusta,*" *Historia* [Stuttgart] 45 (3, '96) 364-375.

There are very strong thematic reasons for a biography of the emperor Hadrian to begin *Historia Augusta.* The ambiguous personal history of Hadrian would give entrées into the issues of how Rome got its leaders, the role of ambition, and, with Aelius Caesar, of fate; of intellectual curiosity with this most intellectual of emperors; of cultural identity; and of power, both under control and in abuse. Thus Hadrian provided a fitting starting point for the attempt in *Historia Augusta* to reconstruct in late antiquity the meaning of Rome's glory in the empire of the 2nd and 3rd centuries.—D.J.H.

1362. M. G. MORGAN, "Vespasian and the Omens in Tacitus *Histories* 2.78," *Phoenix* [Toronto] 50 (1, '96) 41-55.

In *Histories* 2.78 Tacitus selected the two omens about Vespasian—the fall and rise of the cypress tree, and the predictions about Vespasian's future successes by the priest Basilides on Mount Carmel—that best suited his purposes. Tacitus wanted to show that Vespasian needed reassurance that he would not be assassinated, and that the spirit of his men would not be broken.—D.J.H.

1363. H. N. PARKER, "Plautus vs. Terence: Audience and Popularity Re-examined," *AmJournPhilol* 117 (4, '96) 585-617.

Plautus was undoubtedly a popular artist. There is, however, no basis in the primary sources for the common statement that he was the most popular playwright of Rome or indeed of antiquity. Terence is commonly held to have been a failure or at least out of touch with the crowd. On the contrary, as the ancient sources show, he was a success with every play, an author of record-breaking popularity, a man of the theater who thoroughly understood his Roman audience.—C.R.M.

1364. M. T. RILEY, "Ptolemy's Use of His Predecessors' Data," *Transactions of the American Philological Association* [Atlanta] 125 ('95) 221-250.

In each of the scientific fields in which he worked, Ptolemy of Alexandria (2nd century A.D.) claimed to have based his researches on the work of one predecessor whose theoretical framework he adopted and whose data he revised: optics (Euclid), geography (Marinus of Tyre), and astronomy (Hipparchus). Ptolemy's talents lay in reorganizing and updating existing areas of knowledge. They did not extend to forming revolutionary hypotheses that might have created a new world-picture.—D.J.H.

1365. M. M. ROXAN, "An emperor rewards his supporters: the earliest extant diploma issued by Vespasian," *JournRomArch* 9 ('96) 247-256.

Vespasian's diploma of the Ravenna fleet from 26 February A.D. 70 (Schøyen Collection MS 2032) is the earliest of a small group of such documents that were issued to serving soldiers as rewards for specific actions rather than after completion of a stated length of service. It is among the most important found so far in illustrating the political will of an emperor in action. After a material description and translation of the Latin text, the article discusses problems associated with the unusual grammatical construction of the formula of this diploma with reference to the emperor and the *beneficiarii,* the recipient, and the witnesses.—D.J.H.

1366. D. T. RUNIA, "Atheists in Aëtius. Text, Translation and Comments on *De Placitis* 1.7.1-10," *Mnemosyne* 49 (5, '96) 542-576.

Included in ps.-Plutarch's *De placitis* 1.7.1-10 is a treatment of the opinions of atheist philosophers in antiquity by Aëtius (ca. A.D. 50-100). After a brief introduction, the article provides the Greek text, a translation, and a commentary. The following argument can be discerned: (1) Some philosophers deny God's existence; (2) God's existence is a lie invented to ensure righteous behavior, and according to this lie there is a blessed eternal being who sees all; (3) God is not omnipotent; (4-7) Creation as conceived by Plato and Anaxagoras is against God's nature as commonly conceived; (7-9) God's blessed nature as commonly conceived precludes creation and concern with human affairs; and (10) God's existence and providence would make the flourishing of evil and the suffering of the good inexplicable.—D.J.H.

1367. B. D. SHAW, "Seasons of Death: Aspects of Mortality in Imperial Rome," *JournRom Stud* 86 ('96) 100-138.

Pronounced seasonal fluctuations in the demographics of any given human population are one of the most fundamental and enduring aspects of its characteristic profile. This study attempts to establish the seasonal variations in the annual cycles of mortality for populations in the western Roman empire. It does this first for the urban metropolis of Rome where the requisite data are most prolific (the detailed information of Christian burials). Then it analyzes the larger geographic region of the Italian peninsula outside Rome, and finally three selected provincial regions of the western empire. When reproduced graphically, the annual seasonal pattern of mortality is represented as a single annual oscillation between a high

(September) and a low period of mortality. Twenty-four graphs illustrate the discussion.—C.R.M.

1368. N. W. Slater, "Nero's Masks," *ClassWorld* 90 (1, '96) 33-40.

Suetonius (*Nero* 21.3) and Dio Cassius (63.9.5; 63.10.2) report that Nero performed some of his theatrical roles while wearing portrait masks of himself and his female lovers (including his dead wife, Poppaea Sabina). The realistic portraiture of Nero's masks added a new and critically important dimension to the scandal of an emperor appearing onstage at all, and served as an anticipation of Nero's own funeral mask.—D.J.H.

1369. M. F. Smith, "An Epicurean Priest from Apamea in Syria," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 112 ('96) 120-130.

A 2nd- or early 3rd-century A.D. Greek inscription from Apamea identifies Aurelius Belius Philippus as a priest of Bel and the head (διάδοχος) of the Epicureans in Apamea. After discussing the inscription, the article places it in the context of Epicureanism in Syria, considers the meaning of the expression "head of the Epicureans in Apamea," and asks whether an orthodox Epicurean should have been a priest of Bel.—D.J.H.

1370. G. A. Sundwall, "Ammianus Geographicus," *AmJournPhilol* 117 (4, '96) 619-643.

There is no evidence that the ancients used maps as we do or that their conception of geography depended on them as ours does today. As a Greek writing in Latin, Ammianus Marcellinus (last half of the 4th century A.D.) was heir to over a thousand years of literary and geographical work in both Greek and Roman tradition. Because previous studies of Ammianus have made no attempt to understand his geographical method or purpose, they have failed to show the extent to which the structure, content, and spatial representation in his geographical digressions reflect an ancient perception of the world quite alien to our own cartographic one. When we look beyond the question of his accuracy, a conception of the world using verbal rather than pictorial representation emerges. This fact makes it clear that while there was a degree of map consciousness in the ancient Greek and Roman world, ancient geographical perception for the most part relied conceptually on "mental maps."—C.R.M.

1371. W. J. Tatum, "The regal image in Plutarch's *Lives,*" *JournHellenStud* 116 ('96) 135-151.

After noting Plutarch's tendency to omit extended physical descriptions of his biographical subjects in his *Lives,* the article considers Plutarch's portrayal of kings in order to illustrate the biographer's versatility in exploiting possibilities for integrating description into his narrative and to show how his use of the image of the king underscores some of his own conceptions of monarchy, which diverge from the vulgar tradition (as represented in the iconography of the plastic arts) and the philosophical tradition of kingship theory. It focuses in particular on the regal image in the lives of *Demetrius* and *Romulus.* Plutarch's dissatisfaction with traditional royal ideology is of a piece with his implied critique of the premises of the physiognomic consciousness. His exploitation of physical descriptions reflects his conviction that externals are pale traces of inner reality.—C.R.M.

1372. J. G. M. van Dijk, "The Function of Fables in Graeco-Roman Romance," *Mnemosyne* 49 (5, '96) 513-541.

This study of the fables that occur in the Greco-Roman novel investigates the intertextual function of embedded fables, whether alluded to or told *in extenso.* After identifying passages that have been mistakenly termed fables elsewhere, it discusses allusions to fables (in Petronius, *Satyrica;* Heliodorus, *Aethiopica;* Achilles Tatius, *Leucippe and Clitophon*) and complete fables (*Leucippe and Clitophon;* the *Alexander Romance;* and the *Life of Aesop*), respectively, showing that the intertextual relationships between fables and allusions and their contexts can be multifarious.—C.R.M.

1373. C. Vout, "The Myth of the Toga: Understanding the History of Roman Dress," *Greece & Rome* [Oxford] 43 (2, '96) 204-220.

The toga should be regarded not as a garment but as a cultural symbol. To wear it was to shout "I am a Roman"—a peaceful, civilized, male Roman. But as a garment the toga was impractical, expensive, and restrictive. It was not worn all the time. In fact, the Roman world was one of tunics, trousers, and cloaks.—D.J.H.

1374. G. Woolf, "Monumental Writing and the Expansion of Roman Society in the Early Empire," *JournRomStud* 86 ('96) 22-39.

At the end of the 1st century B.C. an epigraphic boom occurred in Italy and in every province of the Roman empire. While the greater part were epitaphs, other inscriptions recorded the dedication of buildings, honors paid to individuals, the fulfillment of vows to the gods, imperial and local laws, registers of magistrates and councilors, lists of permitted taxes, and so on. Epigraphy provided a device by which individuals could write their public identities into history by fixing in permanent form their achievements and their relations with gods, other people, the empire, and the city. In doing so, they have drawn attention to an underestimated quality of early imperial society: a fluidity of social roles, a degree of looseness of social ascription, and a sense of confidence based on a sense of the durability of society as a whole rather than of the permanence and fixedness of the places of individuals within it.—D.J.H.

Greco-Roman World, § 41-1347.

The Early Church

1375. G. Cloke, "*Mater* or Martyr: Christianity and the Alienation of Women within the Family in the Later Roman Empire," *Theology & Sexuality* [Sheffield, UK] 5 ('96) 37-57.

In the pre-Constantinian period Christian women who resisted the authority of their families and the state often met death by martyrdom. Once the necessity of dying for the faith was over, the way to be of special standing among believers was to represent the primacy of the spirit over the flesh by embracing ascetic celibacy. NT texts such as Mt 10:34-36 had a violently anti-normal effect on Roman family models and help to explain Roman resistance to the early Christian movement.—D.J.H.

1376. R. Crotty, "James the Just in the History of Early Christianity," *AusBibRev* 44 ('96) 42-52.

James the Just, the brother of Jesus, is the only James with sufficient authoritative stature to be considered as the author of the letter of James. For some early Christians, Jesus was the

Messiah in the mold of the Mosaic prophet while James was the priestly messiah. The Synoptic and Johannine traditions were hostile to James and displaced him from leadership of the Christian community after Jesus.—D.J.H.

1377. K. DERRY, "One Stone on Another: Towards an Understanding of Symbolism in *The Epistle of Barnabas,*" *JournEarlyChristStud* 4 (4, '96) 515-528.

The entire process of crucifixion, redemption, and retribution is suggested by the "stone" symbolism employed in *Barnabas* 6:2-4. Hope for salvation lies with Jesus the "stone," not with the Law of stone or the stones of the Jerusalem Temple. *Barnabas* stands out from other early Christian literature in its refusal to categorize stones as wholly negative or wholly positive. This ambivalence suggests that *Barnabas* represents a transitional stage not only in Christian stone symbolism but also in Christianity's attitude toward Judaism.—D.J.H.

1378. R. M. JENSEN, "Integrating Art History and the History of Christianity: *A Review Essay,*" *Critical Review of Books in Religion* [Atlanta] 8 ('95) 27-43.

The five books discussed in this essay represent revisionary approaches to the integration of physical and literary evidence for early Christianity: G. Snyder, *Ante Pacem* (1985); M. Miles, *Image as Insight* (1985); E. S. Malbon, *The Iconography of the Sarcophagus of Junius Bassus* (1990); T. Mathews, *Clash of Gods* (1993); and P. C. Finney, *The Invisible God* (1994).—D.J.H.

1379. A. KREIDER, "Baptism, Catechism, and the Eclipse of Jesus' Teaching in Early Christianity," *TynBull* 47 (2, '96) 315-348.

Taking as its starting point Jesus' commission in Mt 28:18-20, the article considers from a historical angle the procedures of early catechism and baptism, the catechetical regimen (resocialization, life change, and teaching), living the teaching of Jesus, pre-Constantianian changes, late-4th-century alternatives, and the withering of catechism. It gives particular attention to the progressive marginalization of Jesus' teachings as well as the triumph of belief over behavior in the catechetical literature and the advent of power in the Christian world.—D.J.H.

1380. D. R. MACDONALD, "Is There a Privileged Reader? A Case from the Apocryphal Acts," *Semeia* 71 ('95) 29-43.

The author of *Acts of Andrew* wrote the book as a sophisticated allegory. The postscript to the work prays for readers able to decode its mysteries. Despite the author's appeal, however, ancient readers of *Acts of Andrew,* entirely oblivious to its allegories, abridged, excerpted, revised, versified, expanded, and otherwise twisted the text to serve a wide variety of ideological projects. *Acts of Andrew* and its ancient readers illustrate a dialectic endemic in the reading of any text—the disparity between the intentions of the text and its protean *Nachleben.* Still one may suggest that the best reading of a text is the one that most approximates the primary reading performance, that reading of a text by the ideal decoder as projected by the text itself. [I. H. Henderson (pp. 161-172) and M. V. Fox (pp. 173-192) respond to MacDonald and others in the same issue.]—C.R.M.

1381. I. A. MASSEY, "Thecla and the Thecla Traditions: An Introduction and a Text," *Canadian Catholic Review* [Saskatoon] 14 (8, '96) 16-20.

In early Christian circles Thecla as portrayed in *Acts of Paul and Thecla* was held up as a symbol of the freedom of the single woman who has Christ for her bridegroom. In Methodius' *Symposium,* Thecla's wisdom replaces that of Socrates. A translation of Procilla's speech on virginity from the *Symposium* appears on pp. 19-20.—D.J.H.

1382. A. O'LEARY, "An Irish Apocryphal Apostle: Muirchú's Portrayal of Saint Patrick," *HarvTheolRev* 89 (3, '96) 287-301.

The sources behind Muirchú's *Vita sancti Patricii* (late 7th century) included biographies of NT apostles. From the number of apostles whose legends he seems to have used, it is certain that Muirchú had a broad knowledge of the body of apocryphal Acts and was thoroughly familiar with their idiom. He may have been acquainted with the entire ps.-Abdias collection (the *Historia apostolica* or *Virtutes apostolorum*), although he shows additional knowledge of other independent *acta* of individual apostles. That Muirchú saw fit to draw on the apocryphal Acts of the apostles for his picture of St. Patrick as a vigorous missionary gives them centrality in early medieval Irish ecclesiastical culture as models for the construction of sanctity.—C.R.M.

1383. J. C. PAGET, "Paul and the Epistle of Barnabas," *NovTest* 38 (4, '96) 359-381.

Against the backdrop of the wider debate about the reception of Paul and Pauline theology in the early church, this paper examines the possibility that the writer of *Barnabas* had access to the writings of Paul, or at least a form of Paulinism. It reflects particularly on the methodological problems connected with discerning Pauline influence in an early Christian text. In both general and specific terms it seems that there is no conclusive evidence that the author of *Barnabas* had read any of Paul's extant letters or consciously develops or corrects a Pauline position. Barnabas provides us with evidence of the way in which some Christians, apparently not influenced by Paul, sought to appropriate the Jewish covenant for themselves and in so doing argued against the literal implementation of some Jewish prescriptions.—C.R.M.

1384. L. PAINCHAUD, A. PASQUIER, AND P.-H. POIRIER, "Ancienne littérature chrétienne et histoire de l'église," *LavThéolPhil* 52 (3, '96) 863-909.

This bulletin [see § 40-636] provides descriptions and evaluations of thirty-two recent publications in various languages on ancient Christian writings and early church history.—D.J.H.

1385. G. ROUWHORST, "The Quartodeciman Passover and the Jewish Pesach," *QuestLiturg* 77 (3, '96) 152-173.

After surveying the ancient sources for the Quartodeciman Passover, the article discusses the spread of the practice, the celebration, and the theological content. Then it compares this observance with the Jewish celebration of Passover in the 1st century A.D., with particular attention to the continuities and discontinuities between them. The Quartodeciman Passover bears the marks not only of the drifting apart of Jews and Christians but also of a growing hostility on the Christian side toward Judaism and the Jews.—D.J.H.

1386. F. SCORZA BARCELLONA, "Le norme veterotestamentarie sulla purità nell'*Epistola di Barnaba,*" *Annali di storia dell'esegesi* [Bologna] 13 (1, '96) 95-111.

In treating the rituals of the Day of Atonement (Leviticus 16) and the red heifer (Numbers 19) the author of *Barnabas* was more interested in christological typology than in purity problems (see chaps. 7–8). In the case of food norms (Leviticus 11, Deuteronomy 14) he highlighted the allegorical rather than the literal significance of the prohibitions (see chap. 10).—D.J.H.

1387. N. J. STONE WILKINSON, "La palabra y la comunidad: Un estudio retórico de la *Carta a los Efesios,* de San Ignacio de Antioquía, y la *Carta a Diogneto,*" *TeolVida* 37 (3, '96) 239-257.

The yearning for "Jerusalem" (spiritual persistence) is the motivating axis and key for understanding Ignatius' *Letter to the Ephesians* (directed *ad intra*) and *Letter to Diognetus* (directed *ad extra*). Using the perspectives of classical rhetoric (speaker, content, listener), the article analyzes rhetorical elements in the two letters under these headings: words, the Word, and silence; enthymeme (to reveal and to hide); and community and madness.—D.J.H.

1388. W. H. WAGNER, "Interpretations of Genesis 6.1-4 in Second-Century Christianity," *JournRelHist* 20 (2, '96) 137-155.

The article treats the uses (and non-uses) of Gen 6:1-4 in Jewish (*1 Enoch,* Philo, etc.) and early Christian, gnostic, and early patristic works. Christians in the 1st century A.D. associated Gen 6:1-4 largely with demons, moral corruption, pagan culture, disorders, and judgment. Gnostics generally sidestepped the text and freed themselves from its content and attendant interpretations. Various patristic writers—Ignatius, Justin, Athenagoras, Tertullian, and Clement of Alexandria—turned to Gen 6:1-4 to support their self-understandings.—D.J.H.

Early Church, § 41-1395.

Gnosticism

1389. E. ALBRILE, "I Sethiani: una setta gnostica al crocevia tra Iran e Mesopotamia," *Laurentianum* 37 (3, '96) 353-385.

After discussing the basic concepts and images of gnostic thought, the article considers how the gnostic sect called the "Sethians" is described by the Christian heresiologists (ps.-Tertullian, Epiphanius of Salamis, and Hippolytus), examines what can be learned about them from the Nag Hammadi documents, and compares the ideas of the Sethians with those of other gnostic sects and of the Mandeans (with particular attention to possible Iranian-Mesopotamian influences).—D.J.H.

1390. E. ALBRILE, "Zurvān tra i Mandei? Un *excursus* sulle origini dello Gnosticismo," *Teresianum* 47 (1, '96) 193-244.

After pointing out some connection between myths in Mandaeism and Zurvanism, the article discusses the Iranian background of gnostic ideas, Manichaean parallels, history-of-religions hypotheses about their relationships, the "Hymn of the Pearl," Qumran and Iran, the Sethians, and Jewish-Iranian gnosis. The influence of Iranian ideas on Jewish gnosis should be regarded not only as important but also as decisive for the origins of gnosticism.—D.J.H.

1391. N. DEPRAZ, "Le statut phénoménologique du monde dans la gnose: du dualisme à la non-dualité," *LavThéolPhil* 52 (3, '96) 625-647.

Inquiring how a philosophical rigor can be restored to gnosis, this article, with attention to internal differentiations within historical gnosticism, attempts to detect the many influences of gnosticism on German and French phenomenologies. It treats the anticosmic and dualistic gnostic attitude (with particular attention to the position of Marcion), Valentinian cosmogony and the endangering of dualism, and gnostic concepts as "working concepts" of phenomenological cosmology. The question at stake is how a well conceived, non-dualistic gnosis can satisfy the strictest phenomenological perspective.—C.R.M.

1392. M. J. Edwards, "The Naming of the Naassenes: Hippolytus, Refutatio V.6-10 as hieros logos," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 112 ('96) 74-80.

The Naassenes initially derived their name from ναός ("temple"), and subsequently amended it to νάας as the memory of their origins receded and their commentaries began to ingest the sacred texts of Christians and Jews. The clue to their name lies in the "Naassene Sermon" paraphrased by Hippolytus in *Refutatio* 5.6-10 that took the form of a ἱερὸς λόγος and began as an exposition of the Eleusinian mysteries.—D.J.H.

1393. R. J. Hoffman, "Plato's Bicycle. A Momentary View of Christian Spirituality," *Faith and Freedom* [Oxford] 49 (2, '96) 101-114.

What is conveyed in the Christian spiritual tradition (the Corinthian paradigm, Montanism, early monasticism, etc.) is not Platonic διδαχή but rather a Christianized, or more exactly, partially de-gnosticized myth of the person, propagated chiefly through the heresiological writing of the first three centuries A.D. to promote and support specific religious ideas, including the concepts of holiness, salvation or savedness, and redemption. This spirituality is rooted in early Christian experience and specifically in what may be termed "Corinthianism." That experience, while not foreign to apocalyptic Judaism in 1st-century Palestine, acquired its characteristic view of human personhood in the church's encounter with gnostic religion and through the social consequences of the *contemptus mundi* propagated by the gnostic sects.—D.J.H.

1394. G. Iacopino, "Mt 15,11 e Lc 11,39-40 nel *Vangelo di Tommaso,*" *Annali di storia dell'esegesi* [Bologna] 13 (1, '96) 85-93.

Gospel of Thomas is the only Christian gnostic text that addresses the issue of traditional practices of piety (prayers, fasts, almsgiving, food norms) that gave rise to fierce debate in the early church. Although in some cases sayings based on well known Synoptic passages on impurity give an interpretation that is more or less in line with that of the canonical Gospels (see Mt 15:11; Lk 11:39-40), in others they give a clearly gnostic reply: The observance of material precepts is useless, because real purification is an inner one. This vision can be seen as part of the anti-Judaic polemic that saturates *Gospel of Thomas.*—C.R.M.

1395. P. McKechnie, "'Women's Religion' and Second-Century Christianity," *JournEccl Hist* 47 (3, '96) 409-431.

The time has come to interrogate the claims made for 2nd- and 3rd-century heretical sects as preferred spiritual homes for women. This paper focuses on gnosticism and Montanism and on the enthusiasm evinced for them by some feminist writers (e.g. E. Pagels, R. S. Kraemer). It contends that a sentimental view of gnosticism/heresy, as sharing some of the values of feminism and the present generation, has been built up not by merely excluding from consideration relevant evidence about gnosticism/heresy, but by actually misapplying that evidence to make the unfavorable reflections to which it gives rise attach themselves to orthodoxy.—C.R.M.

1396. L. Painchaud, "Le Christ vainqueur de la mort dans l'*Évangile selon Philippe.* Une exégèse valentinienne de Matt. 27:46," *NovTest* 38 (4, '96) 382-392.

The insertion of the word "Lord" in the cry of dereliction by the crucified one in *Gospel of Philip* 68:26b-29a ("'My God, my God, why, O Lord, have you forsaken me?' It was on the cross that he said these words, for he had departed from that place") serves a precise function. The study analyzes this text in light of its immediate context in *Gospel of Philip* and in the larger context of the Valentinian exegesis of Mt 27:46 and the Valentinian interpretation of the cross. For *Gospel of Philip* the cry of the crucified one serves as a scriptural proof of the victory of the Lord over death, understood as the separation of the spiritual element from the carnal element that had enveloped it (see *Gospel of Philip* 56:15-20).—C.R.M.

1397. G. Quispel, "The Original Doctrine of Valentinus the Gnostic," *VigChrist* 50 (4, '96) 327-352.

This survey of the sources available to identify the views of Valentinus treats *Epistola Jacobi Apocrypha* (the author may have belonged to the Valentinian faction), *Gospel of Truth* (if the author was not Valentinus himself, he agrees with him and may be used for the reconstruction of his doctrine), Valentinus on love and marriage (e.g. Clement of Alexandria, *Stromata* 3.1.1.), the religious experience of Valentinus (e.g. Didymus the Blind 3.42), *Treatise on the Resurrection* (agrees with the fragments of Valentinus and with trustworthy reports about his own doctrine and should be used to reconstruct his myth), and *Tripartite Tractate* (originated in the school of Heracleon and yet preserved some elements of the original doctrine of Valentinus).—C.R.M.

1398. P. Schüngel, "Gnostische Kontra Neutestamentliche Soteriologie. Zu Valentins viertem Fragment," *VigChrist* 50 (3, '96) 257-265.

After presenting a translation of Valentinus' "fourth fragment" (see Clement of Alexandria, *Stromata* 4.13.89), the study unfolds an explanation of its three sentences. The strong contrast between sentences one and two opposes eternal life by nature with the Christian preoccupation with a death ritual, the Lord's Supper. The final sentence advances the counter position to sentence two, namely, human freedom understood as a trial of strength. The text is not a fragment but was conceived in its present form by its author. Its precise formulation with its artful antitheses contains a complete anthropology and soteriology that is contrasted with a polemically portrayed NT theology of the cross.—C.R.M.

1399. J. A. Trumbower, "Traditions Common to the Primary Adam and Eve Books and *On the Origin of the World* (NHC II.5)," *JournStudPseud* 14 ('96) 43-54.

There are three places where *On the Origin of the World* reflects extrabiblical traditions not paralleled in closely related gnostic texts, but with parallels or echoes in the Adam and Eve literature. The article examines these three cases (serpent = beast/instructor; the olive tree in paradise; the revolt of Satan/Sabaoth) to illuminate the mythological background of *On the Origin of the World* and the Adam and Eve books. Although it is possible that some version of the Adam and Eve books was known to the gnostic author or his source, it is more likely that the Adam and Eve books and *On the Origin of the World* were drawing upon common traditions.—C.R.M.

1400. R. URO, "'Secondary Orality' in the Gospel of Thomas? Logion 14 as a Test Case," *Forum* 9 (3-4, '93) 305-329.

This essay first surveys recent discussions about orality and literacy in general and about oral traditions and the early Christian Gospels in particular to see how the insights achieved in such studies bear on the proposal that the author of *Gospel of Thomas* received at least part of his materials in the mode of oral transmission. Then it presents a test case that examines *Thomas* 14 and its Synoptic parallels (*Gos. Thom.* 14c and Mt 15:11/Mk 7:15; *Gos. Thom.* 14b and Lk[Q] 10:8-9a). It concludes that *Thomas* 14 was written in a milieu in which at least Mt and Q (or Lk) were known.—C.R.M.

Gnosticism, §§ 41-1313, 1356.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

P. J. ACHTEMEIER (ED.), *The HarperCollins Bible Dictionary* (rev. ed.; San Francisco: HarperCollins, 1996, $45) xxiv and 1272 pp., 18 color maps. Illustrated. Bibliographies. LCN: 96-25424. ISBN: 0-06-060037-3.

The revised and expanded version of the Bible dictionary described in *NTA* 30, p. 341, this edition features about a hundred new articles on such topics as land, judges, the emperor cult in Rome, and Masada, as well as such methods as narrative criticism and feminist and liberationist hermeneutics. All the major articles and entries on biblical books have been reviewed and, where necessary, revised and/or expanded. Bibliographies have been updated where necessary. P. Perkins and M. Fishbane served as editorial consultants, and R. Boraas and W. O. Walker shared editorial responsibility with Achtemeier.

R. BENEDETTO (ED.), *Interpretation. 50th Anniversary Index, 1947-1995* (Richmond, VA: Union Theological Seminary in Virginia, 1996, paper $20) viii and 398 pp.

Prepared as part of the 50th anniversary celebration of *Interpretation* [see § 40-1400], this comprehensive index makes accessible in a single volume the basic contents of the journal from its inception onward. The index is divided into three parts: (1) an author index that gives access to the articles and expository articles by author, (2) a subject index that gives access to the articles and expository articles by subject, and (3) a book review index that gives access to both major and shorter reviews. In the subject index the various books of the Bible are listed alphabetically under either Bible (NT) or Bible (OT). The index was produced in collaboration with K. DuVall and the office staff of *Interpretation.*

Biblical and Humane. A Festschrift for John F. Priest, ed. L. B. Elder, D. L. Barr, and E. S. Malbon, SBL Homage 20 (Atlanta: Scholars Press, 1996, $39.95) xiv and 313 pp., frontispiece. LCN: 96-22813. ISBN: 0-7885-0285-9.

Of the twenty papers honoring Professor Priest on his retirement from Florida State University, those most pertinent to the NT and its world are by Elder on Judith's σοφία and σύνεσις (educated Jewish women in the late Second Temple period), H. C. Kee on facing the future (common themes in Jewish apocalyptic and Stoic philosophy), D. L. Barr on "blessed are those who hear" (John's Apocalypse as present experience), Malbon on the literary context of Mark 13, J. Charlesworth on Solomon and Jesus (the Son of David in ante-Markan traditions [Mk 10:47]), W. Rollins on the rationale and agenda for a psychological-critical approach to the Bible and its interpretation, P. Borgen on φιλανθρωπία in Philo's writings, E. J. Epp on *humanitas* in the Greco-Roman papyri, and R. Grant on insects in early Christian literature. Also included are a photograph of Priest and a personal appreciation of him by R. A. Underwood.

P. BORGEN, *Early Christianity and Hellenistic Judaism* (Edinburgh: T&T Clark, 1996, £24.95 or $49.95) xi and 376 pp. Bibliography. Indexed. ISBN: 0-567-08501-5.

The twelve essays in this volume concern the participation of Jews and Christians in pagan cults (1994); militant and peaceful proselytism and Christian mission; Judaism in Egypt (1992); the Sabbath controversy in Jn 5:1-18 and analogous controversy reflected in Philo's writings (1991); John and the Synoptics, with a response by F. Neirynck and a reply by Borgen (1990); the independence of John's Gospel (1992); tradition, interpretation, and composition in John 6 (1993); catalogues of vices, the apostolic decree, and the Jerusalem meeting (1988); Jesus Christ, the reception of the Spirit, and a cross-national community (1994); polemic in the book of Revelation (1993); illegitimate invasion and proper ascent in Revelation; and autobiographical ascent reports from Philo and John the seer. Borgen is research professor in the department of religious studies at the University of Trondheim, Norway.

G. C. Bottini (ed.), *Padre Virgilio C. Corbo. Una vita in Terra Santa,* Studium Biblicum Franciscanum, Museum 12 (Jerusalem: Franciscan Printing Press, 1994, paper $20) 142 pp., frontispiece. Illustrated. Bibliography.

After a photograph of Professor Corbo (1918-91), this volume presents a biographical note, a bibliography of his publications between 1946 and 1993 (144 items), and accounts of his archaeological activities in Judea, Jordan, and Galilee. Then it focuses on his archaeological work at Capernaum between 1968 and 1991, and provides an account of pilgrims and visitors to Capernaum, excerpts from his descriptions of excursions and other writings, excerpts from letters to him, a list of articles about him, and testimonies about him. The descriptions of his archaeological activities were prepared by Corbo's long-time co-worker, S. Loffreda.

G. Bray, *Biblical Interpretation. Past & Present* (Downers Grove, IL—Leicester, UK: InterVarsity, 1996, $34.99) 608 pp. Bibliographies. Indexed. ISBN: 0-8308-1880-4.

After discussing basic concepts in biblical interpretation (divine revelation, canon, etc.), this volume considers biblical interpretation from ancient times to the beginning of critical biblical study: the beginnings of biblical interpretation, patristic interpretation, medieval interpretation, and the Renaissance and Reformation. Then it treats the beginning of the historical-critical method, and surveys modern biblical interpretation of the OT and the NT from 1800 to 1918 and from 1918 to 1975. Finally it deals with various trends (academic, social, and evangelical) in contemporary biblical interpretation. Bray, professor of Anglican studies at Beeson Divinity School, Samford University, in Birmingham, Alabama, concludes that in the search for a way forward in biblical studies the role of conservative evangelicals may well prove to be crucial.

B. Britt, *Walter Benjamin and the Bible* (New York: Continuum, 1996, $29.95) 156 pp. Indexed. LCN: 95-53723. ISBN: 0-8264-0879-6.

Britt, assistant professor of religion at Virginia Polytechnic Institute and State University, seeks to explicate the idea of sacred text in the work of Benjamin (1892-1940), and to suggest how this idea can contribute to religious studies. Taking Deuteronomy as a test case, he investigates the topic in six chapters: sacred texts and the scriptural function, archive of pure function—language and sacred text in Benjamin's philosophy, the task—"to regain pure language," the Bible in the modern world, Benjamin's biblical interpretations, and the scriptural function of contemporary culture. The appendix presents the text of a 1991 interview with Lisa Fittko about the aura of Benjamin's death. Britt concludes that Benjamin's interests in politics, idealism, and religion converged on the Bible.

W. R. F. Browning, *A Dictionary of the Bible* (Oxford—New York: Oxford University Press, 1996, $25) xv and 423 pp., 4 maps, 2 tables. Bibliography. LCN: 96-13033. ISBN: 0-19-211691-6.

Intended for students and the general public, this dictionary of the books of the Christian Bible aims to expound the main ideas of the Bible and to give information about the principal people and places that readers encounter. In more than two-thousand entries from A (the symbol for Codex Alexandrinus) to Zuzim, it covers books of the Bible, people and places, customs, religions and worship, history, and theology. Also included are tables of measures, weights, and values; a list of important dates in biblical history; a select bibliography; and four maps. Browning was canon residentiary of Christ Church Cathedral, Oxford, from 1965 to 1987, and has been honorary canon since 1987. R. Coggins and G. N. Stanton served as consultant editors.

D. A. Carson, *Exegetical Fallacies* (2nd ed.; Grand Rapids: Baker, 1996, paper $7.99; Carlisle, UK: Paternoster) 148 pp., 7 figs. Indexed. ISBN: 0-8010-2086-7 (B), 0-85364-677-5 (P).

The first edition of this work was described in *NTA* 29, p. 196. In this edition Carson, research professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, has revised, omitted, and added material. The basic outline, however, remains as follows: word-study fallacies, grammatical fallacies, logical fallacies, and presuppositional and historical fallacies.

P. W. COMFORT, *Early Manuscripts & Modern Translations of the New Testament* (Grand Rapids: Baker, 1996, paper $15.99) xvii and 235 pp., 14 photographs, map. Bibliography. LCN: 96-19687. ISBN: 0-8010-2098-0.

The somewhat revised paperback version of the work described in *NTA* 35, p. 91, this volume provides an introduction to early NT papyrus manuscripts, describes early NT manuscripts, and reflects on the effect of early manuscripts on modern English versions of the NT.

W. EGGER, *How to Read the New Testament. An Introduction to Linguistic and Historical-Critical Methodology,* trans. P. Heinegg, ed. H. Boers (Peabody, MA: Hendrickson, 1996, $29.95) lxix and 232 pp., 29 figs. Bibliography. Indexed. LCN: 95-42126. ISBN: 1-56563-149-8.

The English version of *Methodenlehre zum Neuen Testament* [*NTA* 32, p. 92], this introduction to the methodology of NT exegesis deals with textual theory (texts as structured quantities, as part of a process of communication, and as the result of reception and editing), preparatory steps in analysis (textual criticism, first orientation, translation), synchronic reading (linguistic-syntactic, semantic, pragmatic, and genre analysis), diachronic reading (literary, tradition, and redaction criticism), reading historically, and reading hermeneutically (interpretation, actualization). Egger is bishop of Bozen-Brixen in Italy. Boers has provided a new 33-page introduction to the English version.

B. D. EHRMAN, *The New Testament. A Historical Introduction to the Early Christian Writings* (New York—Oxford: Oxford University Press, 1997, paper $34) xxv and 437 pp. Illustrated. Bibliographies. Indexed. LCN: 95-42342. ISBN: 0-19-508481-0.

In this introduction to the NT, Ehrman, associate professor of religious studies at the University of North Carolina in Chapel Hill, is primarily interested in questions that pertain to the history of early Christianity and to the early Christian writings as they reflect that history and as they helped to shape it. After a chapter on what the NT is, he deals with the world of early Christian traditions, the traditions of Jesus in their Greco-Roman context, the Christian Gospels, Jesus the suffering Son of God (Mark), the Synoptic problem and its significance for interpretation, Jesus the Jewish Messiah (Matthew), Jesus the Savior of the world (Luke), Luke's second volume (Acts), Jesus as the man sent from heaven (John), from John's Jesus to the gnostic Christ, Jesus from different perspectives (other Gospels), the historical Jesus (sources, problems, methods), the historian and the problem of miracle, Jesus the apocalyptic prophet, from Jesus to the Gospels, Paul the apostle (the man and his mission), Paul and his apostolic mission (1 Thessalonians), Paul and the crises of his churches (1–2 Corinthians, Galatians, Philippians, Philemon), the gospel according to Paul (Romans), and so forth.

A. FILIPPI (ED.), *Le chiavi della Bibbia. Vocabolario della Bibbia di Gerusalemme* (Bologna: Dehoniane, 1996, 82,000 L) 910 pp. ISBN: 88-10-20586-3.

Based on the notes in the Italian version of the *Bible de Jérusalem,* this volume brings together under thematic headings the pertinent comments on various OT and NT texts. Thus under "suffering" it presents the notes for Jer 10:18; Mt 24:7-8; Phil 1:19-20; Col 1:24; Heb 12:7; 1 Pet 2:21; and 4:19. The more than eight-hundred headings include Abraham, Amen, baptism, heaven, Decalogue, God, Enoch, brothers of Jesus, holy land, Isaac, lamp, Magnificat, Nabateans, paradise, redemption, sacrifice, darkness, humility, vigilance, and Zerubbabel.

J. A. FISCHER, *Interpreting the Bible. A Simple Introduction* (New York—Mahwah, NJ: Paulist, 1996, paper $8.95) iv and 113 pp. LCN: 96-21584. ISBN: 0-8091-3653-8.

This investigation of why people interpret the Bible in different ways gives particular attention to literary features such as story-telling techniques, mythologies, language structures that allow communication, and ritual as story-telling. After delineating the problem, it treats communicating with extraterrestrial intelligence, the communication, myth, scientific interpretation, the interpreters of the Jesus story, the history of the resident alien, the personal resident alien, and the story form of the Catholic resident alien. Fischer is the author of *Looking for Moral Guidance. Dilemma and the Bible* (1992).

S. FORTOSIS, *Great Men and Women of the Bible* (New York—Mahwah, NJ: Paulist, 1996, paper $11.95) xi and 157 pp. Illustrated. Bibliography. LCN: 96-6798. ISBN: 0-8091-3642-2.

By means of approximately sixty character sketches of various OT and NT figures, this volume seeks to provide fresh insight regarding the chief traits of biblical personalities and to motivate readers to either repudiate negative traits or emulate positive one as exemplified through these individuals' lives. The NT figures include Joseph, Mary, Jesus, John the Baptist, Matthew, Pontius Pilate, Mary Magdalene, Paul, and Timothy. Fortosis is a writer presently teaching religion at Palm Beach Atlantic College in West Palm Beach, Florida.

L. GASSMANN, *Das anthroposophische Bibelverständnis. Eine kritische Untersuchung unter besonderer Berücksichtigung der exegetischen Veröffentlichungen von Rudolf Steiner, Friedrich Rittelmeyer, Emil Bock und Rudolf Frieling,* TVG Monographien und Studienbücher 383 (Wuppertal—Zurich: Brockhaus, 1993, paper) ii and 269 pp. Bibliography. Indexed. ISBN: 3-417-29383-9.

Prepared as a doctoral dissertation under the direction of P. Beyerhaus and accepted in 1992 by the Evangelical theological faculty at Tübingen, this volume provides a critical investigation of the methods of biblical interpretation practiced in the anthroposophical movement of R. Steiner and his theological disciples. It first provides a historical-biographical introduction to anthroposophical biblical interpretation, with particular attention to such major figures as Steiner (1861-1925), F. Rittelmeyer (1872-1938), E. Bock (1895-1959), and R. Frieling (1901-86). Then it considers the basic concerns and foundations of the anthroposophical understanding of the Bible, especially its attempt to recover the spiritual dimension. Finally it discusses the systematic development of the anthroposophic understanding of the Bible and its exegetical applications. Gassmann concludes that anthroposophical exegesis leads to occult speculation and is incompatible with the biblical-Reformation understanding of Scripture.

R. GOLLING AND P. VON DER OSTEN-SACKEN (EDS.), *Hermann L. Strack und das Institutum Judaicum in Berlin. Mit einem Anhang über das Institut Kirche und Judentum,* Studien zu Kirche und Israel 17 (Berlin: Institut Kirche und Judentum, 1996, DM 24.80) 237 pp., 10 plates. Bibliography. Indexed. ISBN: 3-923095-68-6.

Strack (1848-1922) was director of the Institutum Judaicum in Berlin from 1883 to 1922. After a four-page introduction by von der Osten-Sacken on the development of the Institutum Judaicum into the Institut Kirche und Judentum, this volume presents essays by Golling on Strack's contribution to the opening up of Judaism and by G. Stemberger on Strack's contribution to research on rabbinic literature. Next it offers discussions by Golling on the Institutum Judaicum in Berlin and on the library of the Institutum Judaicum. Then it provides documentation about the institute and its directors, and three appendixes giving further information about the institute and its work.

D. L. JEFFREY, *People of the Book. Christian Identity and Literary Culture* (Grand Rapids—Cambridge, UK: Eerdmans, 1996, cloth $37, paper $25) xx and 396 pp., 26 figs. Indexed. LCN: 96-6419. ISBN: 0-8028-3817-0 (cloth), -4177-5 (paper).

Jeffrey, professor of English literature at the University of Ottawa and general editor of *A*

Dictionary of Biblical Tradition in English Literature (1992), is principally concerned with the cultural and literary identity among Western Christians that the centrality of "the Book" has helped to create, and with the character and meaning of the Christian "grand narrative." The ten chapters in his book deal with logocentrism and scriptural tradition, Scripture upon Scripture, secular scripture—the "beautiful captive," evangelization and literacy, the book without and the book within, authorial intent and the willful reader, symbolism of the reader, authentic narrative, the Bible and the American myth, and theory and the broken-hearted reader.

L. C. JONKER, *Exclusivity and Variety. Perspectives on Multidimensional Exegesis,* Contributions to Biblical Exegesis and Theology 19 (Kampen: Kok Pharos, 1996, paper 69.90 gld.) 408 pp., 2 tables. Bibliography. ISBN: 90-390-0143-X.

The revision of a doctoral dissertation completed in 1993 at the University of Stellenbosch, this volume contends that a multidimensional and/or integrational exegetical theory is necessary to evade the dangers posed by variety and exclusivity in exegetical practice. With particular attention to the Samson cycle in Judges 13–16 as a test case, it considers the present state of exegesis, theoretical issues on the way to a multidimensional and/or integrational methodology, a diachronical or historical-critical methodology, a synchronical or narrative methodology, application of a theoretical "frame of reference," and three models toward a multidimensional and/or integrational methodology. Four appendixes are included. Jonker concludes that a competent reading of the biblical text is only possible if a variety of exegetical methodologies highlights the multidimensionality of the communication process, and that a specialized reading only finds its identity when it is integrated into a communication process by a competent reading.

G. A. JÓNSSON, E. SIGURBJÖRNSSON, AND P. PÉTURSSON (EDS.), *The New Testament in Its Hellenistic Context. Proceedings of a Nordic Conference of New Testament Scholars, held in Skálholt,* Studia theologica islandica 10 (Reykjavík: Guðfraeðistofnun—Skálholtsútgáfan, 1996, paper) 185 pp. Bibliographies. ISBN: 9979-826-52-5.

Prepared for a conference held in 1994 at Skálholt, Iceland, the seven papers in this volume are by H. Tronier on Hellenistic hermeneutics and Paul's idea of the Spirit in 1 Corinthians; C. E. Glad on the significance of Hellenistic psychagogy for our understanding of Paul; K. O. Sandnes on "I have called you friends"—an aspect of the Christian fellowship within the context of the ancient family; L. Hartman on Hellenistic elements in apocalyptic texts; G. Hallbäck on the earthly Jesus—the Gospel genre and types of authority; H. Sariola on Mark, the Law, and Hellenism; and J. M. Ásgeirsson on *geminus extra ordinem*—the state of research on *Gospel of Thomas.* Also included is S. Pedersen's report on the Scandinavian NT conferences held between 1978 and 1994.

W. C. KAISER ET AL., *Hard Sayings of the Bible* (Downers Grove, IL: InterVarsity, 1996, $29.99) 811 pp. Indexed. LCN: 96-28488. ISBN: 0-8308-1423-X.

This volume combines material from five previously published volumes: F. F. Bruce, *The Hard Sayings of Jesus* [*NTA* 28, p. 199]; Kaiser, *Hard Sayings of the Old Testament* (1988); M. T. Brauch, *Hard Sayings of Paul* [*NTA* 35, p. 248]; P. H. Davids, *More Hard Sayings of the New Testament* [*NTA* 36, p. 252]; and Kaiser, *More Hard Sayings of the Old Testament* (1992). It also includes new material from Kaiser and Davids. Over a hundred new verses have been added to the list of texts that are explained, along with a general introduction and twelve introductory articles that address common questions about the Bible.

J. LAPORTE, *La Bible et les origines chrétiennes,* Initiations (Paris: Cerf, 1996, paper 195 F) 523 pp., table. Bibliographies. ISBN: 2-204-05317-1.

The French version of *Understanding Our Biblical and Early Christian Tradition* (1991), this textbook for undergraduates and their professors covers the OT, the NT, and the patristic period up to Augustine and Gregory the Great. The chapters most pertinent to the NT world concern Platonic immortality and biblical resurrection, ancient sacrificial rites and the sacrifice of Christ, the problem of evil (biblical and philosophical), the existence of God and philosophy, the historical Jesus, Paul and John, the formation of the creed, Christian initiation in antiquity, and the Christian martyrs. Laporte is the author of *Théologie liturgique de Philon d'Alexandrie et d'Origène* (1995).

R. Lattimore, *The New Testament* (New York: North Point, 1996, $35) xiii and 586 pp. LCN: 96-23825. ISBN: 0-86547-499-0.

Originally published in two volumes as *The Four Gospels and the Revelation* [*NTA* 23, p. 341] and *Acts and Letters of the Apostles* (1982), this translation of the NT seeks to provide a simple, literal rendering in which the syntax and order of the Greek dictate the character of the English style. For example, it renders Rom 13:1 as follows: "Let every soul subject itself to the authorities that are set over it, for there is no authority except by God's will, and those which exist are appointed by God." Eighteen pages of notes on the translations are included at the back of the volume. Lattimore (1906-84), who served for many years as professor of Greek at Bryn Mawr College, was well known for his translations of Homer's *Iliad* and *Odyssey,* as well as many other classical texts.

M. Leiner, *Psychologie und Exegese. Grundfragen einer textpsychologischen Exegese des Neuen Testaments* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1995, paper DM 128) 349 pp. Bibliography. ISBN: 3-579-01839-6.

The revised version of a doctoral dissertation directed by G. Theissen and presented in 1993 to the Evangelical theological faculty at Heidelberg, this volume explores the possibilities and limitations of accepting psychological concepts (terms, categories), theories, questions, and methods into NT studies. After observations on the present interest in psychological interpretation, it provides a historical sketch of psychological biblical interpretation, considers the uses of psychology in related disciplines (practical theology, systematic theology, study of religion, ethnology, etc.), clarifies the relation between psychology and NT studies, explains the history and concerns of analytical hermeneutics, outlines a text-psychological program, and discusses by way of illustration various attempts at psychological interpretation of the parables. A three-page list of definitions is included.

C. Marcheselli-Casale (ed.), *Oltre il racconto. Esegesi ed ermeneutica: alla ricerca del senso,* Biblioteca Teologica Napoletana (Naples: D'Auria, 1994, paper) 238 pp.

Prepared for a colloquium held in Naples in 1993, the thirteen papers in this volume are by J. L. Ska on Gen 18:1-15 in the light of classical exegesis and narrative exegesis, G. Castello on Balaam and Balak (a narrative approach to Numbers 22–24), V. Scippa on the song of the vineyard (Isa 5:1-7) in the light of structural analysis, E. Della Corte on ἀφθαρσία in the book of Wisdom (literary and semantic analysis), A. Pitta on how to persuade someone (a rhetorical-literary analysis of the letter to Philemon), Marcheselli-Casale on the universal prayer of 1 Tim 2:1-12 and the exegetical canon of Hillel, P. Pifano on the Bible as literature and as theological language, A. Russo on the hermeneutics of globalization and cultural pluralism today, C. Sarnataro on exegesis and hermeneutics in the perspective of pastoral theology, P. Giustiniani on exegesis and hermeneutics in the case of Thomas Aquinas, A. Ascione on text and knowledge (the origins of the historical-critical method), Pifano on listening to E. Drewermann, and Marcheselli-Casale on verbalization and transactional analysis with reference to Lk 7:36-50. Also included are a six-page introduction by the editor and a twelve-page summary of discussions elicited by the papers.

D. K. McKim, *The Bible in Theology & Preaching* (rev. ed.; Nashville, TN: Abingdon, 1996, paper $13.95) 250 pp. Indexed. LCN: 93-30549. ISBN: 0-687-44611-2.

The revised version [*NTA* 38, p. 451] of a work originally published under the title *What Christians Believe about the Bible* [*NTA* 30, p. 221], this volume adds sermons (by W. S. Coffin, J. Borland, R. Nicole, J. B. Rogers, E. Achtemeier, G. R. O'Day, and so forth) representing the various theological positions sketched in the body of the book, as well as new chapters on black and Asian theologies along with new material on womanist theology.

McKim is academic dean and professor of theology at Memphis Theological Seminary in Memphis, TN.

S. D. MOORE, *God's Gym. Divine Male Bodies of the Bible* (New York—London: Routledge, 1996, cloth $59.95, paper $16.95) xiii and 185 pp., 19 figs. Bibliography. Indexed. LCN: 95-44257. ISBN: 0-415-91756-5 (cloth), -91757-3 (paper).

Moore, senior lecturer in NT at the University of Sheffield and author of *Poststructuralism and the New Testament* (1994), explores the topics of physical torture, depth anatomy, and surface anatomy with reference to the NT. His three essays concern torture—the divine butcher (the real meaning of Jesus' physical agony); dissection—how Jesus' body became a cadaver (biblical criticism as metaphoric dissection); and resurrection—horrible pain, glorious gain (divine power as metaphoric muscle) [see §§ 40-1632; 41-648].

A. MORENO GARCÍA, *Tras las huellas de Humanistas Extremeños. Arias Montano - Pedro de Valencia. Manuscritos Inéditos* (Badajoz: Universitas, 1996, paper 2,950 Ptas.) 209 pp., 6 plates. Bibliography. ISBN: 84-88938-08-X.

This volume makes available five manuscripts, one by Benito Arias Montano (1527-98) and four by Pedro de Valencia (1555-1620). The first item is Arias Montano's paraphrase of Canticles. The remaining manuscripts are de Valencia's commentary on 2 Cor 7:3-11, translation of Dio Chrysostom's Περὶ ἀναχωρήσεως, discussion of the authorship and dating of biblical books, and treatise on the virtues and their relationships. Each item is accompanied by an introduction and notes below.

U. NERI, *La crisi biblica dell'età moderna: problemi e prospettive,* Teologia viva 25 (Bologna: Dehoniane, 1996, paper 12,000 L) 73 pp. Bibliography. ISBN: 88-10-40935-3.

Neri, the author of *Leggere la Bibbia. Perché e come* (1996), first treats under the heading "problems" issues such as the newness of the historical-critical method, the Bible and other books, the canon, the fate of the OT, and the fragmentation of Scripture. Then under "prospects" he deals with modern contributions and ancient hermeneutics, the presupposition of unity, the final text, *littera* and *spiritus,* the multiform richness of the word, the clarity and obscurity of Scripture, and actuality and actualization.

W. NEUER, *Adolf Schlatter. A Biography of Germany's Premier Biblical Theologian,* trans. R. W. Yarbrough (Grand Rapids: Baker, 1996, paper $10.99) 229 pp. Illustrated. Bibliography. Indexed. LCN: 95-43427. ISBN: 0-8010-2069-7.

The English version of a work originally published in German [*NTA* 33, p. 99], this volume discusses Schlatter's life (1852-1938) and work in seven chapters: childhood and youth in St. Gallen; college days in Basel and Tübingen; church work in Kilchberg, Neumünster, and Kesswil; the beginning of his academic teaching career in Bern; joint work with Cremer in Greifswald; professor of systematics in Berlin; and the high point of Schlatter's effectiveness in Tübingen. Also included are a table of key dates and events in Schlatter's life, as well as discussions of his views on prayer, method in NT theology, and atheistic methods in theology.

S. E. PORTER AND T. H. OLBRICHT (EDS.), *Rhetoric, Scripture and Theology. Essays from the 1994 Pretoria Conference,* JSNT Supplement Series 131 (Sheffield, UK: Sheffield Academic Press, 1996, £53 or $79.50) 438 pp. Bibliographies. Indexed. ISBN: 1-85075-607-4.

Of the nineteen papers in this volume, those most pertinent to the NT field are by E. Schüssler Fiorenza on challenging the rhetorical half-turn (feminist and rhetorical biblical criticism), P. F. Craffert on reading and divine sanction (the ethics of interpreting the NT in the new South Africa), B. J. Malina on rhetorical criticism and social-scientific criticism (why won't romanticism leave us alone?), H. J. B. Combrink on the rhetoric of Sacred Scripture, J. L. Staley on autobiographical "acts" in recent biblical criticism and contemporary literary theory (the father of lies), R. Lemmer on why the possibility of rabbinic rhetorical elements in Pauline writings (e.g. Galatians) should be reconsidered, K. Yamada on rhetorical history and the literary genre of Acts, J. D. Hester on the invention of 1 Thessalonians, E. Mouton on the communicative power of Ephesians, Olbricht on the στοιχεία and the rhetoric of Colossians (then and now), L. Thurén on reevaluating 2 Peter (style never goes out of fashion), and P. Germond on sex and salvation in *Acts of Thomas* (a rhetoric of gender in early Christianity). Also included are a preface by the editors and a ten-page introduction by P. J. J. Botha and J. N. Vorster.

Reimagining Christian Origins. A Colloquium Honoring Burton L. Mack, ed. E. A. Castelli and H. Taussig (Valley Forge, PA: Trinity Press International, 1996, cloth $35, paper $25) xvii and 332 pp., frontispiece, plate. Bibliography. Indexed. LCN: 96-12472. ISBN: 1-56338-171-0 (cloth), -172-9 (paper).

The nineteen essays honoring Professor Mack on his 65th birthday are by V. L. Wimbush on early Christianities as rhetorical and social formation ("not of this world"); R. Cameron on mythmaking and intertextuality in early Christianity; K. E. Corley on feminist myths of Christian origins; S. K. Stowers on ritual and rhetoric in 1 Corinthians 10–11 (elusive coherence); J. M. Robinson on building blocks in the social history of Q; J. D. Crossan on itinerants and householders in the earliest kingdom movement; J. L. Reed on the sign of Jonah (Q 11:29-32) and other epic traditions in Q; D. Seeley on futuristic eschatology and social formation in Q; K. L. King on "Mackinations" on myth and origins; Castelli on imperial reimaginings of Christian origins (epic in Prudentius' poem for the martyr Eulalia); E. Hilgert on the son of Timaeus (blindness, sight, ascent, vision in Mark); R. J. Miller on immortality and religious identity in Wisdom 2–5; M. P. Miller on parable and myth, argument and pronouncement in Luke 10:25-37; M. L. Humphries on the physiognomy of the blind (the Johannine story of the blind man); J. S. Kloppenborg on egalitarianism in the myth and rhetoric of Pauline churches; Taussig on ritual negotiation of women's power in the Syro-Phoenician woman pericope (dealing under the table); L. E. Vaage on bird-watching at the baptism of Jesus (early Christian mythmaking in Mk 1:9-11); S. Carruth on the rhetorical function of the opening sections of the letters of Ignatius (praise for the churches); and R. F. Hock on social experience and the beginning of Mark's Gospel. Also included are a photograph of the honoree, an introductory essay by the editors on reimagining Christian origins by painting like Picasso, and a bibliography of Mack's publications.

V. K. Robbins, *Exploring the Texture of Texts. A Guide to Socio-Rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996, paper $15) x and 148 pp., 4 tables. Bibliography. Indexed. LCN: 96-42945. ISBN: 1-56338-183-4.

Robbins, professor of religion in the department of religion at Emory University in Atlanta, defines socio-rhetorical criticism as an approach to literature that focuses on values, convictions, and beliefs both in the texts we read and in the world in which we live. After explaining the approach, he considers various aspects of it with reference to particular NT texts: inner texture—getting inside a text (Mk 10:17-22), intertexture—entering the interactive world of a text (Acts 2), social and cultural texture—living with a text in the world (Lk 7:36-50; John 9), ideological texture—sharing interests in commentary and text (Acts 8:26-40; 1 Cor 14:26-40; 1 Tim 2:11-15), and sacred texture—seeking the divine in a text.

V. K. Robbins, *The Tapestry of Early Christian Discourse. Rhetoric, society and ideology* (London—New York: Routledge, 1996, cloth $65, paper $19.95) xiii and 278 pp. Bibliography. Indexed. LCN: 95-42837. ISBN: 0-415-13997-X (cloth), -13998-8 (paper).

After reflecting on the challenge of socio-rhetorical criticism, this volume outlines a proposal for redrawing the boundaries of biblical interpretation with the help of socio-rhetorical criticism. Then it develops various aspects of the proposal with reference to 1 Corinthians 9 according to the following outline: inner texture (every reading has a subtext), intertexture (every comparison has boundaries), social and cultural texture (every meaning has a context), and ideological texture (every theology has a politics). Robbins, the author of *Exploring the Texture of Texts* (1996), concludes with observations on the promise of socio-rhetorical criticism.

R. L. ROHRBAUGH (ED.), *The Social Sciences and New Testament Interpretation* (Peabody, MA: Hendrickson, 1996, $19.95) ix and 240 pp., 6 figs. Bibliographies. Indexed. LCN: 96-41646. ISBN: 1-56563-239-7.

Each of the ten chapters in this volume takes on anthropological literature in an area of fundamental importance for NT interpretation: H. Moxnes on honor and shame; B. J. Malina on understanding NT persons; K. C. Hanson on kinship; J. H. Neyrey on clean/unclean, pure/polluted, and holy/profane—the idea and system of purity; Rohrbaugh on the preindustrial city; D. E. Oakman on the ancient economy; J. H. Elliott on patronage and clientage; Neyrey on meals, food, and table fellowship; D. C. Duling on millennialism; and L. B. Yaghjian on ancient reading. Rohrbaugh has provided a fifteen-page introduction.

C. RUSCONI, *Vocabolario del greco del Nuovo Testamento* (Bologna: Dehoniane, 1996, 52,000 L) xiii and 385 pp. Bibliography. ISBN: 88-10-20587-1.

Intended chiefly for students of biblical Greek and the NT, this volume presents entries for all the Greek words in the NT. It provide various forms of the word, etymological information, grammatical analysis, Italian translations, indications of occurrences in the NT, and references to other tools. Also included on pp. 358-385 are various lists and paradigms. Rusconi has collaborated with J. Swetnam on *Il greco del Nuovo Testamento* (1995).

J. Z. SMITH AND W. S. GREEN (EDS.), *The HarperCollins Dictionary of Religion* (San Francisco: HarperCollins, 1995, $45) xxviii and 1154 pp. Illustrated. LCN: 95-37024. ISBN: 0-06-067515-2.

Prepared by a team of 327 scholars, the more than 3,200 articles in this dictionary cover topics in Judaism, Christianity, and the religions of antiquity as well as in Buddhism, Chinese religion, Hinduism, Islam, Japanese religion, new religions, the study of religion, and religions of traditional peoples. The topics include Christian biblical interpretation, hermeneutics, Jesus Christ, Judaism, and Samaritans. Maps, timelines for major traditions, graphs, "family tree" diagrams, photographs, and other illustrations are included. Smith served as general editor, and Green was associate editor. The ten area editors were J. J. Buckley, L. S. Cunningham, G. L. Ebersole, M. D. Eckel, S. D. Gill, A. Hiltebeitel, R. C. Martin, C. A. Myscofski, J. Neusner, and H. H. Penner. The project was undertaken in collaboration with the American Academy of Religion.

Society of Biblical Literature 1996 Seminar Papers, SBL Seminar Papers 35 (Atlanta: Scholars Press, 1996, paper $25) vii and 517 pp. Bibliographies. ISBN: 0-7885-0292-1.

Of the papers prepared for discussion at the 1996 SBL Meeting in New Orleans in this volume, those most pertinent to the NT and its world are by D. M. Scholer on Q bibliography for 1996; R. L. Arthur on assaying the endings of *Apocryphon of John;* C. R. Matthews on Peter and Philip upside down (the relation of *Acts of Philip* to *Acts of Peter*); L. Painchaud on the composition of *Gospel of Philip;* B. Witherington on the historical and rhetorical species of Acts; E. S. Malbon on beginning a narrative commentary on Mark's Gospel; D. J. Harrington on two early Jewish approaches to wisdom (Sirach and Qumran *Sapiential Work A*); B. G. Wright on the social location of the Wisdom of Ben Sira; J. D. G. Dunn on the significance of Matthew's eschatology for biblical theology; D. A. Hagner on Matthew's eschatology; H. Schwarz on the significance of Matthew's eschatology for systematic theology; A. Aschim on Melchizedek the liberator as an early interpretation of Genesis 14; J. R. Davila on Melchizedek, Michael, and war in heaven; G. Bohak on contextualizing *Joseph and Aseneth* (from fiction to history); R. D. Chesnutt on the social matrix of *Joseph and Aseneth* (from text to context); A. Standartinger on *Joseph and Aseneth* from a text-critical perspective (from fictional text to sociohistorical context); H. S. Brown on Paul's hearing at Caesarea (a preliminary comparison with legal literature of the Roman period); F. Crouch on rhetorical resolutions in Paul's defense before Agrippa (the persuasive moment); M. D. Given on the unknown Paul (philosophers and sophists in Acts 17); T. C. Penner on narrative as persuasion (epideictic rhetoric and scribal amplification in the

Stephen episode in Acts); V. K. Robbins on narrative in ancient rhetoric and rhetoric in ancient narrative; A. F. Segal on mysticism and the spread of notions of life after death in Hebrew thought; K. Weber on plot and Matthew; F. Amsler on the apostle Philip, the viper, the leopard, and the kid (the masked actors of a religious conflict in Hierapolis of Phrygia)—*Acts of Philip* VIII–XV and martyrdom; P. W. Dunn on the influence of 1 Corinthians on *Acts of Paul;* R. I. Pervo on *Acts of Titus;* P. J. Hartin on wisdom, eschatology, and apocalypticism in James; and M. A. Jackson-McCabe on wisdom and "apocalyptic" eschatology in James.

T. SÖDING, *Mehr als ein Buch. Die Bibel begreifen* (2nd ed.; Freiburg—Basel—Vienna: Herder, 1996, DM 49.80) 448 pp. Indexed. ISBN: 3-451-23633-8.

Söding, professor of NT exegesis at the University of Wuppertal and author of *Das Liebesgebot bei Paulus* (1995), discusses the nature of the Bible in eight chapters: the Bible as the "book of books"—claim and reality, one book out of many books, two Testaments and one Holy Scripture, the Bible as the book of life, the Bible as the book of faith, the Bible as the book of the church, the Bible as the book of the word of God, and the Bible as a book to be read. Throughout the presentation, he illustrates his points with reference to particular OT and NT texts. The first edition appeared in 1995.

M. TROWITZSCH (ED.), *Karl Barths Schriftauslegung* (Tübingen: Mohr-Siebeck, 1996, paper DM 59) v and 116 pp. Indexed. ISBN: 3-16-146615-2.

The four essays in this volume are by W. Krötke on Barth's Christology as an example of how he carried out his exegesis, W. Schmithals on Barth's exegesis and the problem of the relation between "dogmatic" and historical exegesis, R. Smend on the exegete and the dogmatician in light of the correspondence between W. Baumgartner and Barth, and Trowitzsch on the question of postcritical biblical exposition. The papers were prepared for a symposium held in 1995 at Jena.

Wer ist wer in der Bibel? Personenlexikon zum Buch der Bücher, RB*taschenbuch* 721 (Wuppertal: Brockhaus, 1996, paper DM 24.90) 381 pp. ISBN: 3-417-20721-5.

Designed for quick reference, this volume presents brief articles on all the persons mentioned in the Bible. For each figure, it provides basic information, indicates the historical context, and describes why the person is important. The articles are arranged alphabetically from "Aaron" to "Zurischaddai."

M. WHITTAKER, H. HOLTERMANN, AND A. HÄNNI, *Einführung in die griechische Sprache des Neuen Testaments. Grammatik und Übungsbuch,* Ianua Linguae Graecae C (6th ed.; Göttingen: Vandenhoeck & Ruprecht, 1996, paper DM 29.80) 188 pp. Indexed. ISBN: 3-525-52142-1.

This volume is a fundamental reworking (by Hänni) of the German version [see *NTA* 30, p. 225] of Whittaker's *New Testament Greek Grammar.* The material is divided into forty-five lessons: present indicative active; o-declension—noun and article; present indicative active of contract verbs in -ε-; and so forth. Also included are paradigms, other lists, and German and Greek vocabulary-lists. A 35-page booklet provides a key to the exercises in the lessons.

GOSPELS—ACTS

G. AICHELE, *Jesus Framed,* Biblical Limits (London—New York: Routledge, 1996, cloth $55, paper $17.95) x and 200 pp. Bibliography. Indexed. LCN: 95-39726. ISBN: 0-415-13862-0 (cloth), -13863-9 (paper).

This collection of seven essays on reading Mark's Gospel uses literary theory, especially the works of R. Barthes, to examine some difficulties that appear in the text. The studies appear under the following titles: Jesus framed; desire for an end; “talitha cum”; the text reads itself; Jesus’ frankness; reading beyond meaning; and text, intertext, and ideology. Also included are an introduction (“rewriting the text”) and a postscript (“get rid of it”). Aichele is professor of philosophy and religion at Adrian College in Michigan.

R. D. AUS, *The Wicked Tenants and Gethsemane. Isaiah in the Wicked Tenants’ Vineyard, and Moses and the High Priest in Gethsemane: Judaic Traditions in Mark 12:1-9 and 14:32-42,* University of South Florida International Studies in Formative Christianity and Judaism 4 (Atlanta: Scholars Press, 1996) xiv and 199 pp., fig. Bibliography. Indexed. LCN: 96-13044. ISBN: 0-7885-0261-1.

This volume first examines the parable of the wicked tenants in Mk 12:1-9, with reference to the song of the vineyard (Isa 5:1-7), the song at the sea (Exod 15:1-18), and the martyrdom of Isaiah tradition. Then it considers the account of Jesus in Gethsemane (Mk 14:32-42 parr.) in the light of Psalm 116, Moses’ struggle with death at the very end of his life, and the high priest and the Day of Atonement. The two appendixes deal with (1) Paul’s calling and recommissioning in 2 Cor 12:1-10 and Moses’ calling and death scene; and (2) the contrast of God’s taking away Moses’ soul through a kiss, and Judas’ handing Jesus over to certain death through a kiss. Aus is the author of *Samuel, Saul and Jesus* (1994).

N. AYO, *The Hail Mary. A Verbal Icon of Mary* (Notre Dame—London: University of Notre Dame Press, 1996, paper $18.95) xii and 231 pp. Bibliography. LCN: 93-24743. ISBN: 0-268-01102-8.

The paperback version of the work described in *NTA* 39, p. 134, this volume seeks to say about the classic Christian prayer based on Lk 1:28, 42 and known as the “Hail Mary” what would be helpful for an educated Christian of today.

B. B. BARTON ET AL., *Matthew,* Life Application Bible Commentary (Wheaton, IL: Tyndale House, 1996, paper) xxiii and 597 pp., 15 maps. Bibliography. Indexed. LCN: 96-15075. ISBN: 0-8423-3034-8.

After a brief introduction to Matthew’s Gospel (author, date and setting, audience, occasion and purpose, relation to the other Gospels, message), this volume provides an explanation for each verse, along with background information and suggestions about applications in Christian life. Also included are quotations from famous theologians, maps, and a harmony of Gospel events. Prepared by Barton, M. Fackler, L. K. Taylor, and D. R. Veerman, the volume is intended for individual Bible study, study groups, and pastors in sermon preparation.

G. R. BEASLEY-MURRAY, *Preaching the Gospel from the Gospels* (Peabody, MA: Hendrickson, 1996, paper $16.95) v and 282 pp. Bibliography. Indexed. LCN: 96-10720. ISBN: 1-56563-166-8.

The thoroughly reworked and expanded version of a work first published in 1956, this volume first considers the relation between preaching and the writing of the Gospels. Then it discusses the gospel in Jesus’ life, miracles, teaching, and parables, respectively. The focus throughout is on the content of the Gospel texts and the possibilities for applying their message today. Beasley-Murray is the author of *Jesus and the Kingdom of God* (1986), *John* (1987), and *Jesus and the Last Days* (1993).

A. J. BLASI, *A Sociology of Johannine Christianity,* Texts and Studies in Religion 69 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $109.95) xv and 444 pp. Bibliography. Indexed. LCN: 96-41014. ISBN: 0-7734-8753-0.

After considering the sources of John’s Gospel and the chronology of its composition, Blasi, the author of *Early Christianity as a Social Movement* (1988) and *Making Charisma. The Social Construction of Paul’s Public Image* (1991), undertakes his sociological analysis according to the following outline: “forum” as a generic social category, the Christianity of the “beloved” disciple literary stratum, a divided world, an era of religious competition, interpreting the evidence, the social construction of Johannine ultimacy, new community discourse, the un-syncretizing of Johannine Christianity, and the similitude of modernity in John's Gospel. Also included are a 104-page appendix that separates the text of John's Gospel into sources, and a bibliography in the sociology of early Christianity. Blasi concludes that the Johannine Jesus is depicted as a savior for a collectivity that has been made well aware of its identity.

A. Bommarius (ed.), *Fand die Auferstehung wirklich statt? Eine Diskussion mit Gerd Lüdemann* (Düsseldorf—Bonn: Parerga, 1995, paper DM 24) 123 pp. ISBN: 3-930450-04-6.

After Lüdemann's presentation of his views about the resurrection of Jesus, this volume presents critical responses to him by K. Berger on the resurrection of Jesus Christ from the perspective of biblical studies, H. Staudinger on the resurrection of Jesus in the light of critical historical research, and M. Murrmann-Kahl on the theological-historical and systematic-theological aspects of debate about the resurrection of Jesus. Bommarius has provided a two-page foreword and a seven-page conclusion.

S. Booth, *Selected Peak Marking Features in the Gospel of John,* American University Studies, Series 7: Theology and Religion 178 (New York—Bern—Frankfurt: Lang, 1996, $39.95) xiii and 183 pp., 10 tables. Bibliography. LCN: 95-26223. ISBN: 0-8204-2474-9.

Booth, now teaching NT at the Hungarian Baptist Seminary in Budapest, seeks to bridge the gulf between biblical studies and linguistics by applying the tool of discourse analysis to the Gospel of John. After an introduction to the field of study (linguistics, discourse analysis, peak), he segments John's Gospel according to three linguistic features: temporal, geographical, and character referents. Then he analyzes the plot structure for its peak marking features (i.e. the linguistic markers placed in the text by the author to move the story toward its climax): action versus didactic peak, on-line versus off-line material, stage crowding, role reversal, shifts in verb tenses, use of conjunctions, sentence length, split scenes, use of speech, and rhetorical underlining. Four appendixes and ten tables are included. He concludes that Jn 18:1–19:42 is the "zone of turbulence" in the action line of John's story.

M. J. Borg (ed.), *Jesus at 2000* (Boulder, CO—Oxford: Westview, 1997, $21) x and 177 pp. Bibliography. ISBN: 0-8133-3252-4.

After a six-page introduction by Borg, this volume presents papers by Borg on the pre-Easter and post-Easter Jesus (from Galilean Jew to the face of God), J. D. Crossan on Jesus and the kingdom (itinerants and householders in earliest Christianity), A. F. Segal on Jesus and 1st-century Judaism, K. J. Torjesen on five portraits of Jesus from the early church, H. Cox on Jesus and "Generation X," H. Smith on Jesus and the world's religions, and Borg on the historical study of Jesus and Christian origins. The papers are based on presentations prepared for a conference held in 1996 at Oregon State University.

Y. Bourquin, *La confession du Centurion. Le Fils de Dieu en croix selon l'évangile de Marc* (Poliez-le-Grand: Editions du Moulin, 1996, paper) 79 pp.

Bourquin, head of the theological section at the Bibliothèque cantonale et universitaire de Lausanne, explores the meaning and significance of the Roman centurion's confession in Mk 15:39 about Jesus on the cross: "Truly this man was God's Son!" He does so with reference to this particular text and to Mark's Gospel as a whole: the element of intrigue, the figures more or less sympathetic to Jesus, the deliberate ambiguities, the use of irony, and the challenge to proclaim our faith. He concludes with a four-page address to the centurion.

F. Bovon, *Das Evangelium nach Lukas.* 2. Teilband, *Lk 9,51–14,35,* Evangelisch-Katholischer Kommentar zum Neuen Testament 3/2 (Zurich: Benziger, 1996, paper 131 SFr; Neukirchen-Vluyn: Neukirchener, DM 148) viii and 556 pp. Bibliographies. ISBN: 3-545-23127-5 (B), 3-7887-1549-9 (N).

———, *L'Évangile selon saint Luc (9, 51 - 14, 35),* Commentaire du Nouveau Testament 3b (Geneva: Labor et Fides, 1996, paper 78 SFr) 490 pp. Bibliographies. ISBN: 2-8309-0830-9.

The first volume in this commentary on Luke's Gospel appeared in German [*NTA* 34,

p. 106] and French [*NTA* 36, p. 261]. The second volume covers the first part of the journey narrative (Lk 9:51–14:35). It provides a translation, bibliography, literary analysis, explication, history of reception, and conclusion for each pericope: the Samaritans' lack of hospitality (9:51-56), following Jesus in life (9:57-62), sharing the gospel (10:1-20), the revelation to the "little ones" (10:21-24), and so forth. More attention is given in this volume to literary analysis and to the history of reception than was the case in the first volume. Also included are excursuses on the eye as the lamp of the body and on the kingdom of God, as well as a list of corrections for volume 1. An English version is in preparation.

G. W. BUCHANAN, *The Gospel of Matthew,* Mellen Biblical Commentary, New Testament Series 1/1-2 (2 vols.; Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1996, $119.95 each) xviii and 582 pp., xxx and 506 pp. Indexed. LCN: 96-31591. ISBN: 0-7734-2373-7 (1/1), -2421-0 (1/2).

After a fifty-page introduction (on the concept of intertextuality in Scripture, typology and the Gospel, etc.), these volumes work through the individual pericopes in Matthew's Gospel (chaps. 1–12 in vol. 1, and chaps. 13–28 in vol. 2) according to the following outline: Matthean parallels to the Hexateuch, text, technical details, and commentary. The second volume contains a section (pp. 1034-1062) that draws general conclusions about literary structure, Matthew's place in the Synoptic relationship, poetry and prose in the Synoptic Gospels, and so forth. Buchanan concludes that the basic message of Matthew's Gospel is that time had cycled around to be the very antitype of the conquest of Canaan by Joshua. He finds a close correlation between the various parts of the Hexateuch (Genesis through Joshua) and the main parts of Matthew's Gospel (1:1–2:15; 2:16–7:27; etc.).

H. D. BUCKWALTER, *The character and purpose of Luke's christology,* Society for New Testament Studies Monograph Series 89 (Cambridge, UK—New York: Cambridge University Press, 1996, $59.95) xxii and 342 pp. Bibliography. Indexed. LCN: 95-37960. ISBN: 0-521-56180-9.

Based on a doctoral dissertation directed by I. H. Marshall and presented to the University of Aberdeen, this volume examines the character and purpose of Luke's Christology in conjunction with his purpose in writing to assess in what ways his writing motives have determined or influenced what he says christologically. After discussing proposals about the controlling Christology of Luke-Acts, it deals with the relation between Luke's Christology and the purpose of Luke-Acts, considers Luke's purpose through his redactional handling of Mark's Gospel (with particular attention to Christology, resurrection, Spirit baptism, and salvation history), investigates Luke's Christology and Jesus' lordship (with particular attention to Jesus' relation to God the Father, the Spirit, and the end of history), and explores how Luke's emphasis on Jesus' humiliation-exaltation coincides with his belief in Jesus' lordship in light of Paul's use of the hymn in Phil 2:6-11 and how it parallels his writing intentions. Buckwalter concludes that Luke wrote to show his readers how Jesus' life stands as the ethical model for Christian living and how the early church has imaged his likeness in its own life and witness so that the corollary to the Lord Jesus' servanthood is Christian discipleship.

C. M. CARMICHAEL, *The Story of Creation. Its Origin and Its Interpretation in Philo and the Fourth Gospel* (Ithaca, NY—London: Cornell University Press, 1996, $24.95) xii and 136 pp. Indexed. LCN: 96-6131. ISBN: 0-8014-3261-8.

Carmichael, professor of comparative literature and biblical studies at Cornell University in Ithaca, NY, aims to show how the story of creation in Genesis 1 came to be written and how in the Fourth Gospel it was used to transform historical reporting about Jesus' life into a cosmological scheme. After explaining how the author of the seven-day scheme of creation in Genesis 1 produced it in response to reading the exodus story, he works out how the author of the Fourth Gospel used the seven days of creation to present his interpretation of Jesus in John 1–5: Day 1 (Gen 1:1-5; Jn 1:15-42), Day 2 (Gen 1:6-8; Jn 1:43-51), Day 3

(Gen 1:9-13; Jn 2:1-12), Day 4 (Gen 1:14-19; Jn 2:13–3:21), Day 5 (Gen 1:20-23; Jn 3:22-36), Day 6 (Gen 1:24-31; Jn 4:1-54), and Day 7 (Gen 2:1-3; Jn 5:1-47). He argues that Philo's interpretation of the creation story is central to John's use of it.

J. T. CARROLL AND J. R. CARROLL, *Preaching the Hard Sayings of Jesus* (Peabody, MA: Hendrickson, 1996, paper $14.95) xiv and 174 pp. Bibliographies. Indexed. LCN: 96-15771. ISBN: 1-56563-230-3.

James R. Carroll has served as a Presbyterian pastor for many years, and his son John T. Carroll is associate professor of NT at Union Theological Seminary in Richmond, VA. Together they treat "hard sayings" of Jesus under five headings: the scandal of grace (Lk 10:30-35; 18:10-14a; Mt 20:1-15; Lk 15:11-32), the cost of grace—demands of discipleship (Lk 14:26/Mt 10:37; Lk 16:18 parr.; Mk 9:42-48), the offense of judgment (Mk 3:28-29; Mt 22:1-14/Lk 14:16-24; Mt 18:23-35; Lk 16:19-31), a Jesus hard to understand—two elusive parables (Lk 16:1-8a; 11:5-8), and the offense of Jesus' humanity (Mk 9:1 and 13:30; Mk 14:36/Mt 26:39, 42/Lk 22:42; Mk 15:34).

B. CHILTON, *Pure Kingdom. Jesus' Vision of God,* Studying the Historical Jesus (Grand Rapids: Eerdmans, 1996, paper $15) x and 178 pp. Indexed. LCN: 96-2416. ISBN: 0-8028-4187-2.

Chilton, chairman of the department of religion at Bard College in Annandale, NY, first reviews scholarship on "the elusive kingdom" in three steps: the truth of a delusion (A. Schweitzer), ethics and eschatology, and beyond eschatology (recent discussion in North America). Then after explaining how the kingdom of God was understood in the Judaism of Jesus' time (with the help of the OT book of Psalms), he discusses Jesus' theology of the kingdom, the Gospel sayings that best attest his approach, his characteristic activities for the kingdom of God, and how Jesus' preaching of the kingdom was understood within primitive Christianity. The two appendixes concern (1) the divine King in the Psalms, and (2) Jesus' prayer and the war of worlds. Chilton discerns five essential dimensions of the kingdom in the Psalms and in Jesus' teaching: eschatology, transcendence, judgment, purity, and radiance.

J. D. CROSSAN WITH R. G. WATTS, *Who Is Jesus? Answers to Your Questions about the Historical Jesus* (San Francisco: HarperCollins, 1996, paper $5.99) xvii and 183 pp. ISBN: 0-06-104427-X.

This introduction to the basic questions and conclusions of Jesus research for general readers takes the form of answers to the following questions: Why not just read the Gospels? Son of God, Son of the Virgin Mary? What does John the Baptist have to do with Jesus? What did Jesus teach? Did Jesus perform miracles? Did Jesus intend to start a new religion? Who executed Jesus and why? What happened on Easter Sunday? How do you get from Jesus to Christ? Crossan is the author of *The Historical Jesus* (1991), *Jesus: A Revolutionary Biography* (1994), *The Essential Jesus* (1994), and *Who Killed Jesus?* (1995).

I. DANNEMANN, *Aus dem Rahmen fallen. Frauen im Markusevangelium. Eine feministische Re-Vision,* Alektor-Hochschulschriften (Berlin: Alektor-Verlag, 1996, paper DM 36.80) xi and 305 pp. Bibliography. Indexed. ISBN: 3-88425-064-7.

Prepared as a doctoral dissertation under the direction of L. Schottroff and accepted in 1995 by the Universität-Gesamthochschule Kassel, this volume attempts to reconsider and reevaluate ("revision") from a feminist perspective the women who appear in Mark's Gospel. After stating some theoretical decisions and surveying feminist research on the women in Mark's Gospel, it focuses on specific passages in which women figure prominently: the Syrophoenician woman (Mk 7:24-30), Herodias and her daughter (6:17-29), and the slave-woman in the palace of the high priest (14:66-72). Then it reflects on the image of women and the reality of women in Mark's Gospel, and concludes with observations on the frameworks in which these women are represented.

E. Dassmann, *Herr, lehre uns beten! Predigten zum Vaterunser* (Bonn: Borengässer, 1996, paper) v and 77 pp. Bibliography. ISBN: 3-923946-35-X.

The ten meditations on the "Our Father" in this volume are based on homilies given in 1995 at a church (*Christi Auferstehung*) in Bonn-Röttgen. After a reflection on the "Lord's Prayer," the remaining nine chapters follow the wording of Mt 6:9-13: Our Father, who art in heaven; Hallowed be thy name; Thy kingdom come; and so forth.

C. M. Deutsch, *Lady Wisdom, Jesus, and the Sages. Metaphor and Social Context in Matthew's Gospel* (Valley Forge, PA: Trinity Press International, 1996, paper $20) x and 260 pp. Bibliography. Indexed. LCN: 96-32904. ISBN: 1-56338-163-X.

Using the methods of redaction and composition criticism, Deutsch, who teaches biblical studies and early Christianity at Barnard College and Columbia University in New York, and is the author of *Hidden Wisdom and the Easy Yoke* (1987), first examines the texts in late biblical and early Jewish literature where Lady Wisdom appears. Next she studies the relevant passages in Matthew's Gospel (Mt 8:18-22; 11:2–13:58; 23:34-36, 37-39) and Matthew's use of the metaphor to express his understanding of Jesus' life and ministry. Then she examines Matthew's portrayal of Jesus as teacher and the ways in which the Evangelist used the Wisdom metaphor to articulate his interpretation of Jesus' teaching. Finally she presents the figure of the teacher in Matthew's community and the relationship between those teachers, Jesus-Wisdom, and the portrayal of Jesus' disciples in Matthew's Gospel. Deutsch concludes that Matthew identified Jesus with Wisdom in order to understand who he is and to establish the superiority of Matthew's teaching class.

C. Diebold-Scheuermann, *Jesus vor Pilatus. Eine exegetische Untersuchung zum Verhör durch Pilatus (Joh 18,28 - 19,16a),* Stuttgarter Biblische Beiträge 32 (Stuttgart: Katholisches Bibelwerk, 1996, paper DM 89) xiii and 334 pp. Bibliography. ISBN: 3-460-00321-9.

The slightly revised version of a doctoral dissertation directed by L. Oberlinner and accepted in 1995 by the theological faculty of the Albert-Ludwigs-Universität in Freiburg, this synchronic analysis of the Johannine account of the trial of Jesus before Pilate (Jn 18:28–19:16a) focuses on the syntactic, semantic, and pragmatic dimensions of the text. After presenting the Greek text (with text-critical observations below) and a German translation, it provides a textual analysis of each segment: situation (18:28), the first dialogue between Pilate and the Jews (18:29-32), the first dialogue between Pilate and Jesus (18:33-38a), the second dialogue between Pilate and the Jews (18:38b-40), and so forth. Then it deals with the scenic structure of the trial, the motif of increasing guilt, and the image of Jesus during the trial. Diebold-Scheuermann concludes that every scene in the narrative highlights the sovereignty of Jesus and his identity and mission as the Son of God.

P. Doble, *The paradox of salvation. Luke's theology of the cross,* Society for New Testament Studies Monograph Series 87 (Cambridge, UK—New York: Cambridge University Press, 1996, $54.95) xiv and 272 pp., 8 tables. Bibliography. Indexed. LCN: 95-17438. ISBN: 0-521-55212-5.

The revised version of a doctoral dissertation directed by J. K. Elliott and presented to the University of Leeds in 1992, this volume contends that Luke had a coherent *theologia crucis.* After preliminary observations about Luke's theology of the cross, it focuses on three distinctive aspects of Lk 23:46-47: Luke's use of δοξάζειν τὸν Θεόν; δίκαιος and "innocent" in 23:47, in Luke's Gospel as a whole, and as a christological descriptor in Acts; and "Father, into thy hands. . . ." Then it considers the role of the book of Wisdom in Luke's passion story and sketches a Lukan theology of the cross. Doble concludes that Luke at 23:46-47 had recourse to a systematic δίκαιος model drawn principally from Wisdom but indebted also to the more diffuse picture of a δίκαιος drawn by the psalmists, and that for Luke cross and resurrection were a paradox of salvation that laid claim on Jesus' followers.

H. E. DOLLAR, *St. Luke's Missiology. A Cross-Cultural Challenge* (Pasadena, CA: William Carey Library, 1996, paper) vii and 197 pp. Bibliography. Indexed. LCN: 96-8292. ISBN: 0-87808-267-0.

Dollar, professor of missiology and chair of the department of missions at Talbot School of Theology, Biola University, in California, and author of *A Biblical-Missiological Exploration of the Cross-Cultural Dimensions in Luke-Acts* (1993), contends that Luke's story of how the gospel moved from the particular to the universal gives insights on the missiological dynamics of early Christianity and provides models for the church and missions today. He begins with an overview ("getting the big picture"): interpreting Luke-Acts, from particularism to universalism, and the challenge of change. Then he traces the process of the Gentile mission: the Hellenists (bridging people), Cornelius (the paradigmatic connection), and the Jerusalem council (nailing it down). Finally he reflects on missiological application: the apostles as possible models of frontier missions, Paul as a model for frontier missions, and table-fellowship and world missions.

A. FRIEDL, *Das eschatologische Gericht in Bildern aus dem Alltag. Eine exegetische Untersuchung von Mt 24,40f par Lk 17,34f,* Österreichische Biblische Studien 14 (Frankfurt—Berlin—Bern: Lang, 1996, paper DM 115 or $61.95) 355 pp., folding fig. Bibliography. Indexed. ISBN: 3-631-48533-6.

The revision of a doctoral dissertation directed by J. Kremer and accepted in 1994 by the Catholic theological faculty at the University of Vienna, this volume focuses on how the eschatological judgment is portrayed with the help of images taken from everyday life in the parables of the two men in the field and the two women grinding at the mill (Mt 24:40-41; Lk 17:34-35). The analysis of the texts proceeds in seven steps: textology, textual criticism, synchronic analysis (linguistic-syntactic, stylistic, phonemic-phonetic, structural, semantic, etc.), diachronic analysis (Synoptic comparison—tradition and redaction, the question of authenticity, extracanonical parallels), effective history, depth-psychological exposition, and theological interpretation.

R. W. FUNK, *Honest to Jesus. Jesus for a New Millennium* (San Francisco: HarperCollins, 1996, $24) x and 342 pp., 5 figs., 13 tables. Bibliography. Indexed. LCN: 96-9234. ISBN: 0-06-062757-3.

Funk, director of the Westar Institute in Santa Rosa, CA, and organizer of the Jesus Seminar, contends that the NT conceals the real Jesus as frequently as it reveals him and that the aim of the quest for the historical Jesus is "to set Jesus free" and even "give Jesus a demotion." After a prologue entitled "honest to Jesus," he explains how scholars get back to Nazareth and Jesus ("return to Nazareth"), maps a profile of the historical Jesus on the basis of his authentic words and deeds ("the gospel of Jesus"), and traces how the transition was made from Jesus to the Christ ("the Jesus of the Gospels"). Funk concludes his presentation with twenty-one theses that seek to articulate a revolutionary new vision of Jesus and Christianity for the next millennium.

J. L. GONZÁLEZ, *Tres meses en la escuela de Mateo. Estudios sobre el Evangelio de Mateo* (Nashville, TN: Abingdon, 1996, paper $5.95) v and 170 pp., 10 plates. LCN: 96-35072. ISBN: 0-687-02176-6.

After a six-page introduction, this volume divides the text of Matthew's Gospel into sections corresponding to thirteen weeks of seven days each. For each passage (Mt 1:1-17; 1:18-25; 2:1-12; etc.) it presents reflections under the three headings: see, judge, and act. González is the author of *Santa Biblia. The Bible Through Hispanic Eyes* (1996).

J. GUILLET, *Jésus-Christ dans notre monde,* Collection Christus 39 (Paris: Desclée de Brouwer, 1996, paper 130 F) 255 pp. ISBN: 2-220-03832-7.

The reprint of a work published in 1974 [*NTA* 20, p. 361], this volume gathers articles published in *Christus* and other journals between 1963 and 1974. They concern Jesus' ways of dealing with people and things (ten), Jesus and revelation (five), and his abiding significance (three).

J. HABBE, *Palästina zur Zeit Jesu. Die Landwirtschaft in Galiläa als Hintergrund der synoptischen Evangelien,* Neukirchener Theologische Dissertationen und Habilitationen 6 (Neukirchen-Vluyn: Neukirchener, 1996, paper DM 39.80) x and 126 pp., 9 figs. Bibliographies. ISBN: 3-7887-1579-0.

Prepared as a doctoral dissertation under the direction of O. Merk and accepted in 1994 by the theological faculty of the University of Erlangen-Nürnberg, this volume seeks to describe the rural economy of Jesus' time as a way of illuminating various texts of the Synoptic Gospels, especially in the light of developments since the work of G. Dalman. It first considers the agrarian geography of Galilee according to the following outline: sources, geography (topography, climate, soils, flora, fauna), the population (the political situation from A.D. 28 to 30, settlement, communal administration of the land, infrastructure, trade, etc.), and agricultural technology and the economy. Then it presents comments on particular texts in Mark's Gospel, Q, and the special material in Matthew's Gospel (M) and in Luke's Gospel (L), respectively, in the light of what is now known about rural Galilee in Jesus' time.

D. J. HARRINGTON, *How to Read the Gospels. Answers to Common Questions* (Hyde Park, NY: New City, 1996, paper) 95 pp. Bibliography. LCN: 96-25782. ISBN: 1-56548-076-7.

This popular introduction to reading the Gospels deals with the following questions: What are the Gospels, and who was this Jesus about whom they are written? What do the Gospels have in common, and what is distinctive about each one of them? How should we read Gospel texts as literature, history, and theology? What special problems arise in reading the Gospels, and how may they best be approached? How can the Gospels be used in prayer, Bible study groups and communal sharing, and preaching and teaching? Harrington, general editor of *NTA,* is the author of *Wisdom Texts from Qumran* (1996).

H. HENDRICKX, *The Third Gospel for the Third World.* Vol. 1, *Preface and Infancy Narrative (Luke 1:1–2:52)* (Collegeville, MN: Liturgical Press, 1996, paper $19.95) xiv and 285 pp. Bibliography. LCN: 96-34651. ISBN: 0-8146-5870-9.

Hendrickx, who has taught biblical studies in the Philippines since 1967, plans a five-volume commentary on Luke's Gospel that will pay special attention to whatever may be of particular interest to third-world readers. Thus he intends to focus on questions raised by the sociological approach to the Gospels, take account of some findings of recent literary criticism, and explore the pastoral implications of the text. He proposes to approach Luke-Acts as an evangelistic tract addressed to God-fearers. After a four-page general introduction, this volume deals with the prologue (1:1-4) and the various episodes in the infancy narrative: the annunciation of John's birth (1:5-25), the annunciation of Jesus' birth (1:26-38), the visitation (1:39-56), the birth of John (1:57-80), the birth of Jesus (2:1-21), the presentation in the Temple (2:22-40), and the finding of Jesus in the Temple (2:41-52).

O. HOFIUS AND H.-C. KAMMLER, *Johannesstudien. Untersuchungen zur Theologie des vierten Evangeliums,* Wissenschaftliche Untersuchungen zum Neuen Testament 88 (Tübingen: Mohr-Siebeck, 1996, cloth 168, paper DM 88) vii and 251 pp. Indexed. ISBN: 3-16-146572-5 (cloth), -146571-7 (paper).

The four essays by Hofius in this volume concern the structure and train of thought of the Logos-hymn in Jn 1:1-18 [§ 32-191], "who is in the Father's bosom" (Jn 1:18) [§ 34-693], the miracle of rebirth in Jesus' dialogue with Nicodemus (Jn 3:1-21), and election and preservation according to Jn 6:37 [§ 21-791]. The two studies by Kammler deal with Jesus Christ and the Spirit-Paraclete (the Johannine approach to the relation between pneumatology and Christology), and the "signs" of the risen Lord (Jn 20:30-31).

G. HOLTZ, *Der Herrscher und der Weise im Gespräch. Studien zu Form, Funktion und Situation der neutestamentlichen Verhörgespräche und der Gespräche zwischen jüdischen Weisen und Fremdherrschern,* Arbeiten zur neutestamentlichen Theologie und Zeitgeschichte 6 (Berlin: Institut Kirche und Judentum, 1996, DM 37.80) xi and 392 pp. Bibliography. Indexed. ISBN: 3-923095-88-0.

The revised and updated version of a doctoral dissertation directed by P. von der Osten-Sacken and presented in 1993 to the Humboldt-Universität in Berlin, this volume investigates the form, function, and situation of the NT trial dialogues in the context of conversations between early Jewish and rabbinic sages and foreign rulers. After observations on the topic, sources, previous research, and methodology, it deals with the conversations between the foreign rulers and the Jewish sages according to Daniel 3 and 6, the confrontations between Antiochus IV Epiphanes and his officials with the Maccabean martyrs in 2 Maccabees 6–7, and the conversations between Antiochus and the Maccabean martyrs according to *4 Maccabees* 5–12. Then it focuses on the NT conversations of Jewish and/or Roman officials with Jesus in the Gospels according to Mark, Matthew, Luke (and with Paul in Acts), and John, respectively. Finally it treats conversations between Roman rulers and Jewish sages in rabbinic accounts of trials and martyrdoms.

R. HOPPE, *Jesus. Von der Krippe an den Galgen* (Stuttgart: Katholisches Bibelwerk, 1996, paper DM 24.80) 160 pp. Bibliography. ISBN: 3-460-33071-6.

After reflections on the quest for the "authentic" Jesus, Hoppe, professor of biblical introduction and kerygmatics on the Catholic theological faculty at the University of Passau, describes Jesus as one who defies easy attempts at categorization, and as one who proclaimed a God who is beyond human preconceptions. He considers in turn John the Baptist and Jesus, Galilee and its significance for Jesus' activity, Jesus and his movement, Jesus and his proclamation of God's reign, and Jesus' way to the cross.

K. HUBER, *Jesus in Auseinandersetzung. Exegetische Untersuchungen zu den sogenannten Jerusalemer Streitgesprächen des Markusevangeliums im Blick auf ihre christologischen Implikationen,* Forschung zur Bibel 75 (Würzburg: Echter, 1995, paper DM 56) 499 pp. Bibliography. Indexed. ISBN: 3-429-01641-X.

The slightly revised version of a doctoral dissertation directed by M. Hasitschka and accepted in 1994 by the Catholic theological faculty at Innsbruck, this volume investigates the Jerusalem controversy stories in Mk 11:27–12:37, with particular attention to their implications for Christology. Thus it first provides synchronic and diachronic analyses for the following passages: the question about Jesus' authority (Mk 11:27-33), the question about paying the tax to Caesar (12:13-17), the questions about the resurrection (12:18-27) and about the first commandment (12:28-34), and the question about the Davidic sonship of the Messiah (12:35-37). Then after reflections on the form of the pericopes and their christological significance, it discusses their contributions to our perception of Jesus' self-understanding: Jesus as authoritative teacher, Jesus as Messiah and Son of God, and Jesus' proclamation of God.

P.-M. JERUMANIS, *Réaliser la communion avec Dieu. Croire, vivre et demeurer dans l'évangile selon S. Jean,* Études Bibliques, Nouvelle Série 32 (Paris: Gabalda, 1996, paper 490 F) 601 pp. Bibliography. Indexed. ISBN: 2-85021-091-9.

Prepared as a doctoral dissertation under the direction of G. Rouiller and presented in 1995 to the theological faculty at the University of Fribourg, this volume investigates the role of believing in communion with God according to the Fourth Gospel. It first treats the theme of "believing" in the cultural world of John's Gospel, the use of the verb πιστεύειν in John's Gospel, and the use of parallel or associated verbs. Then it deals with conceptions of "living" in John's cultural world, the theme of life (ζωή) in John's Gospel, and the relation between believing and living. Finally it considers "abiding" in John's cultural world, "abiding" (μένειν) and related expressions (εἶναι ἐν) in John's Gospel, and some key texts

(Jn 1:35-39; 6:53-58; 14:19-20; 8:31-32; 13:35; 15:8; and 15:1-17). Nine appendixes (on the semantic field of communion, the gnostic writings, verbs in John, etc.) are included. Jerumanis concludes that in John's Gospel believing is the appropriate means for union with God (though the joint role of the love of the Father and the Son can never be forgotten).

J. JERVELL, *The Theology of the Acts of the Apostles,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1996, cloth $34.95, paper $12.95) xiii and 142 pp. Bibliography. Indexed. LCN: 95-30484. ISBN: 0-521-41385-0 (cloth), -42447-X (paper).

Jervell, emeritus professor of NT studies at the University of Oslo and author of *Luke and the People of God* (1972) and *The Unknown Paul* (1984), treats Acts according to the following outline: the author and his sources, purpose and historical setting, the theology of Acts, Acts and the NT, Acts in the history of early Christianity, and the significance of Acts today. He describes Luke as a Jewish Christian whose stylistic home was the synagogue. He contends that Luke's main interest was to demonstrate the church as the one and only true Israel, the unbroken continuation of the people of God in the time of Messiah-Jesus.

H. C. KEE, *Jesus in History. An Approach to the Study of the Gospels* (3rd ed.; Fort Worth, TX—Philadelphia: Harcourt Brace, 1996, paper) x and 310 pp. Indexed. LCN: 95-76768. ISBN: 0-15-501125-1.

Kee, professor emeritus of biblical studies at Boston University, seeks to reconstruct and assess how the figure of Jesus has been perceived from the perspectives of his earliest followers. After discussing historical methods for knowledge of Jesus and analyzing the extrabiblical sources, he considers how the story of Jesus is portrayed in Q (as God's eschatological messenger), Mark (as the culmination of apocalyptic history), Matthew (in the history of the church), Luke (with reference to the church and the history of the world), and John (as mystical participation). Then he deals with the Gospels in the history of the early church and with positive and negative results of the search for Jesus in history. The appendix presents a classification system for the Synoptic tradition. The first edition of this work was described in *NTA* 15, p. 120, and the second edition in *NTA* 24, p. 83.

G. KEIL, *Das Johannesevangelium. Ein philosophischer und theologischer Kommentar* (Göttingen: Vandenhoeck & Ruprecht, 1997, paper DM 68) 254 pp. Bibliography. ISBN: 3-525-53642-9.

This commentary on John's Gospel interprets the text with particular attention to its philosophical and theological concepts and claims. It first deals with basic concepts: the overture (chap. 1), and the presentation of the basic ideas—God and Spirit (2–4). Next it treats Jesus' confrontation with the world: the bread of life (7:1-9; 6:1-71), Jesus at the feast of Tabernacles (7:11-13; 5; 8:12-20; 7:14-53 [without 7:33-36]), the theme of "sin" (8:1-11; 9:1-41; 7:33-36; 8:21-59), and the shepherd sayings—the Christology (10:1-42). Then it deals with the preparation for the cross and resurrection: Jesus' last public appearances (11:1-57; 12:1-43), Jesus' departure from the disciples (13:1-38; 17:1-26), and his farewell discourses (14–16). Finally it considers the passion (18–19) and the resurrection (20–21).

H.-J. KLAUCK, *Magie und Heidentum in der Apostelgeschichte des Lukas,* Stuttgarter Bibelstudien 167 (Stuttgart: Katholisches Bibelwerk, 1996, paper DM 39.80) 147 pp. Bibliography. Indexed. ISBN: 3-460-04671-6.

Klauck, professor of NT exegesis on the Catholic theological faculty at the University of Würzburg and author of *Die religiöse Umwelt des Urchristentums* (2 vols., 1995-96), explores the relation of the gospel to magic and paganism in various episodes in Acts: the proem and missionary program (1:1-14); the Pentecost event and its consequences (2:1-47); in Samaria (8:4-25); on the way to Gaza (8:26-40); the baptism of Cornelius (10:1–11:18); Herod Agrippa I (12:20-23); at Paphos on Cyprus (13:4-12); a miracle in Lystra and its consequences (14:8-20); an "exorcism" in Philippi (16:16-24); the visit to Athens (17:16-21, 32-34); the unknown god in the Areopagus speech (17:22-31); the difficulty of separating miracle and magic (19:11-20); the uprising of the silversmiths (19:23-40); sea voyage, shipwreck, and rescue (27:1-44); the hospitable island (28:1-10); and free preaching in Rome (28:16-31).

T. KNÖPPLER, *Die theologia crucis des Johannesevangeliums. Das Verständnis des Todes Jesu im Rahmen der johanneischen Inkarnations- und Erhöhungschristologie,* Wissenschaftliche Monographien zum Alten und Neuen Testament 69 (Neukirchen-Vluyn: Neukirchener, 1994, DM 82) x and 310 pp. Bibliography. ISBN: 3-7887-1501-4.

The slightly revised version of a doctoral dissertation directed by F. Hahn and accepted in 1994 by the Evangelical theological faculty at Munich, this investigation of the Johannine theology of the cross proceeds according to the following outline: the christological connection between σάρξ and δόξα, the title ὁ ἀμνὸς τοῦ θεοῦ, references to the ὥρα of Jesus, mentions of the Passover festival, theology-of-the-cross accents in the composition of John's Gospel, the motif of the exaltation and glorification of Jesus, Jesus as fulfilling the ἔργον of God, why Jesus' opponents wanted to put him to death, the motif of substitution, references to the betrayer, mentions of Jesus' departure, and theology-of-the-cross accents in the passion and resurrection narrative. Knöppler concludes that the theology of the cross is an essential (though often implicit) element in the theology of the Fourth Gospel.

V. KÜSTER, *Jesus und das Volk im Markusevangelium. Ein Beitrag zum interkulturellen Gespräch in der Exegese,* Biblisch-Theologische Studien 28 (Neukirchen-Vluyn: Neukirchener, 1996, paper DM 39.80) x and 98 pp., fig., 6 tables. Bibliography. ISBN: 3-7887-1581-2.

Taking its starting point from the insights of the South Korean Minjung-theologian Ahn Byung-Mu about Jesus and the "little people," this volume presents a reading of the theme of Jesus and the crowds according to Mark's Gospel in the light of historical-critical exegesis. After a survey of research on ὄχλος in the NT, it offers an analysis of the concept of ὄχλος in Hellenistic-Jewish literature and in the NT. Then it focuses on ὄχλος in the redaction of Mark's Gospel and reflects on the "breakthroughs" derived from this intercultural approach.

T. J. LANE, *Luke and the Gentile Mission. Gospel anticipates Acts,* European University Studies, Series 23: Theology 571 (Frankfurt—Berlin—Bern: Lang, 1996, paper DM 69 or $44.95) 240 pp. Bibliography. ISBN: 3-631-49999-X, 0-8204-2997-X (USA).

The revised version of a doctoral dissertation directed by J. J. Kilgallen and presented in 1994 to the Pontifical Biblical Institute in Rome, this volume argues that Luke deliberately wrote his Gospel to prepare for his second volume, Acts. It first considers Luke's Gospel as a preparation for Acts with reference to Lk 1:1-4 as proemium and Lk 1:5–4:44 as prologue to Lk-Acts; the influence of the portrayal of Jesus' life in the Gospel on the life of the church in Acts; omission of details in the Gospel with Acts in mind, and how Jesus' words come to pass in Acts; and Jesus' death, resurrection, and ascension in the Gospel as subject matter again in Acts. Then it discusses with reference to source and redaction criticism, context, and content the mission of the seventy(-two) in Lk 10:1-20 as anticipation of the Gentile mission in Acts. Finally it deals with some pericopes in Luke's Gospel that can be understood better and/or properly only by reading Acts: parables (Lk 8:16 and 11:33; 13:18-19; 14:15-24), the saying about the secrets of the kingdom (8:9-10), Zacchaeus (19:1-10), and Jesus as Son of David. Lane concludes that there are numerous subtle hints of the Gentile mission in Luke's Gospel whose full meaning become clear by reading Acts.

B. J. MALINA, *The Social World of Jesus and the Gospels* (London—New York: Routledge, 1996, cloth $69.95, paper $22.95) xv and 255 pp., 2 figs., 4 tables. Bibliographies. Indexed. LCN: 96-12602. ISBN: 0-415-14628-3 (cloth), -14629-1 (paper).

The eight essays in this collection concern various aspects of the social world of Jesus and the Gospels: reading theory perspectives (reading Lk-Acts) (1991); 1st-century Mediterranean persons [§ 34-874]; the Mediterranean self—a social-psychological model

[§ 39-184]; Mary and Jesus—Mediterranean mother and son [§ 35-343]; Jesus as a charismatic leader [§ 28-889]; patron and client—the analogy behind Synoptic theology [§ 33-587]; Christ and time—Swiss or Mediterranean [§ 33-891]; and the received view and what it cannot do—3 John and hospitality [§ 31-304]. Malina is professor of theology at Creighton University in Omaha.

H. MBACHU, *Cana and Calvary Revisited in the Fourth Gospel. Narrative Mario-Christology in Context,* Deutsche Hochschulschriften 1102 (Egelsbach—Frankfurt: Hänsel-Hohenhausen, 1996, paper DM 44) 109 pp., map. Bibliography. ISBN: 3-8267-1102-5.

Mbachu, a priest of the Catholic diocese of Orlu in Nigeria, seeks to correlate hermeneutically the Johannine accounts of the episodes at Cana (Jn 2:1-12) and Calvary (19:25b-27) with the mother/son and master/disciple relationships as they are understood among the Igbo people of southeast Nigeria. After considering the two texts and their tradition histories, he deals with methodological issues, examines the Cana dialogue between Jesus and his mother, investigates the theological motifs in Jn 2:1-12, focuses on the Calvary monologue of Jesus to his mother and the beloved disciple (19:25b-27), and reflects on the episode in an Igbo context.

K. MCDONNELL, *The Baptism of Jesus in the Jordan. The Trinitarian and Cosmic Order of Salvation* (Collegeville, MN: Liturgical Press, 1996, paper $24.95) x and 256 pp. Indexed. LCN: 96-8000. ISBN: 0-8146-5307-3.

Drawing on Latin, Greek, and Syriac sources, McDonnell, founder and president of the Institute for Ecumenical and Cultural Research in Collegeville, MN, seeks to isolate those themes with which the early church proclaimed and celebrated the baptism of Jesus in the Jordan. He deals with the beginning of the gospel (the Scriptures), sinlessness and liturgy, an article of the creed and the *ordo* of salvation, the cosmic baptism, asceticism ("come to me by my road: put on poverty and freedom"), the Lukan variant and the Jordan as birth event, the Jordan as womb and the great fire/light, the messianic anointing of Jesus with the Spirit, taking the robe of glory from the Jordan (divinization), the cosmic Jordan and the robe of glory (divinization and eschatology), the descent into the Jordan and the descent into hell, contemplation and initiation (institution of Christian baptism), the principle (Jesus' baptism constitutes our baptism), Calvary threatens the dominance of the Jordan, and the threat of sacramental imagination and the Jordan's tenacity.

A. J. MCNICOL, *Jesus' Directions for the Future. A Source and Redaction-History Study of the Use of the Eschatological Traditions in Paul and in the Synoptic Accounts of Jesus' Last Eschatological Discourse,* New Gospel Studies 9 (Macon, GA: Mercer University Press, 1996, $35) xiv and 219 pp. Bibliography. Indexed. LCN: 96-5041. ISBN: 0-86554-497-2.

This volume explores how a number of eschatological sayings attributed to Jesus were utilized by Paul and the Synoptic writers to give direction on certain issues concerning the future within the earliest Christian messianic communities. It proceeds on the basis of the Neo-Griesbach or Two-Gospel Source hypothesis (i.e. the Synoptic Gospels were composed in the sequence Matthew-Luke-Mark). After stating the case for the existence of collections of verbal traditions on eschatological matters attributed to Jesus and transmitted within early Christian communities, it gives evidence for their use by Paul in 1 and 2 Thessalonians. Then it discusses how Matthew, Luke, and Mark composed their respective versions of the last eschatological discourse, and how they shaped their versions according to their theological concerns. It concludes with reflections on the abiding value of Jesus' last eschatological discourse. W. R. Farmer has provided a one-page foreword.

A. J. MCNICOL, WITH D. L. DUNGAN, AND D. B. PEABODY (EDS.), *Beyond the Q Impasse—Luke's Use of Matthew. A Demonstration by the Research Team of the International Institute for Gospel Studies* (Valley Forge, PA: Trinity Press International, 1996, paper $25) xvi and 333 pp., 4 charts. Bibliography. Indexed. LCN: 96-36858. ISBN: 1-56338-184-2.

Based on research undertaken by a team of scholars (L. Cope, Dungan, W. R. Farmer, McNicol, Peabody, and P. Shuler), this volume seeks to give a plausible account of the composition of Luke's Gospel on the assumption that his major source was Matthew's Gospel. The 44-page introduction deals with historical context, Luke's use of Mt, Luke's use of non-Matthean tradition, Luke's compositional techniques, major themes in Luke's Gospel, and key to the component parts of the compositional analysis. Then it presents a compositional analysis of Luke's Gospel according to the Two-Gospel hypothesis under the following headings: birth and infancy of John the Baptist and Jesus of Nazareth (1:1–2:52); the new era of salvation announced by John and Jesus (3:1–4:16a); the inauguration of the Prophet-Messiah's mission (4:16b–7:15); Jesus is shown to be the Son of God (7:16–9:50); Jesus journeys toward Jerusalem (9:51–19:27); the arrival of the Prophet-King in Jerusalem (19:28–21:38); and the arrest, death, and resurrection of Jesus the King (22:1–24:53). The team concludes that Luke was thoroughly conversant with canonical Matthew and made it the basis of his Gospel. Farmer has provided a three-page preface.

U. MITTMANN-RICHERT, *Magnifikat und Benediktus. Die ältesten Zeugnisse der judenchristlichen Tradition von der Geburt des Messias,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 90 (Tübingen: Mohr-Siebeck, 1996, paper DM 98) viii and 303 pp. Bibliography. Indexed. ISBN: 3-16-146590-3.

The slightly revised version of a doctoral dissertation directed by M. Hengel and accepted in 1994 by the Evangelical theological faculty of the Eberhard-Karls Universität in Tübingen, this volume argues that the Magnificat (Lk 1:46-55) and the Benedictus (Lk 1:67-79) are the oldest witnesses to the Jewish-Christian tradition about the birth of the Messiah. It considers the OT background of these hymns, their composition, the circle in which they originated, the hymns and the event of the Messiah's birth, the form of the hymns, their place within NT hymnody, their content, and their place in the Lukan infancy narrative.

F. J. MOLONEY, *The Gospel of the Lord. Reflections on the Gospel Readings. Year B* (Collegeville, MN: Liturgical Press, 1996, paper $12.95) 232 pp. Bibliography. Indexed. LCN: 95-20359. ISBN: 0-8146-2269-0.

After a 42-page general introduction to Mark's Gospel and a ten-page introduction to Mark's Gospel and the lectionary, this volume presents brief comments and reflections on the Sunday texts from the Gospel of Mark as well as those from the Gospels of Matthew, Luke, and John for the year B in the liturgical year under the following general headings: the season of Advent, the season of Christmas, the season of Lent, the season of Easter, the ordinary Sundays of the year, and feasts which may occur on a Sunday. Earlier forms of these reflections appeared in *The Saving Word.* Moloney, an Australian biblical scholar, is the author of *Beginning the Good News* (1992).

P. MÜLLER, *"Wer ist dieser?" Jesus im Markusevangelium. Markus als Erzähler, Verkündiger und Lehrer,* Biblisch-Theologische Studien 27 (Neukirchen-Vluyn: Neukirchener, 1995, paper DM 48) 192 pp. Bibliography. ISBN: 3-7887-1538-3.

Müller, professor of Evangelical theology/religious education at the Pädagogische Hochschule in Karlsruhe and the author of *In der Mitte der Gemeinde. Kinder im Neuen Testament* (1992), identifies the central question in Mark's Gospel as "Who is this?" and examines how various texts from that Gospel contribute to answering it. After setting forth some presuppositions, he focuses on the following passages: Mk 1:21-28; 4:35-41; 6:1-6; 6:14-16; 8:27–9:13; 8:27-33; 8:34–9:1; 9:2-13; 10:46-52; 14:61-62; 15:1-20; and 15:39. He concludes with comments on integrative Christology, Jesus as teacher and Mark as teacher (Mark's theological interest), and the structure and *Gattung* of Mark's Gospel.

C. MYERS ET AL., *"Say to This Mountain." Mark's Story of Discipleship,* ed. K. Lattea (Maryknoll, NY: Orbis, 1996, paper $14) xv and 240 pp., 3 figs. Bibliography. LCN: 96-33153. ISBN: 1-57075-100-5.

This team-authored commentary on Mark's Gospel attempts to popularize Myers's *Binding the Strong Man. A Political Reading of Mark's Story of Jesus* [*NTA* 33, p. 251] and to make specific connections between Markan themes and the challenges of discipleship in today's world. The team consists of Myers, M. Dennis, C. Moe-Lobeda, J. Nangle, and S. Taylor. They divide the Gospel into five major parts: liberating space for change (Mk 1:1–4:34), journey of solidarity (4:35–8:21), the discipleship "catechism" (8:22–10:52), Jesus the questioner (11:1–13:37), and the way of the human one (14:1–16:8). Each part begins with a meditation and ends with a reflection on discipleship. Particular attention is given to the social, political, and economic dimensions of discipleship in the world.

D. OPPEL, *Heilsam erzählen - erzählend heilen. Die Heilung der Blutflüssigen und die Erweckung der Jairustochter in Mk 5,21-43 als Beispiel markinischer Erzählfertigkeit,* Bonner Biblische Beiträge 102 (Weinheim: Beltz Athenäum, 1995, DM 74) 274 pp. Bibliography. ISBN: 3-89547-092-9.

The slightly revised version of a doctoral dissertation directed by J. Gnilka and accepted in 1993 by the Catholic theological faculty at Munich, this investigation of the Markan account about the woman with the flow of blood and Jairus' daughter (Mk 5:21-43) approaches the text from the perspectives of structural-semantic analysis, narrative analysis, and patristic actualization. After sketching the major concerns in historical-critical research on Mk 5:21-43, it presents a structural-semantic analysis according to the approach of A. J. Greimas, a narrative analysis according to the method of "narrative criticism," and a discussion of patristic actualization with reference to homilies on the passage and its Synoptic parallels from the 4th to the 6th centuries. It concludes with reflections on the contribution of synchronic text interpretation and the opening up of the narrativity of the Markan miracle stories after the example of Mk 5:21-43.

M. PANTHAPALLIL, *Mary, the Type of the Church in the Johannine Writings. A Biblico-Theological Analysis,* OIRSI Publications 182 (Kottayam: Oriental Institute of Religious Studies India, 1996, paper Rs 200) xxvii and 274 pp. Bibliography. Indexed. ISBN: 81-86063-17-X.

The slightly revised version of a doctoral dissertation directed by M. Vellanickal and accepted in 1994 by the Pontifical Oriental Institute of Religious Studies at Kottayam, this volume aims to unfold the biblical foundation for an ecclesiological interpretation of Mariology based on the Johannine writings. After a historical survey, it deals with Mary the believer—type of the believing community (Jn 2:1-12); Mary the "woman" as the second Eve—type of the redeemed humanity (Jn 2:3-4; 17:1-5; 1:14); Mary the "woman" as type of the people of God—Zion and the church (Jn 2:1-12; 19:25-27); Mary the mother of Jesus Christ—type of the church (Revelation 12; Jn 19:25-27; 16:16-33; 20:19-23); Mary the mother of believers—type of the church (Jn 19:25-27; 16:21; 20:19-23); Mary as virgin-mother—type of the church (Jn 1:12-13; Rev 14:1-5; 12:2-5, 17); and Mary the type of the pilgrim people of God (Jn 19:25-27; Revelation 12). Panthapallil concludes that Mary as the first one who experienced salvation is the model for the experience of salvation within the church.

D. PATTE, *Discipleship According to the Sermon on the Mount. Four Legitimate Readings, Four Plausible Views of Discipleship, and Their Relative Values* (Valley Forge, PA: Trinity Press International, 1996, paper $30) xiii and 416 pp., 2 figs., table. Bibliography. LCN: 96-46647. ISBN: 1-56338-177-X.

This study of discipleship according to the Sermon on the Mount is "androcritical" in the sense of being deliberately focused on interpretations of Mt 4:18-22 and of Mt 5:1–7:29 by male European-Americans. After reflecting on the plausibility, legitimacy, and relative value of a multidimensional critical study of discipleship, it considers discipleship according to four scholarly interpretations of Mt 4:18-22. Next it presents a fourfold commentary on the Sermon on the Mount in the light of four legitimate critical interpretations (redactional and literary, narrative, history of traditions and figurative, structural) and of four plausible views of discipleship (deontological, consequentialist, resocializtion/perfectionist, discernment/perfectionist). Finally it assesses the relative values of four legitimate and plausible interpretations of discipleship according to the Sermon on the Mount. Patte, professor and chair of the department of religious studies at Vanderbilt University, is the author of *The Gospel According to Matthew* (1987) and *Ethics of Biblical Interpretation* (1995).

W. E. PHIPPS, *The Sexuality of Jesus* (Cleveland, OH: Pilgrim, 1996, paper $16.95) v and 250 pp. Bibliography. Indexed. LCN: 96-30147. ISBN: 0-8298-1144-3.

After reflecting on reactions to his books *Was Jesus Married?* (1970) and *The Sexuality of Jesus. Theological and Literary Perspectives* (1973), Phipps considers the sexuality of Jesus under the following headings: beginnings and maturation, the celibacy debate, women and Magdalene, sexual renunciation in Western history, and the significance of the topic. He concludes that it may be providential that there is no explicit comment in the NT on how Jesus physically expressed his sexuality, since this leaves Christians free to resolve what their lifestyle should be.

M. POWELSON AND R. RIEGERT (EDS.), *The Lost Gospel Q. The Original Sayings of Jesus* (Berkeley, CA: Ulysses, 1996, $15) 128 pp. Bibliography. LCN: 96-60975. ISBN: 1-56975-100-5.

After an introduction by T. Moore, a preface by M. Borg, and a sketch of the story of the lost Gospel Q, this volume presents a new translation of Q according to the principles of dynamic equivalence. The goal is to rebuild the scattered fragments of Q in a way that gives form and meaning to the resulting structure. It renders Q (= Lk) 6:20b-21 in this way: "Fortunate are you who are poor, for yours is the realm of God. Happy are you who are hungry now, you shall be satisfied. Fortunate are you who weep now, for you shall laugh." Brief notes are supplied at the foot of the pages.

F. QUÉRÉ, *Les femmes de l'Évangile,* Livre de vie 148 (Paris: Seuil, 1996, paper 39 F) 214 pp. ISBN: 2-02-029165-7.

Quéré, author of *Une lecture de l'Évangile de Jean* (1994), reflects on the various ways in which women are portrayed in the Gospels according to the following outline: women as instruments of polemic, women as examples of fidelity, the personal faith of women, women and the confession of faith, Mary (in each Gospel), questions of law, and women in relation to the church and to Jesus. The book was first published in 1982.

W. RADL, *Der Ursprung Jesu. Traditionsgeschichtliche Untersuchungen zu Lukas 1-2,* Herders biblische Studien 7 (Freiburg—Basel—Vienna: Herder, 1996, DM 88) 397 pp. Bibliography. Indexed. ISBN: 3-451-23940-X.

Radl, professor of NT exegesis on the Catholic theological faculty of the University of Augsburg and author of *Paulus und Jesus im lukanischen Doppelwerk* (1975) and *Das Lukas-Evangelium* (1988), argues that in the infancy narrative Luke did what he did elsewhere in his Gospel—he reworked traditions in his own distinctive ways. After comments on the passage as a whole (Lk 1:5–2:52), he deals with the narratives about John the Baptist (1:5-25, 57-79 [80]), Jesus' birth (2:1-20 [21]), Jesus' encounter with Simeon and Anna in the Temple (2:22-39 [40]), the twelve-year-old Jesus in the Temple (2:41-51a [51b-52]), and the sending of Gabriel to Mary and Mary's visit to Elizabeth (1:26-56). For each section there are text-critical observations, a translation, a linguistic and literary analysis, and a tradition-historical investigation. An appendix takes up historical questions regarding Lk 1–2.

G. ROSSÉ, *La spiritualità di comunione negli scritti giovannei* (Rome: Città Nuova, 1996, paper 15,000 L) 126 pp. Bibliography. ISBN: 88-311-3620-8.

Rossé, the author of *L'ultima preghiera di Gesù* (1988), aims to show that Johannine mysticism entails a spirituality of communion rather than a soteriological individualism. First with reference to various texts in John's Gospel, he grounds the spirituality of communion in Jesus as the revealer and the revelation of God as a communion of persons, and in believing and loving as the appropriate responses to this revelation. Then he focuses on the prayer for unity in Jn 17:20-23, and explores the spirituality of communion in 1 John (see 2:3-11; 3:11-23; 4:7–5:2).

E. RUCKSTUHL, *Jesus, Freund und Anwalt der Frauen. Frauenpräsenz und Frauenabwesenheit in der Geschichte Jesu* (Stuttgart: Katholisches Bibelwerk, 1996, DM 79) 208 pp. Bibliography. ISBN: 3-460-33101-1.

Ruckstuhl, who served as professor of NT introduction and exegesis on the theological faculty at Luzern from 1950 to 1980, traces the presence and absence of women in the story of Jesus as it is presented in the Gospels in three main phases: Jesus' public activity until the Galilean crisis (John the Baptist and his circle of disciples, the reign of God in Jesus' public life, God as Father in Jesus' discourse and prayer, women in Jesus' teaching and activity), from the Galilean crisis to Jesus' Last Supper, and Jesus' passion and death (events from his arrest to his death, the end and new beginning of Jesus' life in light of the witness of three women).

W. A. SIEBEL AND T. WINKLER, *Das Kerygma Jesu. Eine andere Rekonstruktion der Worte Jesu und ihre religionsgeschichtliche Bedeutung,* Glasers Sozialanthropologische 8 (2nd ed.; Wiesbaden: Glaser, 1996, paper DM 49.80) xiii and 410 pp. Bibliography. ISBN: 3-89379-128-0.

After discussing the demythologization of NT texts and of church traditions, this volume considers the historical setting of the NT in Palestine and the Greco-Roman world. Next it deals with sayings that most likely go back to Jesus in Matthew's Gospel, the letters of James and Jude, and John's Gospel, respectively. Then it treats Paul and Paulinism, the great church festivals, non-Pauline canonical literature, self-alienation, the history of dogma from the beginnings of the church until the 9th century, and anthropology as critique of theology. The appendix lists so-called sayings of Paul as they are presented in the NT.

W. A. SIMMONS, *A Theology of Inclusion in Jesus and Paul. The God of Outcasts and Sinners,* Mellen Biblical Press Series 39 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $89.95) xv and 193 pp. Bibliography. Indexed. LCN: 95-32214. ISBN: 0-7734-2436-9.

The revised and updated version of a doctoral dissertation directed by A. J. M. Wedderburn and accepted in 1990 by the University of St. Andrews in Scotland, this investigation of Paul's relationship to the historical Jesus argues that Jesus and Paul realized in their experience and perception that God was extraordinarily gracious to the outcasts and sinners of their day, and that they both came to understand God as one who took the initiative to break down barriers that might impede the work of his grace. After reviewing scholarship on the topic, the volume traces the theology of inclusion evidenced in the deeds and words of Jesus (with particular attention to Mt 20:1-15 and Lk 15:11-32). Then it traces the continued development and realization of the theology of Jesus in the life and ministry of the early Christian Hellenists and Paul (with particular attention to Acts 6:1-7 and 11:19-20, as well as Paul's letter to the Galatians).

S. G. SINCLAIR, *A Study Guide to Mark's Gospel. Discovering Mark's Message for His Day and Ours* (N. Richland Hills, TX: BIBAL, 1996, paper $12.95) xiii and 121 pp. LCN: 96-35882. ISBN: 1-941037-44-4.

Sinclair, author of *Revelation. A Book for the Rest of Us* (1992) and *The Road and the Truth. The Editing of John's Gospel* (1994), focuses on what Mark was saying to Christian readers of his own time. He goes through the Gospel, section by section, to see what Mark's primary points to his original audience were and to help people today to experience the Gospel much the way that Mark's original audience did. At the end of each section he poses some questions for reflection. The appendix provides an outline of Mark's Gospel.

J. S. SPONG, *Liberating the Gospels. Reading the Bible with Jewish Eyes. Freeing Jesus from 2,000 years of misunderstanding* (San Francisco: HarperCollins, 1996, $24) xviii and 361 pp. Bibliography. Indexed. LCN: 96-12598. ISBN: 0-06-067556-X.

Using insights developed by M. D. Goulder, Spong, Episcopal bishop of Newark, NJ, and author of *Resurrection. Myth or Reality?* (1994), describes the Gospels as profoundly Jewish books and as written in the midrashic style concerned not with historical accuracy but rather with meaning and understanding. After reflecting on the Gospels as Jewish books and how they became Gentile captives, he examines the individual Gospels from a Jewish perspective, with particular attention to the Jewish calendar and the Jewish liturgical year. Then he looks with Jewish eyes at critical moments in the Christian faith story (Jesus' birth, death, resurrection, and ascension), and concludes that the Gospels represent the attempt by Jewish people to enter into and to interpret the God experience encountered in Jesus of Nazareth.

R. H. STEIN, *Jesus the Messiah. A Survey of the Life of Christ* (Downers Grove, IL—Leicester, UK: InterVarsity, 1996, $24.99) 290 pp. Bibliographies. Indexed. LCN: 96-32172. ISBN: 0-8308-1884-7 (USA), 0-85111-750-3 (UK).

Written from a believer's viewpoint, this life of Christ assumes that the Gospel accounts are reliable and that the burden of proof lies with those who deny the historicity of the events and sayings found in the Gospels. It first deals with three key issues in studying the life of Christ: the role of presuppositions, sources, and the problem of chronology. Then it examines the life of Christ according to the following outline: virginal conception, boyhood, baptism, temptation, call of the disciples, message, Christology, confession of Peter, transfiguration, events of Palm Sunday, cleansing of the Temple, the Last Supper, Gethsemane, betrayal and arrest, trial, crucifixion, and resurrection and ascension. Stein is professor of NT at Bethel Theological Seminary in St. Paul, MN.

D. STOUTENBURG, *With One Voice/B'Qol Echad. The Sermon on the Mount and Rabbinic Literature* (San Francisco—London—Bethesda, MD: International Scholars Publications, 1996, cloth $69.95) xv and 163 pp. Bibliography. Indexed. LCN: 96-4855. ISBN: 1-57309-051-4 (cloth), -050-6 (paper).

At the outset of this exploration of the relation between the Sermon on the Mount and rabbinic literature, Stoutenburg observes that, insofar as Jewish and Christian scholars work together on this matter, they can be said to be proceeding "with one voice." After reviewing "formative studies" on the topic from J. Lightfoot (1602-75) to J. Neusner, he provides a survey of Judaic literature: the Hebrew Bible, Midrash, Targum, Talmud, and Tosefta. Next he considers what scholars have learned about the early sources of the Sermon on the Mount by form criticism, identifies the four most important interpretations of the Sermon, compares the material in the Sermon with that in Judaic literature, and calls Jewish and Christian scholars to further collaboration on the pertinent texts. Then he outlines a methodology for reclaiming the Sermon on the Mount with the help of rabbinic literature. Also included are a personal note and two appendixes: a brief guide to rabbinic literature, and a list of alleged rabbinic parallels to the Sermon on the Mount.

R. C. TANNEHILL, *Luke,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1996, paper $24.95) 378 pp. Bibliography. Indexed. LCN: 96-30769. ISBN: 0-687-06132-6.

Tannehill, the author of *The Narrative Unity of Luke-Acts. A Literary Interpretation* (1986, 1990), focuses on the significance of Luke's Gospel in its final form for its original audience. After a thirteen-page introduction (approach, author, audience and setting, reading the narrative), he presents a commentary according to the following general outline: prologue (1:1-4), the infancy narrative (1:5–2:52), the beginnings of the mission (3:1–4:44), a developing mission centered in Galilee (5:1–9:50), an expanded mission as Jesus journeys to Jerusalem (9:51–19:44), Jesus in the Temple (19:45–21:38), the rejection and death of the Messiah (22:1–23:56), and the risen Lord's revelation to his followers (24:1-53).

G. THEISSEN AND A. MERZ, *Der historische Jesus. Ein Lehrbuch* (Göttingen: Vandenhoeck & Ruprecht, 1996, cloth DM 98, paper DM 58) 557 pp. Bibliographies. Indexed. ISBN: 3-525-52149-9 (cloth), -52143-X (paper).

This textbook seeks to present in an objective and understandable way the results of research on the historical Jesus. After a history of life-of-Jesus research, it describes and evaluates the Christian and non-Christian sources about Jesus. Next it deals with various aspects of the framework of Jesus' life: historical and religious, chronological, and geographic and social. Then it focuses on Jesus' activity and preaching with reference to his different facets: charismatic (social relations), prophet (eschatology), healer (miracles), poet (parables), and teacher (ethics). Finally it treats Jesus in the light of the passion and Easter: cultic founder (Last Supper and Lord's Supper), martyr (passion), the risen one (Easter and its interpretations), and the historical Jesus and the beginnings of Christology.

K. A. VALAVANOLICKAL, *The Use of the Gospel Parables in the Writings of Aphrahat and Ephrem,* Studies in the Religion and History of Early Christianity 2 (Frankfurt—Bern—New York: Lang, 1996, paper $63.95) xvii and 380 pp., 3 tables. Bibliography. ISBN: 3-631-30333-5.

Prepared as a doctoral dissertation under the direction of S. P. Brock and presented in 1995 to Oxford University, this volume investigates the use of the Gospel parables in the works of Aphrahat and Ephrem. After an introduction to the parables and to the works of Aphrahat and Ephrem, it examines how one or (more usually) both dealt with forty Gospel parables: the two houses (Mt 7:24-27; Lk 6:47-49), the children in the marketplace (Mt 11:16-19; Lk 7:31-35), the return of the evil spirit (Mt 12:43-45; Lk 11:24-26), and so forth. Then it draws general conclusions about their understanding of the parables, their use of Gospel versions, the agreements and disagreements between them, etc. Valavanolickal concludes that Aphrahat and Ephrem represent an exegetical tradition distinctive both in methods of interpretation and in the interpretation itself given to many parables, due to their desire to make them relevant to the needs of their church communities.

A. VÖGTLE, *Gott und seine Gäste. Das Schicksal des Gleichnisses Jesu vom grossen Gastmahl (Lukas 14,16b-24; Matthäus 22,2-14),* Biblisch-Theologische Studien 29 (Neukirchen-Vluyn: Neukirchener, 1996, paper DM 19.80) 94 pp. Bibliography. Indexed. ISBN: 3-7887-1575-8.

The late Professor Vögtle (1910-96) argued that while Jesus understood his parable of the great supper as a warning to Israelites who were rejecting his proclamation of salvation, Matthew and Luke found in it an opposition between Israelites and Gentiles. After isolating the earliest form of the parable of the great supper, he considers its original meaning, the double invitation of guests in the Lukan version and the concluding statement in Lk 14:24, the Matthean version of the parable, variants of a recent trend in interpretation, and the problem for the preacher today.

A. WATSON, *Jesus and the Law* (Athens, GA—London: University of Georgia Press, 1996, $24.95) xi and 166 pp. Bibliography. Indexed. LCN: 95-35769. ISBN: 0-8203-1813-2.

In his investigation of Jesus' attitude toward and knowledge of certain Jewish laws and legal customs, Watson, professor of law at the University of Georgia and author of *Jesus and the Jews* (1995) and *The Trial of Jesus* (1995), gives particular attention to Mark's Gospel on the grounds that it presents a coherent, consistent picture that represents the earliest known tradition. He first works through material in Mark 1–3, 5, and 7 (with excursuses on custom, blasphemy, and disputes with the Pharisees). Then he takes up the issue of divorce, the so-called cleansing of the Temple, the Gentiles, John, the Sermon on the Mount, and Jesus and legal subtlety. He concludes that Jesus' interest was in ethical behavior of a higher order than that contained in the Law, and that his attitude toward particular elements of the Law (purity, fasting, Sabbath observance, etc.) was an affront to the Pharisees and other religious leaders.

A. WATSON, *The Trial of Stephen. The First Christian Martyr* (Athens, GA—London: University of Georgia Press, 1996, $24.95) xiii and 156 pp. Bibliography. Indexed. LCN: 96-1955. ISBN: 0-8203-1855-8.

Watson, author of *Jesus and the Law* (1996), argues that Stephen was practically alone both in his approach to Jesus as the political Messiah and in his confrontational rather than persuasive style of preaching. And so he observes that Stephen may have been not only Christianity's first martyr but also its first heretic. After providing background information to the Stephen episode, he examines in detail Stephen's speech according to Acts 7, and considers its logic, its place in Acts and in the NT, and its aftermath.

D. L. WIENS, *Stephen's Sermon and the Structure of Luke-Acts* (N. Richland Hills, TX: BIBAL, 1996, paper $14.95) xii and 267 pp. Bibliography. LCN: 96-13277. ISBN: 0-941037-39-8.

Wiens, who teaches at Fresno Pacific College, contends that (1) solving the puzzle of Stephen's sermon in Acts 7 makes possible a radical reinterpretation of Luke's theology, (2) the structure of Luke's Gospel and Acts parallel the structure of Stephen's sermon, and (3) the structure of the entire Lukan work is chiastically arranged. He first treats Stephen's sermon according to the following outline: introduction, our father Abraham, Joseph and his brothers, Moses and the people, and the meaning of the Temple. Then he deals with the same four themes—Abraham, Joseph, Moses, and the Temple—in the context of Luke-Acts as a whole, and concludes with reflections on Luke's message for the 1st and 21st centuries. The appendix illustrates the chiastic outlines of Luke (1:1–3:38; 4:1–9:50; 9:51–19:28; 19:29–24:53) and Acts (1:1–4:37; 5:1–11:18; 11:19–21:14; 21:15–28:31).

I. WILSON, *Jesus: The Evidence. The Latest Research and Discoveries* (2nd ed.; San Francisco: HarperCollins, 1997, $27.50) 206 pp. Illustrated. Bibliography. Indexed. ISBN: 0-06-251472-5.

The revised and updated version of a work described in *NTA* 30, p. 104, this volume investigates what can said about the life of Jesus in twelve chapters: getting back to basics, how much the Gospels can be trusted, whether we can be sure of anything about Jesus' birth, Jesus' upbringing, how he acquired his sense of mission, fisher of men and women, man of magic, the road to Jerusalem, the road to the cross, whether Jesus really rose from the dead, the birth of Christian faith, and the real Jesus. Color photographs and other illustrations accompany the main text. Wilson is the author of *The Shroud of Turin* (1978).

N. T. WRIGHT, *Jesus and the Victory of God.* Vol. 2 of *Christian Origins and the Question of God* (London: SPCK, 1996, cloth £50, paper £30; Minneapolis, MN: Fortress, cloth $65, paper $39) xxi and 741 pp. Bibliography. Indexed. ISBN: 0-281-05053-8 (SPCK-cloth), -04717-0 (SPCK-paper), 0-8006-2681-8 (F-cloth), -2682-6 (F-paper).

The first volume in this project was entitled *The New Testament and the People of God* [*NTA* 37, p. 273]. After discussing recent studies on Jesus (Jesus then and now, the "new quest," the "third quest," prodigals and paradigms), this volume describes Jesus with reference to the praxis of a prophet, stories of the kingdom (announcement; invitation, welcome, challenge, and summons; judgment and vindication), symbol and controversy, and the questions of the kingdom. Then it deals with the aims and beliefs of Jesus: Jesus and Israel—the meaning of messiahship, the reasons for Jesus' crucifixion, and the return of the king. An appendix deals with the "kingdom of God" in early Christian literature. Wright, dean of Lichfield and a canon theologian of Coventry Cathedral, concludes that Jesus was conscious of a vocation, given by the one whom he knew as Father, to enact in himself what in Israel's Scriptures God had promised to accomplish all by himself—the returning and redeeming action of the covenant God.

W. ZAGER, *Gottesherrschaft und Endgericht in der Verkündigung Jesu. Eine Untersuchung zur markinischen Jesusüberlieferung einschliesslich der Q-Parallelen,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 82 (Berlin—New York: de Gruyter, 1996, DM 188) xiii and 420 pp. Bibliography. Indexed. ISBN: 3-11-015263-0.

Accepted in 1995 as a *Habilitationsschrift* by the Evangelical theological faculty at the Ruhr-Universität in Bochum, this volume investigates on the basis of Mark's Gospel and parallel sayings in Q whether the historical Jesus proclaimed an imminent final judgment in the future. After a survey of previous research and methodological considerations, it discusses expectations about the final judgment in Judaism (Psalms, exilic and postexilic prophecy, early Jewish apocalyptic, Qumran writings, etc.) and in NT texts pertaining to John the Baptist. Then it analyzes in detail the pertinent Markan sayings about the final judgment along with their parallels in Q under three headings: parables, sayings (wisdom sayings), and prophetic and apocalyptic sayings. Finally it considers the relation between Jesus' statements about the final judgment and the kingdom of God in Mark's Gospel, and concludes that for the historical Jesus the reign of God and the final judgment were inextricably bound together.

EPISTLES—REVELATION

K. BACKHAUS, *Der Neue Bund und das Werden der Kirche. Die Diatheke-Deutung des Hebräerbriefs im Rahmen der frühchristlichen Theologiegeschichte,* Neutestamentliche Abhandlungen, Neue Folge 29 (Münster: Aschendorff, 1996) xv and 414 pp. Bibliography. Indexed. ISBN: 3-402-04777-2.

The slightly revised and abbreviated version of a *Habilitationsschrift* accepted in 1994 by the Catholic theological faculty at Münster, this investigation of the concept of διαθήκη in the letter to the Hebrews in the context of the history of early Christian theology first reviews research on the topic, delineates methodological and terminological matters, and takes up general introductory issues (literary genre, literary structure and rhetorical disposition, etc.). Next it focuses on particular διαθήκη texts in the letter (Heb 7:20-22; 8:6; 8:7-13; 9:15-22; 10:15-18) in their immediate contexts, and offers a theological synthesis (with reference to semantic, theological, and pragmatic aspects). Then it considers the "covenant theology" of Hebrews in its historical setting (early Judaism, Philo, NT and early post-NT writings, etc.) and its impact on the history of theology. It concludes with reflections on the actualization of the theme in Christian life. Backhaus concludes that in Hebrews the concept of διαθήκη was reorganized and redefined with reference to the salvation brought about through Jesus' death and resurrection.

C. F. BALL, *The Life and Times of the Apostle Paul* (Wheaton, IL: Tyndale House, 1996, paper) vii and 238 pp., 4 maps. LCN: 95-49645. ISBN: 0-8423-3500-5.

The revised edition of *The Life and Journeys of Paul* (1951), this account of Paul's life and ministry as an apostle weaves together into a single narrative the pertinent material in Paul's own letters and in Acts. Where history is silent, the author has filled in probable details based on his own study of the culture and times, all the while trying to stay consistent with the biblical record. Paul's story is told in fifteen chapters: the gates of the West, the home in Tarsus, in the school of Gamaliel, the beginnings of the church, fighting against God, the turning point, and so forth.

J. M. BASSLER, *1 Timothy, 2 Timothy, Titus,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1996, paper $20.95) 223 pp. Bibliography. Indexed. LCN: 96-3018. ISBN: 0-687-00157-9.

In her commentary on the Pastorals, Bassler, professor of NT at Perkins School of Theology, Southern Methodist University, in Dallas and author of *God & Mammon* (1991), seeks to respect the author in his own social and historical context and within his own theological idiom. After an eighteen-page introduction (authorship; genre, character, and sources; occasion and context; theology and ethics), she presents for each unit in the letters (1 Timothy, 2 Timothy, and Titus, respectively) a literary analysis, an exegetical analysis, and a theological and ethical analysis. She gives particular attention to connections made in the letters between sound teaching and sound behavior.

C. L. BENCE, *Romans. A Bible Commentary in the Wesleyan Tradition* (Indianapolis, IN: Wesleyan Publishing House, 1996) 247 pp. ISBN: 0-89827-157-6.

Part of a series of commentaries seeking to interpret the books of the Bible from a Wesleyan perspective, this volume gives particular attention to the significance of Paul's letter to the Romans for Christian theology and life. After an eight-page introduction, it presents an exposition of Romans according to the following general outline: righteousness rejected—the nature of sin (1:1–3:20), righteousness revealed—the act of faith (3:21–4:25), righteousness restored—the gift of grace (5:1–7:25), righteousness renewed—life in the Spirit (8:1-39), Israel redeemed—the drama of righteousness (9:1–11:36), and righteousness reflected—the ethics of love (12:1–16:27). Bence is professor of church history and theology at Indiana Wesleyan University in Marion, IN.

R. BIERINGER (ED.), *The Corinthian Correspondence,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 125 (Leuven: Leuven University Press—Peeters, 1996, paper 2,400 BFr) xxvii and 793 pp. Bibliographies. Indexed. ISBN: 90-6186-754-1 (LUP), 90-6831-774-1 (P).

Prepared for the 43rd session of the Colloquium Biblicum Lovaniense (1994), this volume first presents fourteen main papers: Bieringer on the relations between the two Corinthian letters, R. F. Collins on 1 Corinthians as a Hellenistic letter, A. Lindemann on Pauline ecclesiology in light of the real life of the Corinthian Christian community, J. S. Vos on Paul's argumentation in 1 Cor 1:10–3:4, J.-M. Sevrin on gnosis at Corinth with reference to 1 Cor 1:17–3:3, F. Neirynck on the sayings of Jesus in 1 Corinthians, J. Delobel on the coherence and relevance of 1 Corinthians 8–10, W. Schrage on some major problems regarding the Lord's Supper in 1 Corinthians, C. Focant on rhetoric and structure in 1 Corinthians 13, C. M. Tuckett on the Corinthians who say "There is no resurrection of the dead" (1 Cor 15:12), S. Hafemann on Paul's argument from the OT and Christology in 2 Corinthians 1–9, D.-A. Koch on Abraham and Moses in Paul's debates with his opponents in 2 Cor 11:22-23 and 3:7-18, J. Lambrecht on dangerous boasting—Paul's self-condemnation in 2 Corinthians 10–13, and M. E. Thrall on Paul's journey to paradise according to 2 Cor 12:2-4. Next there are five papers on 1 and 2 Corinthians: C. J. A. Hickling on Paul's use of Exodus in the Corinthian correspondence, V. Koperski on knowledge of Christ and of God in the Corinthian correspondence, B. J. Koet on "as close to the synagogue as can be"—Paul in Corinth according to Acts 18:1-18, E. Verhoef on the senders of the letters to the Corinthians and the use of "I" and "we," and Verhoef on Dutch radical criticism. Then there are eighteen papers on 1 Corinthians: D. H. Liebert on the "apostolic form of writing"—group letters before and after 1 Corinthians, T. L. Brodie on the systematic use of the Pentateuch in 1 Corinthians, P. J. Tomson on 1 Corinthians as a document of the apostolic halakic tradition, E. Reinmuth on ps.-Philo's *Biblical Antiquities* 40:4 and the crisis of wisdom in 1 Corinthians, G. Steyn on τὸ ὄνομα τοῦ κυρίου in 1 Corinthians, J. Verheyden on Origen on the origin of 1 Cor 2:9, B. S. Rosner on the function of Scripture in 1 Cor 5:13b and 6:16, J. Gundry-Volf on controlling the bodies—a theological profile of the Corinthian sexual ascetics (1 Corinthians 7), C. C. Caragounis on "fornication" and "concession"—interpreting 1 Corinthians 1–7, H. F. Richter on scandalous freedom in Corinth (see 1 Cor 8:1-13; 11:2-16), J. F. M. Smit on 1 Cor 8:1-6 as a rhetorical *partitio,* A. Denaux on theology and Christology in 1 Cor 8:4-6, B. J. Koet on the OT background to 1 Cor 10:7-8, N. Baumert on κοινωνία τοῦ αἵματος τοῦ Χριστοῦ (1 Cor 10:14-22), J.-M. van Cangh on whether one can reconstruct the primitive text of the Lord's Supper (1 Cor 11:23-26; Mk 14:22-26), M. C. de Boer on Paul's use of a resurrection tradition in 1 Cor 15:20-28,

J. Holleman on Jesus' resurrection as the beginning of the eschatological resurrection (1 Cor 15:20), and S. Schneider on 1 Cor 15:51-52. Finally there are five articles on 2 Corinthians: N. M. Watson on "physician, heal thyself"—Paul's character as revealed in 2 Corinthians, J. Schröter on Paul's apostolate as an entry to his theology (2 Cor 4:7-12), S. E. Porter on reconciliation and 2 Cor 5:18-21, R. K. Moore on 2 Cor 5:21 as a possible interpretive key to Paul's use of δικαιοσύνη θεοῦ, and C. Heil on the language of separation in 2 Cor 6:17 and elsewhere in Paul's writings. Bieringer has provided a fifteen-page introduction.

A. Brendle, *Im Prozess der Konfliktüberwindung. Eine exegetische Studie zur Kommunikationssituation zwischen Paulus und den Korinthern in 2 Kor 1,1-2, 13; 7,4-16,* Europäische Hochschulschriften, Reihe 23: Theologie 533 (Frankfurt—Bern—New York: Lang, 1995, paper $61.95) 365 pp. Bibliography. Indexed. ISBN: 3-631-48513-1.

Prepared as a doctoral dissertation under the direction of the late F. Lentzen-Deis (1928-93) and accepted in 1994 by the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, this argumentation-critical and text-pragmatic exegesis of 2 Cor 1:1–2:13 and 7:4-16 argues that in light of the communication-situation the hypothesis of the unity of 2 Corinthians 1–9 is more coherent than any of the division-hypotheses. After delineating the problem and the methodology, it analyzes the various parts of the text: the epistolary framework (1:1-2; 13:11-13), the proem—eulogy (1:3-11), the beginning of the body of the letter (1:12-14), the postponed double visit (1:15–2:2), the tearful letter and the comment on its effect (2:3-11), the lack of news from Corinth (2:12-13), and consolation from Titus' good reports and joy over the Corinthians (7:4-16). Then it deals with the communication situation in 1 Corinthians 1–2 and 7, the literary unity of 2 Corinthians, and the relevance of 2 Corinthians for people today.

G. Cirignano and F. Montuschi, *La personalità di Paolo. Un approccio psicologico alle lettere paoline,* Studi biblici 27 (Bologna: Dehoniane, 1996, paper 32,000 L) 224 pp. Bibliography. ISBN: 88-10-40728-8.

The joint work of a biblical scholar (Cirignano) and a psychologist (Montuschi), this volume approaches the figure of Paul especially with the help of transactional analysis. After considering methodological problems, it discusses significant aspects in Paul's biography and the psychological characteristics that emerge from a first reading of Paul's letters. Then it presents a unitary psychological reading of each letter (1 Thessalonians, 1 and 2 Corinthians, Galatians, Philippians, Philemon, and Romans) and concludes with elements toward a psychological profile of Paul.

C. B. Cousar, *The Letters of Paul,* Interpreting Biblical Texts (Nashville, TN: Abingdon, 1996, paper $15.95) 212 pp. Bibliography. Indexed. LCN: 96-32279. ISBN: 0-687-00852-2.

This introduction to Paul's letters first considers Paul as a letter-writer, the rhetoric of Paul's letters, Paul's use of sources, Paul's churches, and Paul's theology. Then it deals with theological themes in Paul's seven undisputed letters: the decisive event of Jesus Christ, the character of God, the old life and the new, the new community, and embodying the gospel. Finally it provides a brief treatment of the Deuteropauline letters. Cousar, professor of NT at Columbia Theological Seminary in Decatur, GA, is the author of *A Theology of the Cross. The Death of Jesus in the Pauline Letters* (1990).

J. D. G. Dunn (ed.), *Paul and the Mosaic Law. The Third Durham-Tübingen Research Symposium on Earliest Christianity and Judaism (Durham, September, 1994),* Wissenschaftliche Untersuchungen zum Neuen Testament 89 (Tübingen: Mohr-Siebeck, 1996, DM 248) xi and 368 pp. Bibliography. Indexed. ISBN: 3-16-146573-3.

Prepared for a symposium held in Durham in 1994, the papers in this volume are by H. Lichtenberger on the understanding of the Torah in Judaism in Paul's time, M. Hengel on Paul's position toward the Law in the unknown years between Damascus and Antioch, J. Lambrecht on Paul's reasoning in Gal 2:11-21 (with a response by B. W. Longenecker), G. Stanton on the Law of Moses and the Law of Christ in Gal 3:1–6:2, K. Kertelge on letter and Spirit according to 2 Corinthians 3, N. T. Wright on the Law in Romans 2, R. B. Hays on the Law in Romans 3–4—three dramatic roles, O. Hofius on the Adam-Christ antithesis and the Law in Rom 5:12-21, H. Hübner on the hermeneutic of Romans 7, S. Westerholm on Paul and the Law in Romans 9–11 (with a response by H. Räisänen, and a reply by Westerholm), P. J. Tomson on Paul's Jewish background in view of his Law teaching in 1 Corinthians 7, S. C. Barton on "all things to all people"—Paul and the Law in the light of 1 Cor 9:19-23, and J. M. G. Barclay on whether "we undermine the Law" (Rom 14:1–15:6). Also included are Dunn's five-page introduction and his 26-page concluding essay ("in search of common ground"), as well as a bibliography of books and articles on the topic that appeared between 1980 and 1994.

E. HAHN, *Der Brief des Paulus an die Epheser,* Wuppertaler Studienbibel. Ergänzungsfolge, Neues Testament (Wuppertal: Brockhaus, 1996, paper) 192 pp. Bibliography. ISBN: 3-417-25025-0.

In his eight-page introduction to Ephesians, Hahn discusses its special literary character, the author (Paul) and the recipients, and the circumstances of its composition (A.D. 56-58 in Caesarea). Then he presents an exposition of the text according to the following general outline: introductory greeting (1:1-2), the divine mystery of the invitation to the body of Christ (1:3–3:21), the believers' way of life corresponding to the invitation (4:1–6:20), and conclusion (6:21-24). Hahn is director of studies at the Albrecht-Bengel-Haus in Tübingen.

D. J. HARRINGTON, *Paul's Prison Letters. Spiritual Commentaries on Paul's Letters to Philemon, the Philippians, and the Colossians* (Hyde Park, NY: New City, 1997, paper $9.95) 136 pp. Bibliography. LCN: 96-46245. ISBN: 1-56548-088-0.

After an introduction to Paul's letters from prison, this volume presents in turn expositions of the letters to Philemon, the Philippians, and the Colossians. Besides opening up the meaning of these texts for nonspecialists, the expositions try to show how the basic concerns of biblical exegesis (literary analysis, history, theology) can lead naturally into personal appropriation in meditation, prayer, and action. For each letter there is an introduction and a concluding section (imaginative recreation, points for meditation, prayer). Harrington is also the author of *How to Read the Gospels. Answers to Common Questions* (1996).

A. E. HARVEY, *Renewal Through Suffering. A Study of 2 Corinthians,* Studies of the New Testament and Its World (Edinburgh: T&T Clark, 1996, $33.95) xii and 148 pp. Bibliography. Indexed. ISBN: 0-567-08508-2.

Harvey, formerly a lecturer in theology at the University of Oxford and now a canon of Westminster and author of *Jesus and the Constraints of History* (1982), contends that Paul wrote 2 Corinthians in the light of a near-death experience connected with either severe illness or savage persecution, and that he made reference to this experience in 2 Cor 1:8-10. He develops this thesis under the following headings: the tribulation in Ephesus (2 Cor 1:3-9), the aftermath (1:10–4:6), the renewing experience (4:7–7:16), the commissioning (8–9), the apologia (10–13), and renewal through suffering. Harvey concludes that Paul's own experience of suffering is the key to the tense, personal, defensive but ultimately confident and generous argumentation of many parts of 2 Corinthians.

D. G. HORRELL, *The Social Ethos of the Corinthian Correspondence. Interests and Ideology from 1 Corinthians to 1 Clement,* Studies of the New Testament and Its World (Edinburgh: T&T Clark, 1996, £23.95 or $47.95) xvi and 395 pp. Bibliography. Indexed. ISBN: 0-567-08528-7.

The revised version of a doctoral dissertation directed by A. Chester and submitted in 1993 to Cambridge University, this investigation of the Corinthian correspondence from 1 Corinthians to *1 Clement* uses the work of social theorist A. Giddens as the basis for a critical discussion of current methods employed in sociological studies of the NT and for presenting a new approach. This framework conceives of Pauline Christianity as a symbolic order comprising rules and resources that are embodied in the lives of particular communities and that are taken up, reproduced, and transformed over time. After discussing the nature of a "sociological" approach and considering some theoretical resources, it presents exegetical studies of the Corinthian correspondence under the following headings: the Corinthian community, the social ethos of 1 Corinthians, conflict at Corinth and apostolic lifestyle, and the social ethos of *1 Clement.* An appendix deals with the painful letter and the chronological order of 2 Corinthians 1–9 and 10–13.

D. B. HOWELL, *Ephesians. God Calls a New People* (Macon, GA: Smyth & Helwys, 1996, paper $7.95) vii and 112 pp. Bibliography. LCN: 96-38531. ISBN: 1-57312-039-1.

After a seventeen-page introduction to Ephesians, Howell, assistant professor of religion at Carson-Newman College in Jefferson City, TN, and author of *Matthew's Inclusive Story* (1990), presents an exposition according to the following outline: praise and intercession—identity and calling (1:3-23), once and now (2:1-22), Paul's ministry of revelation and prayer for the church (3:1-21), living the new life (4:1–5:20), and duties of the new life (5:21–6:20).

A. R. HUNT, *The Inspired Body. Paul, the Corinthians, and Divine Inspiration* (Macon, GA: Mercer University Press, 1996, paper $19.95) 168 pp. Bibliography. Indexed. LCN: 96-36074. ISBN: 0-86554-528-6.

Based on a doctoral dissertation directed by W. A. Meeks and presented to Yale University, this investigation of the language and purpose of 1 Cor 2:6-16 argues that (1) Paul drew on a common pool of language used in antiquity to describe the human search for knowledge of and from the divine, and (2) that the text applies to all Christians rather than only to Paul. It first considers 1 Cor 2:6-16 in the context of Greek and Jewish traditions about inquiry into the divine mind. Then it presents a new reading of 1 Cor 2:6-16 with reference to the inspired community, and reflects on the implications of this reading for understanding 1 Cor 3:1-4 and communal division, the inspired body of Christ in 1 Corinthians 12, and 1 Corinthians 14 and corporate worship. Hunt concludes that his reading of 1 Cor 2:6-16 emphasizes Paul's call for the end of factionalism, using the fact that all Christians have access to the mind of God and to inspiration.

L. T. JOHNSON, *The Letter of James. A New Translation with Introduction and Commentary,* Anchor Bible 37A (New York—London: Doubleday, 1995, $39.95) xix and 412 pp. Bibliographies. Indexed. LCN: 94-40581. ISBN: 0-385-41360-2.

In his 164-page general introduction to the letter of James, Johnson, professor of NT at the Candler School of Theology, Emory University, in Atlanta, and author of *The Real Jesus* (1996), deals with the character of the writing (the voice), circumstances of composition (Whose voice?), history of interpretation (How was the voice heard?), and explanation and interpretation (on hearing James' voice). Then he presents a translation and commentary according to the following outline: greeting (1:1), epitome of exhortation (1:2-27), the deeds of faith (2:1-26), the power and peril of speech (3:1-12), call to conversion (3:13–4:10), examples of arrogance (4:11–5:6), patience in time of testing (5:7-11), and speech in the assembly of faith (5:12-20). In the commentary he gives particular attention to the language and logic of James (whom he identifies as the brother of Jesus Christ).

L. T. JOHNSON, *Letters to Paul's Delegates. 1 Timothy, 2 Timothy, Titus,* New Testament in Context (Valley Forge, PA: Trinity Press International, 1996, paper $20) viii and 263 pp. Bibliographies. Indexed. LCN: 96-42303. ISBN: 1-56338-144-3.

In his 36-page introduction to the Pastorals, Johnson, professor of NT and Christian origins at the Candler School of Theology, Emory University, explores the weaknesses of the conventional position about their origin (post-Pauline) and suggests that a legitimate case can be made to read them within the context of Paul's own lifetime and ministry. Then in his expositions of 2 Timothy, 1 Timothy, and Titus, he provides for each unit a new translation, notes on the translation, literary observations, and comments on the historical realities and religious ideas revealed by the passage.

R. J. KARRIS, *A Symphony of New Testament Hymns. Commentary on Philippians 2:5-11, Colossians 1:15-20, Ephesians 2:14-16, 1 Timothy 3:16, Titus 3:4-7, 1 Peter 3:18-22, and 2 Timothy 2:11-13* (Collegeville, MN: Liturgical Press, 1996, paper $14.95) 181 pp. Bibliographies. LCN: 96-25645. ISBN: 0-8146-2425-1.

After chapters on the beginnings and background of NT hymns, this volume presents analyses of specific hymns according to the following outline: the drama of Christ's humiliation and exaltation (Phil 2:5-11); Christ Jesus as cosmic Lord and peacemaker (Col 1:15-20); universal reconciliation in Christ Jesus (Eph 2:14-16; 1 Tim 3:16); Christ Jesus, the saving bath, and the fallen angels (Tit 3:4-7; 1 Pet 3:18-22); and we sinners can depend on Jesus at the last judgment (2 Tim 2:11-13). Karris, who taught for many years at Catholic Theological Union in Chicago, is now an international administrator for the Order of Friars Minor (Franciscans).

L. J. KREITZER, *2 Corinthians,* New Testament Guides (Sheffield, UK: Sheffield Academic Press, 1996, paper £6.95 or $9.95) 146 pp. Bibliographies. Indexed. ISBN: 1-85075-789-5.

After a chapter on Paul and the founding of the church at Corinth, this volume deals with the integrity of 2 Corinthians and its place in the Corinthian correspondence; the apostolic ministry of Paul; Moses, glory, and the new covenant; identifying the Corinthian opponents (a problem in detection); Paul and the Jerusalem collection; some puzzling passages; and the challenge of 2 Corinthians for the modern world. Kreitzer, tutor for NT at Regent's Park College, Oxford, is the author of *The Gospel According to John* (1990) and *The New Testament in Fiction and Film* (1993).

C. LANDON, *A Text-Critical Study of the Epistle of Jude,* JSNT Supplement Series 135 (Sheffield, UK: Sheffield Academic Press, 1996, £30 or $45) 172 pp. Bibliography. Indexed. ISBN: 1-85075-636-8.

Prepared as a doctoral dissertation under the direction of J. Thom and K. Petzer and presented to the University of Stellenbosch, this investigation of textual variation throughout the letter of Jude argues that the Greek text of the NT should be reconstructed with much greater reliance on internal evidence than is apparent in modern editions such as *The Greek New Testament* (4th ed., 1993). After explaining the theory and practice of the eclectic approach to NT textual criticism, the volume discusses the textual variants in the Greek manuscripts of Jude, and concludes that since no single manuscript or group of manuscripts has a special claim to superiority, there is need for an eclectic approach that gives particular attention to style. Three appendixes are included.

A. Y. LAU, *Manifest in Flesh. The Epiphany Christology of the Pastoral Epistles,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 86 (Tübingen: Mohr-Siebeck, 1996, paper DM 98) xi and 336 pp. Bibliography. Indexed. ISBN: 3-16-146302-1.

The revised version of a doctoral dissertation directed by I. H. Marshall and accepted in 1993 by the University of Aberdeen, this volume first surveys scholarship on the Christology of the Pastorals and suggests that the Pastor is best perceived as an interpreter who has faithfully preserved and adapted the apostolic tradition in a new historical context. Next it considers the centrality of tradition in the Pastorals, Paul's own view of tradition and his method of transmitting christological formulations, and the use of christological traditions in the Pastorals. Then under the heading "the contemporization of tradition," it deals with the background and nuances of the epiphany language, and the essential character of the epiphany Christology. Finally it treats the Pastor's gospel of the epiphany of Christ and the place of Christology in the Pastorals. Lau concludes that the Pastor has creatively translated the παραθήκη into the current relevant epiphanic language of surrounding cultures and the church.

E. LOHSE, *Paulus. Eine Biographie* (Munich: C. H. Beck, 1996, DM 58) 334 pp. Bibliography. Indexed. ISBN: 3-406-40949-0.

Lohse, who served for many years first as professor of NT at the University of Göttingen and then as Lutheran bishop of Hannover, presents this biography of Paul in twenty chapters. In them he treats the major events in Paul's life: beginnings, educational and cultural formation, persecution of the church, conversion and call to be an apostle, the beginnings of his missionary activities, the Jerusalem conference and its implications, and so forth. There are also treatments of Paul's letters, church life, the apostolic office, the opponents of the Pauline mission, God's righteousness, Israel and the church, early Christian ethics, and the effects of Pauline theology.

B. J. MALINA AND J. H. NEYREY, *Portraits of Paul. An Archaeology of Ancient Personality* (Louisville, KY: Westminster John Knox, 1996, paper $23) xv and 271 pp., table. Bibliography. Indexed. LCN: 96-18497. ISBN: 0-664-25681-3.

This volume deals with that dimension of the social system of the ancient Mediterranean world called modal or typical personality. After introducing the problem of ancient personality, it considers the view of person that emerges from those styles of praising others called *encomia,* how persons are described in public defense speeches, how the ancient Mediterraneans stereotyped the appearance of their fellows (physiognomics) with particular attention to the figure of Paul in *Acts of Paul,* ancient Mediterranean persons in cultural perspective, and Paul as apostle and prophet. The two appendixes concern (1) *progymnasmata* and rhetorical treatises, and (2) individualists and collectivists—a comparative table. Malina, author of *The New Testament World* (rev. ed., 1993), and Neyrey, author of *Paul, in Other Words* (1990), conclude that Paul was a group-oriented person, deeply and permanently embedded in significant others.

J. MARCHAL, *L'Apocalypse de Jean. Un message pour notre temps,* Question de 68 (Paris: Albin Michel, 1990, paper 120 F) 304 pp. ISBN: 2-226-02997-4.

After an introduction and observations on symbolic language, the doctrine of the cycles, and the structure of Revelation, this volume presents an exposition of the book of Revelation under the following general headings: address (1:1-8), John's first vision (1:9-20), the letters to the seven churches (2:1–3:22), John's second (heavenly) vision (4:1-11), the book with the seven seals (5:1-14), the opening of the first four seals—the four horsemen (6:1-8), and so forth. The expositions give particular attention to analogies in other traditions of religious symbolism (Buddhist, Hindu, etc.). Also included are a general conclusion and a "postface" in the form of a chronicle. A. Desjardins has provided a foreword.

S. MCKNIGHT, *1 Peter,* NIV Application Commentary (Grand Rapids: Zondervan, 1996, $21.99) 295 pp. Bibliography. Indexed. LCN: 95-25254. ISBN: 3-310-49290-4.

McKnight, professor of religious studies at North Park College in Chicago, and author of the volume on Galatians in the series, describes the message of 1 Peter as concerned with how Christians are to live in a hostile environment, and live in such a way that they not only endure but also have lasting impact for good on that environment. After a 21-page introduction and an annotated bibliography, he treats each pericope in three phases: original meaning, bridging contexts, and contemporary significance. He divides the body of the letter into three major sections: exhortations based on salvation (1:3–2:10), on social groups (2:11–4:11), and on the church (4:12–5:11).

D. J. MOO, *The Epistle to the Romans,* New International Commentary on the New Testament (Grand Rapids—Cambridge, UK: Eerdmans, 1996, $50 or £35) xxv and 1012 pp. Bibliography. Indexed. LCN: 96-26077. ISBN: 0-8028-2317-3.

This volume incorporates material from Moo's *Romans 1–8* in the Wycliffe Exegetical Commentary [*NTA* 36, pp. 433-434] and replaces J. Murray's *The Epistle to the Romans* (1959, 1965) in the series. After a 35-page introduction (general circumstances; integrity, literary history, and text; audience; nature and genre; etc.), it presents an exposition of the complete text of Paul's letter to the Romans according to the following outline: the letter opening (1:1-17), the heart of the gospel—justification by faith (1:18–4:25), the assurance provided by the gospel—the hope of salvation (5:1–8:39), the defense of the gospel—the problem of Israel (9:1–11:36), the transforming power of the gospel—Christian conduct (12:1–15:13), and the letter closing (15:14–16:27). Moo is professor of NT at Trinity Evangelical Divinity School in Deerfield, IL.

A. Moreno García, *La sabiduría del Espíritu: Sentir en Cristo. Estudio de φρόνημα - φρονέω en Rom 8,5-8 y Flp 2,1-5* (Rome: Pontificia Universitas Gregoriana, 1995, paper) 371 pp. Bibliography.

Prepared as a doctoral dissertation under the direction of A. Vanhoye and accepted in 1985 by the Pontifical Gregorian University in Rome, this volume first explores the meaning of the terms φρόνημα and φρονέω with reference to the good and evil "inclination" (*yēṣer*) in early Jewish and targumic writings, φρόνησις in the writings of Aristotle and the Stoics, and uses of the root φρην- in the Septuagint (especially the wisdom books). Then it presents a detailed exegetical analysis of Rom 8:5-8, 27 along with a discussion of the "wisdom (φρόνημα) of the spirit" and the "wisdom of the flesh," and an exposition of Phil 2:1-5. It concludes with biblical-theological reflections on these Pauline texts under four headings: the relation between incarnation and "pneumatization," the relation between sending and inhabitation, the church as the presence of the Spirit, and Christian existence. Moreno García observes that in Paul's theological perspective "pneumatization" is the cornerstone of Christian wisdom.

L. Morris, *Galatians. Paul's Charter of Christian Freedom* (Downers Grove, IL: InterVarsity, 1996, $16.99) 191 pp. LCN: 96-17460. ISBN: 0-8308-1420-5.

In his seventeen-page introduction to Paul's letter to the Galatians, Morris, former principal of Ridley College in Melbourne, deals with the author, destination, date, nature of the opposition to Paul, literary genre, and the contribution to Christian thought. Then he presents a new translation and an exposition of the text according to the following general outline: introduction (1:1-5), the gospel (1:16–2:21), a Christian view of the Law (3:1–4:31), Christian freedom (5:1–6:10), and conclusion (6:11-18). The commentary is meant for the general reader rather than the specialist, though the footnotes take notice of pertinent scholarly writings.

M. Müller, *Vom Schluss zum Ganzen. Zur Bedeutung des paulinischen Briefkorpusabschlusses,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 172 (Göttingen: Vandenhoeck & Ruprecht, 1997, DM 98) 296 pp. Bibliography. Indexed. ISBN: 3-525-53855-3.

The slightly revised version of a doctoral dissertation directed by J. Roloff and presented in 1995 to the theological faculty of the Friedrich-Alexander-Universität in Erlangen-Nürnberg, this volume explores the significance of the Pauline letter-body closing for understanding the whole letter in which it appears. After placing the Pauline letters in the context of ancient epistolography, it considers the epistolary function of 1 Thess 5:23-24 in 1 Thessalonians as a whole, friendship as sharing in the apostle's suffering (the letter-body closing and its significance for the integrity of the composition of Philippians), and the epistolary closing of Romans (15:14–16:23) and its connection to the rest of the letter.

J. Murphy-O'Connor, *Paul et l'art épistolaire. Contexte et structure littéraires,* trans. J. Prignaud, Études Annexes de la Bible de Jérusalem (Paris: Cerf, 1994, paper 130 F) 211 pp., fig. Bibliography. Indexed. ISBN: 2-204-05056-3.

The French version of *Paul the Letter-Writer* [*NTA* 39, p. 520], this volume explains the mechanics of letter-writing in Paul's time, the organization of a letter (address, thanksgiving, body, conclusion), and the formation of a collection of letters.

T. H. L. PARKER, *Commentaries on the Epistle to the Romans, 1532-1542* (Edinburgh: T&T Clark, 1996, paper $24.95) xii and 226 pp. Bibliography. Indexed. ISBN: 0-567-09366-2.

Between 1532 and 1542 no fewer than thirty-five commentaries on Romans were published. This volume focuses on eleven of these commentaries, six by Roman Catholics (Cardinal Cajetan, Gagney of Paris, Cardinal Marino Grimani, Guilliaud of Paris and Autun, Haresche of Paris, Cardinal Sadoleto) and five by Evangelicals (Bucer of Strasbourg, Bullinger and Pellican of Zurich, Calvin of Geneva, Melanchthon of Wittenberg). After an 83-page survey of the authors and their books, it focuses on three passages in Romans (1:18-23; 2:13-16; 3:20-28) and examines how the various commentators treated them. Parker was reader in theology at the University of Durham. The study was first published in 1986.

M. PÖTTNER, *Realität als Kommunikation. Ansätze zur Beschreibung der Grammatik des paulinischen Sprechens in 1Kor 1,4-4,21 im Blick auf literarische Problematik und Situationsbezug des 1. Korintherbriefes,* Theologie 2 (Münster: Lit, 1995, paper DM 48.80) x and 391 pp. Bibliography. Indexed. ISBN: 3-8258-2687-2.

Prepared as a doctoral dissertation under the direction of W. Harnisch and accepted in 1995 by the department of Evangelical theology at the Philipps-Universität in Marburg, this literary- and redaction-critical study of 1 Corinthians 1–4 brings to bear on the text the insights of C. S. Peirce and F. Schleiermacher. It first considers 1 Corinthians 1–4 in the context of 1 Corinthians as a whole: the problem in modern scholarship, whether it should be regarded as an independent writing, and examples of its relation to other parts of the letter. Then it reflects on the communicative reality of the λόγος τοῦ σταυροῦ in 1 Cor 1:4–4:21: proem (1:4-9) and epilogue (4:14-21); thesis (1:10-12), *partitio* (1:13), and epilogue (3:18-23); whether you have been baptized in Paul's name (1:14-17); whether Paul has been crucified for you (1:18–3:4); whether Christ is divided (3:5-17); 3:18-23 as the epilogue of 1:10–3:23; a Pauline *translatio* (4:1-5); the interpreter of the λόγος τοῦ σταυροῦ (4:6-13); and epilogue (4:14-21). Reflections on the δύναμις of the discourse and on reality as communication conclude the discussion.

R. A. RAMSARAN, *Liberating Words. Paul's Use of Rhetorical Maxims in 1 Corinthians 1–10* (Valley Forge, PA: Trinity Press International, 1996, paper $17) vii and 168 pp. Bibliography. Indexed. LCN: 96-24733. ISBN: 1-56338-164-8.

Ramsaran, who teaches NT at Emmanuel School of Religion in Johnson City, TN, seeks to extend the understanding of Paul's use of maxims by (1) critically examining the diverse and dynamic social spheres out of which maxim usage emerged and coalesced at Paul's time, (2) suggesting and applying preliminary criteria for identifying isolated embedded maxims, and (3) elaborating on how Greco-Roman rhetorical conventions concerning the maxim undergird Paul's argumentation in 1 Corinthians 1–4, 7, and 8–10. He concludes that maxims suited Paul's purposes for developing moral confidence among the members of his communities because each member must measure the truth and guidance of the maxim to his or her measure of faith and giftedness. There are appendixes on maxim investigation in Pauline studies and on reading the rhetorical handbooks.

H. REICHELT, *Angelus interpres - Texte in der Johannes-Apokalypse. Strukturen, Aussagen und Hintergründe,* Europäische Hochschulschriften, Reihe 23: Theologie 507 (Frankfurt—Bern—New York: Lang, 1994, paper $45.95) vii and 246 pp. Bibliography. ISBN: 3-631-47248-X.

Presented in 1992 as a doctoral dissertation to the Kirchliche Hochschule in Leipzig, this volume investigates the form and function of the appearances of the figure of the angelic interpreter in Revelation, and the relations of that figure's discourse to God, Christ, and humankind. After an introduction to terminology (the *malʾāk* of Yahweh and other OT designations, the ἄγγελος, angels in Revelation), it examines the various angelic interpreter passages in Revelation (1:1; 22:6; 17; 21:9-21; 22:1; 19:9-10; 22:8-16). Then it considers some analogies in Revelation and other texts: Christ in the angelophany (1:12b-16), Christ's presence in prophecy (2:3), and humans as angels and angels as humans. Finally it focuses on the measuring angel in Rev 21:15-17. Reichelt concludes that the angelic interpreter in Revelation is not a specific angel but rather a way of expressing John's experience of the nearness of God.

M. SILVA, *Explorations in Exegetical Method. Galatians as a Test Case* (Grand Rapids: Baker, 1996, $22.99) 237 pp. Bibliography. Indexed. LCN: 96-33584. ISBN: 0-8010-1123-X.

In this prolegomenon to a forthcoming commentary on Galatians in the Baker Exegetical Commentary on the New Testament, Silva, professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA, seeks to explain and illustrate basic concerns in the exegetical process with reference to Paul's letter to the Galatians. After reflecting on lessons from the history of exegesis (original meaning versus contextualization, argumentation), he deals with issues of language and literature: text, vocabulary, syntax, and discourse and literary structure. Then he treats historical issues: the task of reconstruction, Acts and Galatians, and the date of Galatians. Finally he discusses aspects of Pauline theology: the distinctiveness of Paul's message, Paul and his Bible, eschatology in Galatians, and the function of the Law (see Gal 3:12, 18, 21). He concludes with observations on the reader and relevance.

U. SIM, *Das himmlische Jerusalem in Apk 21,1-22,5 im Kontext biblisch-jüdischer Tradition und antiken Städtebaus,* Bochumer Altertumswissenschaftliches Colloquium 25 (Trier: Wissenschaftlicher Verlag Trier, 1996, paper DM 45) ii and 255 pp. Bibliography. Indexed. ISBN: 3-88476-199-4.

The slightly revised and abbreviated version of a doctoral dissertation directed by K. Wengst and accepted in 1995 by the Evangelical theological faculty at the Ruhr-Universität in Bochum, this volume investigates the description of the heavenly Jerusalem in Rev 21:1–22:5 in the context of biblical and early Jewish traditions and of ideas about building cities in antiquity. After considering the importance given to cities in the book of Revelation, it discusses images of ancient (Babylon; Greek-Hellenistic, Roman, and Israelite) cities. Then it deals with descriptions of the ideal city in antiquity by Plato, Aristotle, Hippodamus of Miletus, Vitruvius, Lucian of Samosata, Philo, and the Qumran scrolls (on the temple city and the new Jerusalem). Finally it presents expositions on the new world (Rev 21:1-8) and the New Jerusalem (21:9–22:5), and compares ancient cities with the New Jerusalem. Sim concludes that the author of Revelation presents the New Jerusalem as the ideal, perfect, salvation-filled, and living city.

C. F. SLEEPER, *The Victorious Christ. A Study of the Book of Revelation* (Louisville, KY: Westminster John Knox, 1996, paper $10) xi and 142 pp., map. Bibliography. Indexed. LCN: 96-18499. ISBN: 0-664-25620-1.

Sleeper, professor emeritus of religion at Roanoke College in Virginia, first describes the book of Revelation as a multimedia event and discusses its plot, people, and places. Next he focuses on images of conflict in Revelation: the dimensions of conflict, images of natural catastrophes, images of military conflict, and the cosmic victor. Then he deals with the contexts of John's images in the NT, Jewish apocalypticism, and the OT, and gives particular attention to holy war and holy warrior. Finally he discusses clues for interpreting Revelation: misinterpreting Revelation, John's historical context, persecution ethics, and John's theological vision. Questions for discussion accompany each chapter.

K. SNODGRASS, *Ephesians,* NIV Application Commentary (Grand Rapids: Zondervan, 1996, $22.99) 384 pp. Bibliography. Indexed. LCN: 96-12910. ISBN: 0-310-49340-4.

Snodgrass, professor of NT studies at North Park Theological Seminary in Chicago, contends that Paul's purpose in writing the letter to the Ephesians was identity formation, that is, to shape believers by reminding them how wonderful God's work in Christ is, how significant their unity with Christ is, and what living for Christ looks like. After a fifteen-page general introduction and an annotated bibliography, he deals with each pericope under three headings: original meaning, bridging contexts, and contemporary significance. He divides the body of the letter into two major parts: a meditation on God's gift of salvation (1:3–3:21), and instructions to live worthy of God's call (4:1–6:20).

H.-G. SUNDERMANN, *Der schwache Apostel und die Kraft der Rede. Eine rhetorische Analyse von 2 Kor 10-13,* Europäische Hochschulschriften, Reihe 23: Theologie 575 (Frankfurt—Bern—New York: Lang, 1996, paper $54.95) 279 pp. Bibliography. ISBN: 3-631-48572-7.

The slightly revised version of a doctoral dissertation directed by W. Harnisch and accepted in 1991 by the department of Evangelical theology at the Philipps-Universität in Marburg, this rhetorical analysis of 2 Corinthians 10–13 begins with general literary-critical observations and a discussion of the disposition of the "fool's speech." Then it examines the various parts of Paul's discourse in 2 Corinthians 10–13 according to the following outline: *insinuatio* (10:1-11), *narratio* (10:12-18), *refutatio* (11:1-15), *probatio* (11:16–12:18), *translatio* (12:19-21), *peroratio* (13:1-10), and the epistolary conclusion (13:11-13). A 37-page excursus deals with Paul and money according to the following outline: Phil 4:10-20(23); 1 Cor 9:1-18; the grounds for Paul's claim to forgo support in Corinth; and the collection.

R. B. TERRY, *A Discourse Analysis of First Corinthians,* Summer Institute of Linguistics and the University of Texas at Arlington Publications in Linguistics 120 (Dallas: Summer Institute of Linguistics, 1995, paper $25) xii and 192 pp., 43 tables. Bibliography. LCN: 93-61605. ISBN: 0-88312-707-5.

The slightly revised version of a doctoral dissertation directed by R. E. Longacre and presented to the University of Texas at Arlington, this volume employs the tagmemic approach put forward by Longacre and K. L. Pike to investigate the discourse-level linguistic features that are used in the Greek text of 1 Corinthians. After methodological considerations, it deals with the rhetorical situation and cultural background of 1 Corinthians, the overall discourse structure, the constituent analysis (particle, wave, field), other features of discourse (peak, participant reference, clause word order, quotations, the influence of the rhetorical situation), and discourse analysis as a study of constraints. The appendixes deal with (1) text-type in 1 Corinthians, and (2) Greek constituent structure displays for 1 Corinthians. Terry concludes that in 1 Corinthians the subject-verb-object and subject-object-verb orderings predominate over the verb-subject-object ordering.

Theology and Ethics in Paul and His Interpreters. Essays in Honor of Victor Paul Furnish, ed. E. H. Lovering and J. L. Sumney (Nashville, TN: Abingdon, 1996, paper $19.95) x and 333 pp., frontispiece. Bibliography. Indexed. LCN: 96-31336. ISBN: 0-687-00767-4.

Prepared in honor of Professor Furnish on his 65th birthday, the nineteen papers in this volume are by L. E. Keck on the accountable self; R. Scroggs on Paul and the eschatological body; R. B. Hays on the role of Scripture in Paul's ethics; J. L. Martyn on the crucial event in the history of the Law (Gal 5:14); J. D. G. Dunn on "the law of faith," "the law of the Spirit," and "the law of Christ"; M. D. Hooker on a partner in the gospel (Paul's understanding of his ministry); B. R. Gaventa on mother's milk and ministry in 1 Corinthians 3; J. P. Sampley on reasoning from the horizons of Paul's thought world (a comparison of Galatians and Philippians); P. J. Achtemeier on the continuing quest for coherence in Paul; E. Lohse on whether there are changes of thought in Paul's theology (Paul's ethical teaching in the context of his theology); C. K. Barrett on Deuteropauline ethics; J. M. Bassler on "he remains faithful" (2 Tim 2:13a); C. C. Black on Christ crucified in Paul and in Mark; D. M. Smith on the love command (John and Paul?); H. W. Attridge on Paul and the domestication of Thomas; W. A. Meeks on the *Haustafeln* and American slavery—a hermeneutical challenge; W. Baird on the fate of Paul in 19th-century liberalism; A. Lindemann on Pauline mission and religious pluralism; and S. M. Ogden on Paul in contemporary theology and ethics (presuppositions of critically appropriating Paul's letters today). Also included are a photograph of the honoree, a preface by the editors, and a fourteen-page bibliographical essay by W. L. Willis on studies on Pauline ethics from 1964 to 1994.

J. D. TURNER, E. DEIBLER, AND J. L. TURNER, *Jude: A Structural Commentary,* Mellen Biblical Press Series 44 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $69.95) xii and 128 pp. Bibliographies. LCN: 96-7056. ISBN: 0-7734-2415-6.

Semantic structural analysis is the method used by many Bible translators in order to prepare biblical source texts for cross-language Bible translation projects. Using the letter of Jude as a test case, this volume first presents a structural commentary based on the method of "macro semantic structural analysis." Next, on the basis of Deibler's work, it provides a "micro semantic structural analysis" of the text. Then it explains how psycholinguistic research can enrich the reading of Scripture (by J. L. Turner) and how five European approaches (phenomenology, hermeneutics, structuralism, semiotics, semantics) can be applied to the letter of Jude.

A. VÖGTLE, *Der Judasbrief. Der 2. Petrusbrief,* Evangelisch-Katholischer Kommentar zum Neuen Testament 22 (Zurich: Benziger, 1994; Neukirchen-Vluyn: Neukirchener, paper DM 62) xxii and 281 pp. Bibliographies. Indexed. ISBN: 3-545-23124-0 (B), 3-7887-1437-9 (N).

After a twelve-page introduction to the letter of Jude, this volume presents a translation and exposition of each pericope according to the following general outline: prescript (1-2), purpose and occasion (3-4), the opponents' fall into guilt and judgment (5-16), confirmation and encouragement of threatened believers (17-23), and concluding doxology (24-25). Then following a fifteen-page introduction to 2 Peter, it provides an exposition according to this outline: prescript (1:1-2), the addresses' involvement in Peter's exhortation and testament (1:3-15), the defense of belief in the parousia (1:16–3:13), and concluding exhortations with a significant addition (3:14-18). There are two excursus on Jude and four on 2 Peter. Vögtle (1910-96) was professor emeritus of NT on the Catholic theological faculty at Freiburg im Breisgau.

A. VON SPEYR, *The Letter to the Ephesians,* trans. A. Walker (San Francisco: Ignatius, 1996, paper) 269 pp. LCN: 95-79947. ISBN: 0-89870-570-3.

The English version of *Der Epheserbrief* (2nd rev. ed., 1983), this volume presents meditations on each verse in Ephesians according to the following general outline: prelude (1:1-2), the plan of salvation in God (1:3-22), the homecoming of the Gentiles (2:1-21), the position of Paul in the work of salvation (3:1-21), the church (4:1-16), the life of Christians (4:17–5:20), the duties of the states in life (5:21–6:9), and the armor of God (6:10-24). A three-page preface by H. U. von Balthasar is included.

H. WILKENS, *Paulus. Drei Schauplätze. Philippi — Der Schritt nach Europa. Athen — Vom Unbekannten Gott. Korinth — Die Liebe im Denken* (Dornach: Verlag am Goetheanum, 1994, paper DM 39) 334 pp., 5 figs., map, table. Indexed. ISBN: 3-7235-0749-2.

With particular attention to the insights of R. Steiner, this investigation of the figure of Paul and his relation to the ancient mystery religions focuses on three places that were important in his apostolic activity. Thus it treats Paul's ministry in Philippi ("the step to Europe") and the mysteries of Samothrace, Athens ("the unknown god") and the mysteries of Eleusis, and Corinth ("love in thought") and the mysteries of Ephesus and Delphi.

H.-M. WÜNSCH, *Der paulinische Brief 2Kor 1-9 als kommunikative Handlung. Eine rhetorisch-literaturwissenschaftliche Untersuchung,* Theologie 4 (Münster: Lit, 1996, paper DM 58.80) viii and 349 pp. Bibliography. Indexed. ISBN: 3-8258-2603-1.

Prepared as a doctoral dissertation under the direction of W. Harnisch and presented in 1995 to the department of Evangelical theology at the Philipps-Universität in Marburg, this rhetorical and literary investigation of 2 Corinthians 1–9 first calls attention to the letter's distinctive rhetorical and literary character. Next under the heading "text coherence and text delimitation" it takes up literary-critical questions pertaining to 2 Corinthians and focuses on the rhetorical situation and disposition of the letter in 2 Corinthians 1–9. Then it presents a rhetorical exposition of the text under three major headings: the epistolary introduction (1:1-14), the apostle as the glory of the community (1:15–7:3), and the community as the glory of the apostle (7:4–9:15). Particular attention is given at each point to the communication between Paul the apostle and the Corinthian community.

B. ZÜRNER, *Paulus ohne Gott. Eine charakterologische Untersuchung* (Bonn: Bouvier, 1996, DM 98) 826 pp., frontispiece. Bibliography. ISBN: 3-416-02619-5.

After explaining the approach of "a-theological characterology" and the value of its application to Paul, this volume first considers Paul as a Pharisee and one learned in the Scriptures, his activity as a persecutor of Christians, his call (the Damascus experience), and the apostolic council. Then it discusses his "propaganda" with reference to his preaching of judgment (the parousia), revelations, role as bearer of the Spirit, suffering, and self-description as an apostle. Finally it treats Paul "without Christ, without God," his theological interest in money, and his character. Zürner concludes with reflections on fiction and the truth of history.

BIBLICAL THEOLOGY

S. C. BARTON (ED.), *The Family in Theological Perspective* (Edinburgh: T&T Clark, 1996, paper $34.95) xxiv and 351 pp. Bibliography. Indexed. ISBN: 0-567-08522-8.

The eighteen essays in this volume appear under two major headings: biblical and historical perspectives (seven); and faith, the family, and the modern world (eleven). The papers most pertinent to the biblical field are by Barton on biblical hermeneutics and the family; J. Rogerson on the family and structures of grace in the OT; J. D. G. Dunn on the household rules in the NT; J. Francis on children and childhood in the NT; and C. Harrison on the family in patristic thought ("the silent majority"). Barton, the author of *Discipleship and Family Ties in Mark and Matthew* (1994), has provided a ten-page introduction.

M. BERDER, *"La pierre rejetée par les bâtisseurs": Psaume 118,22-23 et son emploi dans les traditions juives et dans le Nouveau Testament,* Études Bibliques, nouvelle série 31 (Paris: Gabalda, 1996, paper 350 F) 473 pp. Bibliography. Indexed. ISBN: 2-85021-089-7.

Prepared as a doctoral dissertation under the direction of J. Schlosser and presented in 1995 to the Catholic theological faculty at the Université des Sciences Humaines de Strasbourg, this investigation of the metaphor of the stone rejected by the builders first examines its appearance in Ps 118:22-23 (see also Isa 28:16; Zech 4:7) and its interpretations and uses in the Greek versions of the OT, *Testament of Solomon,* Qumran and related texts, and rabbinic and midrashic literature. Then it focuses on the interpretations and uses of Ps 118:22-23 in various NT texts: Mt 21:42-43/Mk 12:10-11/Lk 20:17-18; Acts 4:11; and 1 Pet 2:4-10. Finally it draws general conclusions about the influence of Ps 118:22-23 in Jewish and Christian history, with particular attention to NT Christology and ecclesiology.

R. E. BROWN, *Jésus dans les quatre Évangiles. Introduction à la christologie du Nouveau Testament,* trans. J.-B. Degorce and D. Barrios-Delgado, Lire la Bible 111 (Paris: Cerf, 1996, paper 130 F) 311 pp. Bibliography. ISBN: 2-204-05402-X.

The French version of *An Introduction to New Testament Christology* [*NTA* 39, p. 157], this volume outlines various approaches to NT Christology, examines the Christology of Jesus, and considers the Christologies of the Christians of the NT.

L. S. CAHILL, *Sex, Gender, and Christian Ethics,* New Studies in Christian Ethics (Cambridge, UK—New York: Cambridge University Press, 1996, cloth $49.95, paper $16.95) xvii and 327 pp. Indexed. LCN: 95-48156. ISBN: 0-521-44011-4 (cloth), -57848-5 (paper).

While endorsing feminist critiques of gender, Cahill, professor of Christian ethics at

Boston College, upholds the insight of traditional Christianity that sex, commitment, and parenthood are fulfilling human relations. She argues her case not only from the philosophical perspective of critical realism based on Aristotle and Thomas Aquinas, but also from the NT model of community centered on solidarity, compassion, and inclusion of the economically or socially marginalized [§ 39-1680]. After reflecting on sex, gender, and the problem of moral argument, she considers feminism and foundations; particular experiences and shared goods; "the body"—in context; sex, gender, and early Christianity; sex, marriage, and family in Christian tradition; and the new birth technologies and public moral argument.

K. COYLE, *Mary in the Christian Tradition. From a Contemporary Perspective* (rev. ed.; Mystic, CT: Twenty-Third Publications, 1996, paper $12.95; Leominster, UK: Gracewing) xvi and 132 pp. Bibliography. Indexed. LCN: 95-78539. ISBN: 0-89622-672-7 (TTP), 0-85244-380-3 (G).

The revised version of a work published in the Philippines in 1993, this volume discusses Mary's participation in the kingdom of God (NT texts), the Marian dogmas (divine motherhood, virginal conception of Jesus, immaculate conception, assumption), images of Mary throughout the centuries, Mary in the theology of Vatican II, the tradition of Marian symbols, and an alternative Marian theology. An appendix deals with Mary in popular belief. Coyle, who has taught for many years in Manila and other parts of Asia, contends that, when theology retrieves the caring characteristics of God, Mary can be appreciated as our model disciple, a women strong and resourceful, and our sister in faith who calls us to proclaim the liberating message of the Magnificat for the poor of our world.

E. DASSMANN, *Ämter und Dienste in den frühchristlichen Gemeinden,* Hereditas. Studien zur Alten Kirchengeschichte 8 (Bonn: Borengässer, 1994, paper DM 42) x and 244 pp. Indexed. ISBN: 3-923946-25-5 (cloth), -26-0 (paper).

The fourteen essays in this collection originated during the author's years of teaching at Bonn and have been slightly revised for this publication. They deal with church, spiritual office, and the understanding of the community between the heritage of antiquity and Christian impulses; whether church offices are as Jesus wished them to be; the founding and development of offices in the early church; the origin of the monepiscopate; house church and episcopal office; the significance of the OT for understanding church office in early patristic theology; whether the "indelible character" is arrogance or an embarrassment; office and authority; widows and deaconesses; the diaconate and celibacy; whether there was a shortage of priests in the early church; the appointment of bishops in the early church; the early Christian tradition about excluding women from the priestly office; and the origin and theological foundation of church offices in the early church.

E. DASSMANN, *Frühchristliche Prophetenexegese,* Nordrhein-Westfälische Akademie der Wissenschaften: Geisteswissenschaften, Vorträge G 339 (Opladen: Westdeutscher Verlag, 1996, paper DM 16) 49 pp. ISBN: 3-531-07339-7.

In his 26-page lecture on early Christian exegesis of the OT prophets, Dassmann deals with its extent in comparison with that devoted to other parts of the OT, the influence of *florilegia* and testimony collections, the salvation-historical and messianic applicability of the prophets, prophetic passages that became significant in the history of dogma, the moral-ascetic fruitfulness of the prophetic proclamation, and the suggestive power of prophetic language, images, and comparisons. Also included is a transcript of the discussion that the paper elicited, with contributions by W. Mettmann, Dassmann, M. Honecker, R. Merkelbach, K. Kertelge, A. Dihle, J. Wallmann, J. Isensee, F. Scholz, W. D. Lebek, and R. Kassel. Dassmann is professor of ancient church history, patrology, and Christian archaeology at Bonn, as well as director of the Franz-Joseph-Dölger-Institut zur Erforschung der Spätantike in Bonn.

P. DSCHULNIGG, *Petrus im Neuen Testament* (Stuttgart: Katholisches Bibelwerk, 1996, paper DM 59) xiv and 230 pp. Bibliography. ISBN: 3-460-33122-4.

After a brief introduction, this volume considers the form, function, and significance of Simon/Peter in the Gospels of Mark, Matthew, and Luke, as well as Acts. Then it deals with Simon Peter in John's Gospel, *Kephas/Petros* in Paul's letters (1 Corinthians, Galatians), 1 Peter as a witness of Petrine theology, and 2 Peter as the testament of "Peter" against those who deny the parousia of Christ. It concludes with synthetic remarks on Peter and the Petrine ministry according to the NT. Dschulnigg, professor of NT on the Catholic theological faculty at the Ruhr-Universität in Bochum, is the author of *Sprache, Redaktion und Intention des Markus-Evangeliums* (1984) and *Rabbinische Gleichnisse und das Neue Testament* (1988).

Ekklesiologie des Neuen Testaments. Für Karl Kertelge, ed. R. Kampling and T. Söding (Freiburg—Basel—Vienna: Herder, 1996, DM 68) 492 pp., frontispiece. Bibliography. ISBN: 3-451-23830-6.

The twenty-two articles honoring Professor Kertelge are by E. Haag on Yahweh's marriage covenant with Israel in Hosea 2, K. Backhaus on old and new covenant in early Christian perspective, Söding on the parable of the great supper (Lk 14:16-24/Mt 22:1-10)—the ecclesiological dimension of Jesus' preaching of the reign of God, H. Frankemölle on the Matthean church as a community of faith—prolegomena to a covenant-theological ecclesiology, G. Schmahl on the first vocation (to be with Jesus) of the Twelve in Mark's Gospel (3:13-19), Kampling on the relevance of the Lukan concept of church for a Christian theology of Israel, H. Merklein on creation and child—the theology of the hymnic *Vorlage* of the Johannine Prologue, K. Scholtissek on children of God and friends of Jesus in Johannine ecclesiology, M. Theobald on whether there was heresy from the beginning (strategies for overcoming a scandal according to Jn 6:60-71), U. Wilckens on Mary as mother of the church (Jn 19:26-27), P. Gräbe on καινὴ διαθήκη in Pauline literature (starting points for a Pauline ecclesiology), F. Hahn on the unity of the church according to Paul, J. Gnilka on the collection of the Pauline communities for Jerusalem as an expression of ecclesial community, J. Lambrecht on Paul as example according to 1 Cor 4:6-21, G. Hotze on community as participating in Jesus' fate (2 Cor 1:3-11), A. de Oliveira on "you are a letter of Christ" (2 Cor 3:3)—a Pauline contribution to an ecclesiology of God's word, E. Lohse on the law of Christ as the theological foundation of Christian ethics in Galatians, K. P. Donfried on the assembly of the Thessalonians, K. Löning on "pillar and bulwark of the truth" (1 Tim 3:15)—the ecclesiology of the Pastorals, E. Grässer on the scriptural argument in Heb 10:37-38, F. Schumacher on "like living stones let yourselves be built into a spiritual house" (1 Pet 2:5), and J. M. Nützel on God's people made up of Jews and Gentiles—the self-understanding of Christians in Revelation.

H. FRANKEMÖLLE (ED.), *Sünde und Erlösung im Neuen Testament,* Quaestiones Disputatae 161 (Freiburg—Basel—Vienna: Herder, 1996, paper DM 48) 223 pp. Indexed. ISBN: 3-451-02161-7.

After a nine-page introduction by the editor, this volume presents nine papers by H.-J. Klauck on the question of salvation without healing (the metaphorics and hermeneutics of discourse about sin and forgiveness in the NT), J. Maier on basic perceptions about sin and forgiveness in early Judaism, P. Fiedler on sin and forgiveness of sins in the Jesus tradition, M. Hasitschka on liberation from sin according to John's Gospel, A. Stimpfle on "you have already been cleansed by the word" (Jn 15:3a), H. Merklein on Paul and sin, J. Werbick on biblical discourse about sin and redemption in the horizon of the basic experiences of people today, T. Schmeller on sin and liberation from sin in the NT (from the perspective of liberation theology), and A. A. Bucher on the reception of biblical texts about forgiveness (from a psychological perspective).

E. S. GERSTENBERGER, *Yahweh the Patriarch. Ancient Images of God and Feminist Theology,* trans. F. J. Gaiser (Minneapolis, MN: Fortress, 1996, paper $16) xv and 168 pp. Bibliography. Indexed. LCN: 96-18044. ISBN: 0-8006-2843-8.

The English version of *Jahwe—ein patriarchaler Gott? Traditionelles Gottesbild und feministische Theologie* (1988), this volume investigates how the understanding of God developed over the millennium witnessed in the Hebrew Scriptures and how women participated in the cultic life of ancient Israel. The ten chapters concern Yahweh the father, Ishtar the queen of heaven, Yahweh and his Aserah, Yahweh the tribal warrior, women and the domestic cult, the God of the fathers, the patriarchal God, sexual roles and the image of God, women and the church, and the liberating God. Gerstenberger, professor of OT literature and theology at the University of Marburg, concludes with reflections on biblical exegesis and biblical theology in the light of feminist critique.

B. GILL, *Stewardship. The Biblical Basis for Living* (Arlington, TX: Summit, 1996, $19.95) xxvi and 251 pp., frontispiece. Bibliography. Indexed. LCN: 96-10116. ISBN: 1-56530-208-7.

Gill, chairman and CEO of Resource Services, Inc. of Dallas, and Ketchum, Inc. of Pittsburgh, explores the theme of stewardship under the following headings: the basis of stewardship, the OT expression of stewardship, the tithe in the OT, the NT expression of stewardship, the kingdom of God, systematic and biblical theology in light of stewardship, the stewardship of creation, and directions in contemporary stewardship. R. Schuller has provided a three-page foreword.

P. GRELOT, *La condition de la femme d'après le Nouveau Testament* (Paris: Desclée de Brouwer, 1995, paper 110 F) 167 pp. ISBN: 2-220-03574-3.

Grelot, honorary professor at the Institut Catholique de Paris, first deals with the place of women in the NT under three major headings: the religious symbolism of femininity (biblical anthropology, the two sexes in the NT), the place of women according to the Pauline epistles (Gal 3:26-28; Rom 1:24-27; 1 Cor 5:1-5 and 6:13-20; etc.), and the data of the other epistles (the household codes, the Pastorals). Then he takes up the problem of female ministers (woman and ministries of the word, eucharistic hospitality, the data underlying Romans 16, etc.) and provides an evaluation of the data (charisms and institution, structuring functions and instituted ministries, the holding of assemblies, equality of sexes and difference of function). He concludes with reflections on the vocation of the two sexes in God's plan, and on fidelity to the apostolic tradition.

C. GRENHOLM, *The Old Testament, Christianity and Pluralism,* Beiträge zur Geschichte der biblischen Exegese 33 (Tübingen: Mohr-Siebeck, 1996) x and 293 pp. Bibliography. Indexed. ISBN: 3-16-146587-3.

The main question treated in this study is, How can we give acceptable contemporary Christian OT interpretations that do justice to pluralism? This volume first presents the six approaches to contemporary OT interpretation that are represented by G. von Rad, J. Barr, P. Trible, J. S. Croatto, J. Levenson, and B. S. Childs. Then it considers how these six approaches deal with particular OT texts: creation and fall (Genesis 1–3), the Abraham narrative (Genesis 16, 21–22), and Israel's liberation from bondage in Egypt (Exodus 1–15). Finally it evaluates these approaches in relation to how they succeed in solving some of the major problems concerning Christian OT interpretation in a pluralistic setting, and reflects on the inevitable pluralism of interpretations. Grenholm is the author of *Romans Interpreted* (1990).

F. HAHN, *Die Verwurzelung des Christentums im Judentum. Exegetische Beiträge zum christlich-jüdischen Gespräch. Zum 70. Geburtstag,* ed. C. Breytenbach (Neukirchen-Vluyn: Neukirchener, 1996, paper DM 68) x and 205 pp. Indexed. ISBN: 3-7887-1577-4.

The fourteen essays in this collection concern Christianity's roots in Judaism [§ 33-358], why early Christians did not remain Jews (1989), the significance of OT-Jewish traditions for Christian theology, theology after Auschwitz—its significance for NT exegesis, the confession of one God in the NT (1978), Sabbath and Sunday [§ 31-1281], Paul's position toward Judaism and the Law, "salvation is from the Jews"—Jn 4:22b (1976), the "Jews" in John's Gospel (1981), the earthly and the heavenly Jerusalem, "neither on this mountain nor in Jerusalem"—Jn 4:21 (1986), the figure of Abraham according to Philo (1993), early Jewish traditional material and the NT (1993), and S. Ben-Chorin's achievements (1989). Hahn is professor emeritus of NT on the Evangelical theological faculty at Munich.

R. B. HAYS, *The Moral Vision of the New Testament. Community, Cross, New Creation. A Contemporary Introduction to New Testament Ethics* (San Francisco: HarperCollins, 1996, paper $25) xv and 508 pp. Bibliography. Indexed. LCN: 96-11845. ISBN: 0-06-063796-X.

Hays, professor of NT at Duke University Divinity School and author of *The Faith of Jesus Christ* (1983) and *Echoes of Scripture in the Letters of Paul* (1989), seeks to articulate a framework within which NT ethics might be pursued as a normative theological discipline. His aim is to clarify how the church can read Scripture in a faithful and disciplined manner so that Scripture might shape the life of the church. First he describes some visions of the moral life in the NT: Paul, the Pauline tradition, Mark, Matthew, Luke-Acts, John's Gospel and epistles, the historical Jesus, and Revelation. Next he proposes three focal images for synthesizing the moral vision of the NT: community, cross, and new creation. Then he examines how theologians (R. Niebuhr, K. Barth, J. H. Yoder, S. Hauerwas, E. Schüssler Fiorenza) have used Scripture, and makes hermeneutical proposals for using biblical texts in ethical arguments. Finally he illustrates his methodology with reference to five ethical issues: violence in defense of justice, divorce and remarriage, homosexuality, anti-Judaism and ethnic conflict, and abortion.

A. E. HILL, *Enter His Courts with Praise! Old Testament Worship for the New Testament Church* (Grand Rapids: Baker, 1996, paper $19.99) xxxi and 335 pp. Bibliography. Indexed. ISBN: 0-8010-9030-X.

Hill, associate professor of OT at Wheaton College in Illinois, intends his biblical, historical, and theological investigation of worship in the OT to contribute to the proper understanding and practice of Christian worship today. He deals with the OT vocabulary of worship, the place of personal piety in worship, the historical development of Hebrew worship, sacred form, sacred place, sacred time, sacred actions, the priest and king in OT worship, the tabernacle and Temple, the Psalms, the arts and Hebrew worship, and NT worship. Six appendixes are included. The first paperback edition appeared in 1993.

P. N. JACKSON, *An Investigation of Κοιμάομαι in the New Testament. The Concept of Eschatological Sleep,* Mellen Biblical Press Series 45 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $89.95) xvii and 241 pp., 5 tables. Bibliography. Indexed. ISBN: 0-7734-2417-2.

The revision of a doctoral dissertation prepared under the direction of B. Corley and presented in 1992 to Southwestern Baptist Theological Seminary in Fort Worth, Texas, this volume explores how the NT writers describe death metaphorically as a sleep from which there is an eschatological arousal. It first traces the historical background of the semantic domain of the Greek verb κοιμάομαι ("sleep") in non-Christian Greek and Latin literature, in linguistic evidence from the Hellenistic period, and in Hebrew and Aramaic. Then it presents an interpretative analysis of the usage of κοιμάομαι in the NT (Synoptic Gospels, John 11, Acts, Pauline writings, 2 Pet 3:1-7) and its effect on other early Christian writers (Apostolic Fathers, NT Apocrypha, Church Fathers, memorial epigraphs and inscriptions). Eleven appendixes are included. Jackson concludes that the NT writers depict death, especially with the use of κοιμάομαι, as an event through which the Christian passes accompanied by Christ.

H. C. KEE AND I. J. BOROWSKY (EDS.), *Removing Anti-Judaism from the Pulpit* (Philadelphia: American Interfaith Institute, 1996, $19.95; New York: Continuum) 140 pp. Indexed. LCN: 96-22918. ISBN: 0-8264-0927-X (C).

After a foreword by Borowsky on the language of religion and an introduction by Kee about gaining new perspectives on the relationships between Judaism and Christianity, this volume presents eight essays (by M. E. Marty, J. T. Pawlikowski, C. M. Williamson and R. J. Allen, H. J. Cargas, R. J. Daly, D. H. C. Read, F. C. Holmgren, and P. C. Phan) that address the historical and interpretive issues and assumptions that have fostered anti-Judaism, as well as five examples of sermons (by C. A. Morrow, W. M. Alston, N. M. Malone, S. Hauerwas, and W. H. Willimon) that address this issue. Also included are a commentary by H. Anderson on Willimon's sermon and a conclusion by J. Stoutzenberger on the agenda for preachers and teachers.

H.-J. KLAUCK (ED.), *Weltgericht und Weltvollendung. Zukunftsbilder im Neuen Testament,* Quaestiones Disputatae 150 (Freiburg—Basel—Vienna: Herder, 1994, paper DM 68) 268 pp. Indexed. ISBN: 3-451-02150-1.

After a thirteen-page introduction by the editor, this volume presents eleven papers by K. Müller on God as judge and how his judgments are depicted in early Jewish writings, J. Schlosser on the fullness of salvation in Jesus' view, W. Beilner on world-judgment and world-consummation according to Paul, J. Roloff on world-judgment and world-consummation in Revelation, C.-P. März on understanding the judgment-proclamation in Q, J. Hainz on eschatology in John's Gospel ("I came into this world for judgment," Jn 9:39), M. Reiser on the eschatology of 1 Peter, D. Dormeyer on metaphorics and narrative analysis as approaches to apocalyptic texts, I. R. Kitzberger on "water and trees of life" (a feminist-intertextual interpretation of Revelation 21–22), F. Mussner on implications of the parousia of the Lord, and K.-J. Kuschel on the flood before us (traces of apocalyptic in contemporary literature).

E. LAVERDIERE, *The Eucharist in the New Testament and the Early Church* (Collegeville, MN: Liturgical Press, 1996, paper $17.95) xi and 202 pp., 8 tables. Indexed. LCN: 96-19721. ISBN: 0-8146-6152-1.

This volume traces the history of the Eucharist in early Christianity in eleven chapters: before ever there was a name (our daily bread); telling what happened (the genesis of a liturgical narrative); proclaiming the death of the Lord (the Eucharist in Paul's letters); in the following of Christ (the Eucharist in Mark's Gospel); for the forgiveness of sins (the Eucharist in Matthew's Gospel); dining in the kingdom of God (the Eucharist in Luke's Gospel); the breaking of the bread (the Eucharist in Acts); bread from heaven (the Eucharist in John's Gospel); on the Lord's Day (the Eucharist in *Didache*); one flesh, one cup, one altar (the Eucharist in the letters of Ignatius of Antioch); and the food called Eucharist (the Eucharist in Justin's writings). Earlier forms of the essays appeared in *Emmanuel* [see §§ 38-1364, 1381; 39-159, 201, 252, 309, 885, 1253, 1254, 1255, 1709].

F. J. MATERA, *New Testament Ethics. The Legacies of Jesus and Paul* (Louisville, KY: Westminster John Knox, 1996, cloth $30) vii and 325 pp. Bibliography. Indexed. LCN: 96-16563. ISBN: 0-664-22069-X.

Matera, professor of NT at the Catholic University of America in Washington, DC, defines the primary subject of NT ethics as the ethical teachings of the individual NT writings. He first explores the legacy of Jesus under the following headings: ethics for the kingdom of God (Mark), doing the greater righteousness (Matthew), ethics in an age of salvation (Luke), and ethics becomes Christology (John). Then he considers the legacy of Paul: an ethic of election (1–2 Thessalonians), ethics for a sanctified community (1–2 Corinthians), walking by the Spirit (Galatians), an ethic of imitation and example (Philippians), the obedience of faith (Romans), ethics for a new creation (Colossians and Ephesians), and reliable moral guides (Pastorals). He concludes that the moral life of believers is a response to

God's work of salvation (present and future), is lived with a community of disciples (church), is instructed and sustained by the example of Jesus and Paul, consists in doing God's will, expresses itself in love (for God, the neighbor, and the enemy), and is an expression of faith.

M. T. PROKES, *Toward a Theology of the Body* (Edinburgh: T&T Clark, 1996, paper £11.95) xv and 192 pp. Bibliography. Indexed. ISBN: 0-567-08531-7.

This introductory reflection on human embodiment within the coherence of the truths of Christian faith unfolds in twelve chapters: the body in Christian history, the nature of a theology of the body, the human body as mysterious and relational, the body as both familiar and unknown, embodiment as vocation, body as revelatory, human sexuality, technology and the lived body, bodily "working out our salvation," praying the body, human suffering, and bodily death and resurrection. Prokes is a member of the Franciscan Sisters of the Eucharist, and professor of theology and spirituality at Notre Dame Institute, Alexandria, VA.

D. RHOADS, *The Challenge of Diversity. The Witness of Paul and the Gospels* (Minneapolis, MN: Fortress, 1996, paper $12) x and 172 pp. Bibliographies. LCN: 96-32292. ISBN: 0-8006-2982-5.

Rhoads, professor of NT at the Lutheran School of Theology in Chicago, addresses Christian individuals and communities in the hope that experiencing the diversity in the NT will help to revitalize the church. After suggesting ways in which the NT can be read to discern and appreciate its differing visions of life, he considers five NT writings to illustrate the diversity in the NT: Galatians (justification by grace), Mark (courage in the face of death), Matthew (righteousness before the Law), Luke (society with mercy), and John (eternal life in the present). Also included are a chapter on how NT diversity might engender renewal in personal and communal life, an epilogue about unity without compromising diversity, and a study guide.

G. L. ROBBINS, *"And in the Seventh Day,"* American University Studies, Series 7: Theology and Religion 36 (New York—Bern—Frankfurt: Lang, 1995, paper $32.95) xviii and 298 pp. ISBN: 0-8204-0504-3.

This volume explores the import of the reference in the traditional fourth commandment to God's having "rested" (see Exod 20:11; see also 31:16-17) on the seventh day, and Jesus' apparent disregard for this precept's Sabbath day. After discussing what the Scriptures say about the topic, it examines the meaning and translation of the relevant OT (Exod 20:8-11; Deut 5:12-15; etc.) and NT (see Acts 4:24-28; 14:15-17; 17:24-25; Rev 10:6; etc.) texts, and reflects on their theological and practical significance. Robbins regards the fourth commandment as conveying the promise of hope for all people and as an enduring reminder of the logic of the golden rule.

A. SALAS (ED.), *El fenómeno del ocultismo,* Biblia y Fe, Revista de Teología Bíblica, vol. 22, no. 66 (Madrid: Escuela Bíblica, 1996, paper) 144 pp. ISSN: 0210-5209.

Of the five articles in this fascicle [see *NTA* 41, p. 167], those most pertinent to the biblical field are by Salas on occultism in the Bible and biblical attitudes toward it, and C. Vidal Manzanares on esoterism and the Pauline writings (1–2 Corinthians, Colossians, and the Pastorals). The other articles are by J. M. Pilón on spiritism, J. A. Vaca de Osma on Freemasonry, and J. García Biedma on Rosacrucian fraternities.

P. E. SATTERTHWAITE, R. S. HESS, AND G. J. WENHAM (EDS.), *The Lord's Anointed. Interpretation of Old Testament Messianic Texts* (Grand Rapids: Baker, 1995, paper $19.99; Carlisle, UK: Paternoster) x and 320 pp. Indexed. ISBN: 0-8010-2087-5 (B), 0-85364-685-6 (P).

The fourteen papers on OT messianic texts in this volume are by J. G. McConville on messianic interpretation of the OT in modern context, T. D. Alexander on messianic ideology in Genesis, Satterthwaite on David in the books of Samuel (a messianic expectation?), I. W. Provan on the messiah in the books of Kings, D. Schibler on messianism and messianic prophecy in Isaiah 1–12 and 28–33, G. P. Hugenberger on the Servant of the Lord in the Servant Songs of Isaiah, R. Schultz on the king in the book of Isaiah, D. I. Block on bringing back David (Ezekiel's messianic hope), P. P. Jenson on models of prophetic prediction and Matthew's quotation of Mic 5:2, P. S. Johnston on "left in hell?" (Psalm 16, Sheol, and the Holy One), K. Heim on the perfect king of Psalm 72, B. Kelly on messianic elements in the Chronicler's work, I. Duguid on messianic themes in Zechariah 9–14, and M. J. Selman on messianic mysteries.

E. SCHEURER, *Altes Testament und Mission. Zur Begründung des Missionsauftrages,* TVG Monographien und Studienbücher 411 (Giessen—Basel: Brunnen, 1996, paper DM 58) xxiii and 488 pp. Bibliography. ISBN: 3-7655-9411-3.

The slightly revised and abbreviated version of a doctoral dissertation directed by H. Gese and P. Beyerhaus and accepted in 1993 by the Evangelical theological faculty of the Eberhard-Karls-Universität in Tübingen, this volume explores the extent to which the Christian world-mission can be based upon the OT. With particular attention to modern German theologians and missiologists, it deals with the concept of mission and salvation-history theology in the 19th and early 20th century, the concept of mission and historical-critical exegesis in the 19th and early 20th century, G. Warneck and the generation of his students, the time of the Confessing Church, the ecumenical horizon since World War II, and evangelical missiology. Then it presents a systematic evaluation, a survey of research, and reflections on the OT as preparation for universal mission.

M. J. SELVIDGE, *Woman, Violence, and the Bible,* Studies in Women and Religion 37 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $69.95) viii and 150 pp. LCN: 96-23247. ISBN: 0-7734-8766-2.

The topics treated in this collection of studies on women and violence in the Hebrew Bible and in the NT include woman, the J-redactor, and Genesis; war and the Synoptic Gospels; violence in Matthew's Gospel; violence, women, and the future of the Matthean community; Mark's Gospel and the communal situation—revolution and dissension; magic and menses; Mk 5:25-34 and Lev 15:19-20—a reaction to restrictive purity regulations; Nicodemus and the woman with five husbands in John's Gospel; Acts as a violent aetiological legend; terrorism and the book of Revelation; powerful and powerless women in Revelation—a conflict of passions; and violence, the Bible, and politics. Selvidge is the author of *Notorious Voices: Feminist Biblical Interpretation, 1500-1920* (1995).

L. WEHR, *Petrus und Paulus — Kontrahenten und Partner. Die beiden Apostel im Spiegel des Neuen Testaments, der Apostolischen Väter und früher Zeugnisse ihrer Verehrung,* Neutestamentliche Abhandlungen, Neue Folge 30 (Münster: Aschendorff, 1996) viii and 416 pp. Bibliography. Indexed. ISBN: 3-402-04778-0.

The slightly revised version of a *Habilitationsschrift* accepted in 1995 by the Catholic theological faculty at Munich, this investigation of the relationship between Peter and Paul first outlines the history of research from F. C. Baur (1831) to K. Berger (1994). Next it considers Paul's own statements about their relationship in Galatians (1:18-19; 2:1-21) and in 1 Corinthians (1:10–3:23; 9; 15:1-11). Then it discusses how their relationship is treated in various post-Pauline writings: Acts, 1 Peter, the Pastorals, Matthew's Gospel, *1 Clement,* the letters of Ignatius, and 2 Peter. Finally it sketches the beginnings of the veneration of Peter and Paul at Rome, and describes the relationship as one of tension in unity. Wehr is the author of *Arznei der Unsterblichkeit. Die Eucharistie bei Ignatius von Antiochien und im Johannesevangelium* (1987).

P. F. M. ZAHL, *Die Rechtfertigungslehre Ernst Käsemanns,* Calwer Theologische Monographien, Reihe B, Band 13 (Stuttgart: Calwer, 1996, paper DM 58) xiii and 224 pp. Bibliography. ISBN: 3-7668-3449-5.

This volume first explains Käsemann's interpretation of Paul's teaching about justification: its early development, background, approach to the Law, the "godless," the justification of the godless, and the new obedience under the lordship of Christ. Next it considers the theological background of Käsemann's teaching with particular attention to the influence of E. Peterson, R. Bultmann, and A. Schlatter. Then it discusses the anthropology (bodiliness, the human person in the world, etc.) and ecclesiology (sacraments, charisms and the priesthood of all believers, Protestantism, etc.) of Käsemann's teaching on justification. Finally it reflects on the future of Käsemann's teaching in the light on the "new perspective on Paul" [see § 36-275].

THE WORLD OF THE NEW TESTAMENT

After the Exile. Essays in Honour of Rex Mason, ed. J. Barton and D. J. Reimer (Macon, GA: Mercer University Press, 1996, $40) xi and 293 pp., frontispiece. Bibliography. Indexed. ISBN: 0-86554-524-3.

Of the fifteen papers presented to Professor Mason on his 70th birthday, those most pertinent to the NT world are by D. S. Russell on whether apocalyptic imagery should be regarded as political cartoon, H. G. M. Williamson on the problems with *1 Esdras,* M. Knibb on Isaianic traditions in *1 Enoch,* J. Day on the development of belief in life after death in ancient Israel, and Reimer on the Apocrypha and biblical theology (the case of interpersonal forgiveness). Also included are a photograph of the honoree, a personal appreciation of him by Barton, and a list of his publications.

A. R. E. AGUS, *Hermeneutic Biography in Rabbinic Midrash. The Body of This Death and Life,* Studia Judaica 16 (Berlin—New York: de Gruyter, 1996, DM 168) viii and 262 pp. Bibliography. Indexed. ISBN: 3-11-015067-0.

Agus, professor at the Hochschule für Jüdische Studien in Heidelberg, defines "hermeneutical biography" as a life story whose logic of factuality and unity is grounded in the interpretation of a (rabbinic) personality, and whose theological-religious legitimacy is perceived in the hermeneutics of traditional material—biblical and rabbinic—rather than in the mere givenness of the past. After prologues on the crisis of will and on the fear of nothingness, he deals with the stories of (1) Rabbi Eleazar ben Rabbi Simeon ben Yohai and his wife (or, the body of this death), and (2) the ladder of Rabbi Phinehas ben Yair (or, the body of life). Epilogues on the temptation unto nothingness and on "when I want, you do not want" conclude the volume.

F. AVEMARIE AND H. LICHTENBERGER (EDS.), *Bund und Tora. Zur theologischen Begriffsgeschichte in alttestamentlicher, frühjüdischer und urchristlicher Tradition,* Wissenschaftliche Untersuchungen zum Neuen Testament 92 (Tübingen: Mohr-Siebeck, 1996, DM 218) x and 342 pp. Bibliographies. Indexed. ISBN: 3-16-146627-6.

The ten papers in this volume are by H.-D. Neef on aspects of OT covenant theology, B. Ego on Abraham as the exemplar of Torah-true Israel (tradition-historical observations), W. Gross on renewed or new covenant in Jer 31:31-34, A. M. Schwemer on the relationship of διαθήκη and νόμος in the writings of the Jewish Diaspora in Egypt during the Hellenistic-Roman period, J. R. Levison on Torah and covenant in ps.-Philo's *Biblical Antiquities,* H.-M. Rieger on Judaism as a religion of grace—E. P. Sanders's theory of covenantal nomism, Avemarie on covenant as gift and law (semantic observations on *bĕrît* in rabbinic literature), Lichtenberger on "covenant" in the Last Supper tradition, G. S. Oegema on reconciliation without termination (Rom 10:4 and the Torah of the messianic period), and J. Frey on the old and the new διαθήκη according to the letter to the Hebrews.

G. AVNI AND Z. GREENHUT, *The Akeldama Tombs. Three Burial Caves in the Kidron Valley, Jerusalem,* Israel Antiquities Authority Reports 1 (Jerusalem: Israel Antiquities Authority, 1996, paper $35) xii and 129 pp., 6 plates, 139 figs., 13 plans, 20 tables. Bibliographies. ISBN: 965-406-018-3.

This report on the excavations of three burial caves at Akeldama in the Kidron Valley of Jerusalem [see §§ 37-1514; 39-1100] consists of eight chapters: Avni and Greenhut on architecture, burial customs, and chronology; T. Shadmi on the ossuaries and the sarcophagus; T. Ilan on the ossuary and sarcophagus inscriptions; R. Ben-Arieh and T. Coen-Uzzielli on the pottery; T. Winter on the glass vessels; G. Bijovsky on the coins; Winter on jewelry and miscellaneous objects; and J. Zias on anthropological analysis of human skeletal remains. The appendix lists the distribution of artifacts in the caves.

P. Bilde et al. (eds.), *Aspects of Hellenistic Kingship,* Studies in Hellenistic Civilization 7 (Aarhus: Aarhus University Press, 1996, $30) 147 pp., 33 figs. Bibliography. Indexed. ISBN: 87-7288-474-6. Distributed in North America by David Brown Book Company, P.O. Box 511, Oakville, CT 06779.

After a six-page introduction by the editors, this volume presents papers by O. Murray on Hellenistic royal symposia, R. Fleischer on Hellenistic royal iconography on coins, A. Kuhrt on the Seleucid kings and Babylonia (new perspectives on the Seleucid realm in the East), J. Wiesehöfer on "king of kings" and φιλέλλην (kingship in Arsacid Iran), L. Hannestad on the Bithynian kings and Greek culture ("this contributes in no small way to one's reputation"), T. Rajak on Hasmonean kingship and the invention of tradition, and E. S. Gruen on Hellenistic kingship (puzzles, problems, and possibilities).

H. Blok and M. Steiner, *Jerusalem. Ausgrabungen in der Heiligen Stadt,* ed. R. Riesner, Studien zur Biblischen Archäologie und Zeitgeschichte 4 (Giessen—Basel: Brunnen, 1996, paper DM 29.80) 176 pp. Illustrated. Bibliography. Indexed. ISBN: 3-7655-9805-4.

The German version of a work published in Dutch as *De onderste steen boven. Opgravingen in Jeruzalem* (1991), this volume discusses the history of Jerusalem and the archaeological excavations undertaken there in eleven chapters: Jerusalem—centuries old, the history of archaeological exploration in Jerusalem, early Jerusalem—the Bronze age (3100-1200 B.C.), a royal city—the Iron Age (1200-587 B.C.), after the captivity—the Babylonian and Persian period (587-333 B.C.), the early Hellenistic period and the expansion of the city under the Maccabees (333-63 B.C.), from Herod the Great to the destruction of Jerusalem (37 B.C.-A.D. 70), Aelia Capitolina—the Roman period (A.D. 70-324), the city of many churches—the Byzantine period (A.D. 324-638), the walls of Jerusalem, and a visit to Jerusalem. Riesner has provided a report on excavations in Jerusalem between 1989 and 1996 as an appendix for the German edition.

J. Boswell, *Christianity, Social Tolerance, and Homosexuality. Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century* (Chicago—London: University of Chicago Press, 1996, paper $19.95) xviii and 424 pp., 12 plates. Bibliography. Indexed. LCN: 79-11171. ISBN: 0-226-06711-4.

The newly designed paperback edition of a work first published in 1980, this investigation of attitudes toward homosexuality from early Christian times to the Middle Ages is intended as a contribution to a better understanding of both the social history of Europe and of intolerance as a historical force. Under the heading "points of departure" it deals with introductory issues, definitions, and Rome as the foundation. Next it treats the Christian tradition with reference to the Scriptures, Christians and social change, and theological traditions. Then under "shifting fortunes" it discusses the early Middle Ages, the urban revival, and gay literature of the High Middle Ages ("the triumph of Ganymede"). Finally it traces the rise of intolerance as related to social change (making enemies) and to intellectual change (men, beasts, and "nature"). Also included are an appendix on Paul's use of the terms ἀρσενοκοῖται and μαλακοί (as not referring to homosexuality), and an anthology of pertinent texts. Boswell (1947-94) was professor of history at Yale University.

J. N. BREMMER, *Götter, Mythen und Heiligtümer im antiken Griechenland,* trans. K. Brodersen (Darmstadt: Primus, 1996, DM 39.80) x and 163 pp., 17 figs. Indexed. ISBN: 3-89678-018-2.

First published in English in 1994, this introduction to Greek religion deals with general characteristics, the gods (God, gods, and heroes; the pantheon; gods of order and gods of chaos), temples (buildings, statues, personnel; places; social and religious functions), ritual (the nature of ritual; prayer, processions, and sacrifice; initiations and festivals), myths (history and definition; origins and uses; myth and ritual; pictorial representations and changes), gender roles (the life cycle and everyday life; images of women and role models; women's festivals), and transformations (the Eleusinian mysteries; Orphic representations and Bacchic mysteries; structural change). An appendix treats the origin of Greek religion. Bremmer is professor of the history of religion at the University of Groningen.

M. BRIDGES AND J. C. BÜRGEL (EDS.), *The Problematics of Power. Eastern and Western Representations of Alexander the Great,* Schweizer Asiatische Studien 22 (Bern—Berlin—Frankfurt: Lang, 1996, paper DM 61 or $39.95) 236 pp., 11 plates, 3 figs. Bibliographies. Indexed. ISBN: 3-906750-35-3.

Prepared for a conference held in 1992 at the University of Bern, this volume presents papers by F. Deuchler on the medieval cult of heroes and Alexander the Great; H. Kugler on Alexander and the power of discovery (Book 10 in the *Alexander Romance*); Bridges on Alexander as author in *Epistola Alexandri ad Aristotelem* and its medieval English versions; A. Hurst on Alexander as mediator in Lycophron's *Alexandra;* W. J. Aerts on the evaluation of Alexander the Great in the marginalia of the Byzantine Alexander poem; A. Schmidt-Colinet on whether Alexander's grave is in Memphis; Bürgel on war and peace in the Alexander epic of Nizami; M. Grignaschi on the correspondence between Aristotle and Alexander as Greco-Arabic epistolary romance; C. Genequand on wisdom and power—Alexander in Islam; C. Sawyer on sword of conquest, dove of the soul—political and spiritual values in Aḥmadī's *Iskandarnāma;* F. de Polignac on cosmocrator—Islam and the legend of the universal ruler; C.-C. Kappler on Alexander in Firdousi's *Shāh Nāma*—from the conquest of the world to the discovery of the self; F. Doufikar-Aerts on Alexander the Great and the Pharos of Alexandria in Arabic literature; and R. Hillenbrand on the Iskander cycle in the Great Mongol *Šāhnāma.*

S. P. BROCK, *The Recensions of the Septuagint Version of I Samuel,* Quaderni di Henoch 9 (Turin: Zamorani, 1996, paper 60,000 L) ii and 23* and 364 pp., fig. Bibliography. Indexed. ISBN: 88-7158-053-2.

Accepted in 1966 as a doctoral dissertation (directed by H. Sparks) by the University of Oxford, this investigation of the recensions of the Septuagint version of 1 Samuel first considers important textual material additional to that provided in the Brooke-McLean edition. Next it examines the Hexaplaric recension and other approximations to the Hebrew that are found in the Septuagint tradition. Then it considers the "Lucianic" recension, with particular attention to the witnesses to it and its linguistic characteristics. A 34-page appendix deals with the proper names. Brock concludes that the Greek manuscripts ultimately go back to a single translation made from a Hebrew text often considerably at variance with the Masoretic text but having some affinities with that of fragments from Qumran Cave 4. N. Fernández Marcos has provided a three-page prologue.

B. J. BROOTEN, *Love Between Women. Early Christian Responses to Female Homoeroticism,* Chicago Series on Sexuality, History, and Society (Chicago—London: University of Chicago Press, 1996, $34.95) xxii and 412 pp., 12 figs. Bibliography. Indexed. LCN: 96-4727. ISBN: 0-226-07591-5.

Brooten, professor of Christian studies at Brandeis University in Waltham, MA, focuses on erotic love between women and on male responses to it, and on the vociferous responses that such erotic contact elicited in the early church and its environment. She first investigates female homoeroticism in the Roman world as the cultural context of early Christianity: Sappho, woman-woman marriage, and the ways of the Egyptians; Greek erotic spells ("inflame her liver with love"); predetermined erotic orientations (astrological texts); women with masculine desires (medical treatments); and unnatural love (classifying dreams). Then she considers early Christian responses to female homoeroticism with reference to Rom 1:18-32 (interpretative frameworks and female homoeroticism, commentary, intertextual echoes) and how early Church Fathers reacted to female homoeroticism ("tortures in hell"). She concludes that the sources show a widespread awareness of sexual love between women in the Roman world, and that the ancient commentators on sexual love between women were eminently concerned with maintaining a gender-stratified social order.

M. M. CASPI AND S. B. COHEN, *The Binding* [Aqedah] *and Its Transformations in Judaism and Islam. The Lambs of God,* Mellen Biblical Press Series 32 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1995, $79.95) xi and 175 pp. Bibliography. Indexed. LCN: 94-30514. ISBN: 0-7734-2389-3.

Caspi and Cohen approach the narrative of Abraham binding Isaac (the Aqedah) according to Genesis 22 and its retellings from a "religio-literary" perspective. They first examine how the biblical narrative (Gen 22:1-13) was treated and developed chiefly in the rabbinic tradition, and sketch the influence of the motif on early Christian understandings of Jesus. Then they focus on how the Aqedah has been interpreted in the *Hadith* and other Islamic traditions. The three appendixes present (1) the Al-Kisaʾi translation, (2) the Thaʿlabi translation, and (3) a glossary of terms. The authors conclude that new readings are part of the Aqedah tradition, and that Judaism, Christianity, and Islam are still searching for the most significant interpretation to strengthen their unique theological perceptions of the tale.

G. M. COHEN, *The Hellenistic Settlements in Europe, the Islands, and Asia Minor,* Hellenistic Culture and Society 17 (Berkeley—Los Angeles—Oxford: University of California Press, 1995, $65) xiii and 496 pp., 12 maps. Bibliography. Indexed. LCN: 93-44342. ISBN: 0-520-08329-6.

The object of this volume is to identify the Hellenistic settlements in Europe, the Islands, and Asia Minor, and to gather information about their early history. A second volume will deal with Asia and North Africa. After a survey of recent scholarship and the sources, and a general introduction to the Hellenistic settlements, it treats the following geographical areas: Illyria and Epirus; Thrace; Macedonia and Paeonia; Thessaly, Aetolia, and Boeotia; the Peloponnese; the Islands; the Troad; Mysia and Aeolis; Ionia; Lydia; Caria; Phrygia; Lycia; Pamphylia; Pisidia and Lycaonia; Cilicia; Cappadocia and Galatia; Pontus and Paphlagonia; and Bithynia. Within each area the colonies are arranged in alphabetical order. The entry for each foundation provides a narrative and annotations. Nine appendixes (on founders, settlements in Asia Minor attributed to Alexander, etc.) are included. Cohen is professor of classics at the University of Cincinnati.

K. COOPER, *The Virgin and the Bride. Idealized Womanhood in Late Antiquity* (Cambridge, MA—London: Harvard University Press, 1996, $37.50) xii and 180 pp. Bibliography. Indexed. LCN: 96-2256. ISBN: 0-674-93949-2.

Cooper, lecturer in early Christianity at the University of Manchester, explores afresh the questions why the early Christians alighted on the ideal of virginity, and why the Romans came to adopt it as their own. She does so in six chapters: private lives, public meanings; the ancient novel; "the bride that is no bride"; an angel in the house; the whispering critics at Blesilla's funeral; and the imprisoned heroine. She concludes that the introduction of the figure of the virgin by Christian writers offered a new model of moral authenticity, and that as a rhetorical figure the virgin paradoxically invoked the conservative values of the hearth while in fact legitimizing social change.

E. DASSMANN, *Kirchengeschichte II/1. Konstantinische Wende und spätantike Reichskirche,* Kohlhammer Studienbücher Theologie 11/1 (Stuttgart—Berlin—Cologne: Kohlhammer, 1996, paper DM 34) 224 pp., map, table. Bibliographies. Indexed. ISBN: 3-17-012045-X.

The first volume [see *NTA* 36, p. 292] in this history of the early church covered the first three centuries of the Christian era. This volume continues the history under three major headings: the Constantinian period, on the way to the imperial church, and Western church emancipation and Byzantium. The topics include Constantine's conversion, the mission and spread of the church, encounters with pagans, relations with Jews, the beginnings of papal primacy, and Gregory the Great.

B. C. DE VAUX SAINT-CYR ET AL., *Le Serviteur souffrant (Isaïe 53),* Suppléments aux Cahiers Évangile 97 (Paris: Cerf, 1996, paper 60 F) 148 pp. Bibliography. Indexed. ISSN: 0222-9706.

This fascicle devoted primarily to Isa 52:13–53:12 contains sections on the Suffering Servant in the OT (P. Grelot, A. Wénin, A. Schenker) and in the NT (H. Cousin, P. Gruson), and on Jewish (C. Defélix) and patristic (J.-N. Guinot) readings of the text. It also provides discussions of the theology of redemption between A.D. 1100 and 1250 (de Vaux Saint-Cyr), and of the spiritual experience of Madame Guyon (D. Sion, M. Berder).

J. M. DILLON AND A. A. LONG (EDS.), *The Question of "Eclecticism." Studies in Later Greek Philosophy,* Hellenistic Culture and Society 3 (Berkeley—Los Angeles—London: University of California Press, 1996, paper $17.95) xv and 271 pp. Indexed. LCN: 87-10852. ISBN: 0-520-20696-7.

Based on papers prepared for a colloquium held in 1984 at Trinity College in Dublin, the nine chapters in this paperback version of a book first published in 1988 are by P. Donini on the history of the concept of eclecticism, J. Glucker on Cicero's philosophical affiliations, J. Mansfeld on philosophy in the service of Scripture (Philo's exegetical strategies), Dillon on "orthodoxy" and "eclecticism" (Middle Platonists and Neo-Pythagoreans), Donini on science and metaphysics (Platonism, Aristotelianism, and Stoicism in Plutarch's *On the Face of the Moon*), J. Brunschwig on Sextus Empiricus on the κριτήριον (the Skeptic as conceptual legatee), Long on Ptolemy's *On the Criterion* (an epistolmology for the practicing scientist), G. Watson on discovering the imagination (Platonists and Stoics on φαντασία), and C. H. Kahn on discovering the will (from Aristotle to Augustine).

G. DORIVAL AND A. LE BOULLUEC (EDS.), *Origeniana Sexta. Origène et la Bible/Origen and the Bible. Actes du Colloquium Origenianum Sextum, Chantilly, 30 août - 3 septembre 1993,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 118 (Leuven: Leuven University Press—Peeters, 1995, paper 3,900 BFr) xii and 865 pp., 4 tables. Indexed. ISBN: 90-6186-718-5 (LUP), 90-6831-725-3 (P).

Prepared for a conference held in 1993 at Chantilly, this volume presents sixty papers concerning Origen's hermeneutics (twelve), Origen and the biblical text (four), his scriptural argumentation (six), exegesis and theology (seven), Origen as a biblical exegete (fifteen—two on the OT, six on John's Gospel, four on Paul's letters, and three on other texts), the posterity of Origen's hermeneutics among the Greek Church Fathers (six), the posterity of Origen's hermeneutics among the Latin Fathers and the Middle Ages (six), and debates about Origen's hermeneutics in the modern and contemporary periods (four). The contributors include K. J. Torjesen on the influence of rhetoric on Origen's OT homilies; G. G. Stroumsa on Clement, Origen, and Jewish esoteric traditions; P. Jay on Jerome and Origen's Septuagint; P. O'Cleirig on topoi of invention in Origen's *Homilies;* M. Fédou on Origen's hermeneutic of the Bible and the pagan religions; C. Bammel on Origen's Pauline prefaces and the chronology of his Pauline commentaries; G. Bostock on Origen's exegesis of the κένωσις hymn in Phil 2:5-11; P. Bright on the epistle to the Hebrews in Origen's Christology; B. Daley on what "Origenism" meant in the 6th century; and R. M. Berchman on Porphyry and the patristic origins of NT criticism—in the shadow of Origen.

D. R. EDWARDS, *Religion & Power. Pagans, Jews, and Christians in the Greek East* (New York—Oxford: Oxford University Press, 1996, $39.95) x and 234 pp. Bibliography. Indexed. LCN: 95-35320. ISBN: 0-19-508263-X.

Focusing on the eastern "Greek" provinces of the Roman empire in the 1st and 2nd centuries A.D. and using both archaeological and literary evidence, this volume shows how the local elite classes appropriated and manipulated mythic and religious images and practices to establish and consolidate their social, political, and economic power. The seven chapters deal with the following topics: religion and the symbolics of power (message and significance), the power game (setting the stage), the power of the past, cosmic connections (defining the arena of power), geography and the sacred (establishing power across the Roman οἰκουμένη), cosmic power brokers (human agents and divine emissaries), and the power of the future. Edwards, associate professor of religion at the University of Puget Sound in Washington, concludes that religion helped to structure the network of power that shaped or informed the relationships between pagans, Jews, and Christians in the Greek East.

U. E. EISEN, *Amtsträgerinnen im frühen Christentum. Epigraphische und literarische Studien,* Forschungen zur Kirchen- und Dogmengeschichte 61 (Göttingen: Vandenhoeck & Ruprecht, 1996, DM 88) 287 pp. Bibliography. ISBN: 3-525-55170-3.

The slightly revised version of a doctoral dissertation directed by H. Paulsen and presented in 1994 to the department of evangelical theology at the University of Hamburg, this investigation of church offices held by women gives particular attention to early Christian and early medieval Greek and Latin gravestone inscriptions. For the first time it systematically classifies, documents, and evaluates these sources according to the offices and functions of women in the church. On the basis of this evidence it contends that women were apostles, prophets, and teachers of theology, as well as consecrated widows, deacons, and stewards. It also argues that the view that there never have been women priests and bishops is not historically tenable.

Eretz-Israel. Archaeological, Historical and Geographical Studies. Vol. 25, *Joseph Aviram Volume* (Jerusalem: Israel Exploration Society, 1996, $108) xvi and 551 pp. and xvi and 108* pp., frontispiece. Illustrated. Bibliographies. ISBN: 965-221-032-3.

Of the more than seventy articles honoring Professor Aviram, ten are in English and the rest in Modern Hebrew. The English section includes articles by J. Magness on blessings from Jerusalem—evidence for early Christian pilgrimages, R. Rosenthal-Heginbottom on a Jewish lamp depicting the sacrifice of Isaac, and V. Tzaferis on Greek inscriptions from Ḥorvat Beʾer-Shemaᶜ. The Hebrew section devoted to "the later periods" includes papers by H. Geva on the siege ramp laid by the Romans to conquer the northern palace at Masada; M. Gichon on stirrup and strainer flasks from ᶜEn Boqeq; A. Grossberg on ancient synagogues and the Temple; R. Grafman and M. Rosen-Ayalon on the early Umayyad Aqsa Mosque and the Great Mosque of Damascus; L. DiSegni, G. Foerster, and Y. Tsafrir on a decorated altar dedicated to Dionysus, the "founder," from Beth-Shean (Nysa-Scythopolis); M. Hershkovitz on Roman medical instruments on Masada as possible evidence of a Roman infirmary; Z. Weiss on Hellenistic influences on Jewish burial customs in Galilee during the mishnaic and talmudic period; V. Sussman on "as full of meritorious seeds as a pomegranate" (*b. Ber.* 57a; *b. Sanh.* 37a); S. Talmon on whether the book of Esther was known at Qumran; Y. Yadin, J. C. Greenfield, and A. Yardeni on a deed of gift in Aramaic found in Naḥal Ḥever (P. Yadin 7); R. Jacoby on the four species in Jewish and Samaritan tradition; H. M. Cotton on deeds of gift and the law of succession in the papyri from the Judean Desert; Z. U. Maᶜoz on when the Galilean synagogues were first constructed; R. Merhav on a bronze leg from a piece of Hellenistic furniture—a find from the seabed near ᶜAtlit; Y. Meshorer on the ear of Yahweh on a Yehud coin; Z. Meshel on whether the battle of Masada is myth or historical truth; A. Negev on Khaznet Farᶜun and iconoclasm Nabatean style; E. Netzer on the synagogues at Gush Halav and Khirbet Shemaᶜ; A. Segal on city landscapes in Roman Palestine and Provinica Arabia; D. Amit and H. Eshel on the

Bar Kokhba revolt in the southern Hebron mountains; M. L. Fischer and T. Grossmark on marble import and *marmorarii* in Israel during the Roman and Byzantine period; A. Kloner on central-pillar spiral staircases in the Hellenistic period; A. Raban on the Phoenician harbor and "fishing village" at ʿAtlit; I. Roll on Bacchides' fortifications and the arteries of traffic to Jerusalem in the Hellenistic period; H. R. Kaplan on whether Building A exposed at Tell Hashash in Tel Aviv was a structural replica of the Jerusalem Temple; and A. Sheffer and M. Webber on a hair-net from Ḥorvat Karkur Ilit. Also included are tributes to Aviram, English summaries of the Hebrew articles, and tables of contents for volumes 1 through 25 of *Eretz-Israel.*

L. H. FELDMAN AND M. REINHOLD (EDS.), *Jewish Life and Thought among Greeks and Romans. Primary Readings* (Minneapolis, MN: Fortress, 1996, paper $48) xliv and 436 pp., frontispiece, 2 maps. Illustrated. Bibliography. Indexed. LCN: 96-9272. ISBN: 0-8006-2926-4.

The texts from Greek and Latin literature, the Apocrypha, the NT, the Dead Sea scrolls, Greco-Jewish writers, Roman imperial legislation, the rabbinic corpus, inscriptions, papyri, and coins that are included in this anthology focus on the relations of Jews with their neighbors—governments (especially Rome), the masses, and intellectuals—from the 4th century B.C. to the 6th century A.D. They are arranged under ten headings: the Greeks discover the Jews; the beginnings of Hellenization in Egypt; Jewish life in other countries of the Diaspora; pro-Jewish attitudes by governments; pro-Jewish attitudes by intellectuals; conversion to Judaism; "sympathizers" ("God-fearers"); the Jews in Palestine; revolts of the Jews against the Roman empire; and criticism and hostility toward Jews. Also included are a glossary of recurring terms, suggested topics for further research, and a general bibliography. Feldman is professor of classics at Yeshiva University in New York, and Reinhold is professor emeritus of classical studies at Boston University.

K. FITTSCHEN AND G. FOERSTER (EDS.), *Judaea and the Greco-Roman World in the Time of Herod in the Light of Archaeological Evidence,* Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse, Folge 3, Nr. 215 (Göttingen: Vandenhoeck & Ruprecht, 1996, paper DM 160) 251 pp. Illustrated. Bibliographies. ISBN: 3-525-82359-2.

Prepared for a symposium held in Jerusalem in 1988, the eleven papers in this volume are by H. von Hesberg on the significance of the cities in the kingdom of Herod, E. Netzer on the palaces built by Herod (a research update), Foerster on Hellenistic and Roman trends in the Herodian architecture of Masada, R. Förtsch on the residences of King Herod and their relation to Roman villa architecture, S. Rozenberg on the wall paintings of the Herodian palace at Jericho, Fittschen on wall decorations in Herod's kingdom—their relation with wall decorations in Greece and Italy, H. M. Cotton and J. Geiger on the economic importance of Herod's Masada—the evidence of the jar inscriptions, M. Hershkovitz on a Roman cupping vessel from the Masada excavations, M. Mathea-Förtsch on scroll ornamentations from Judea and their different patterns, J. Patrich on the formation of the Nabatean capital, and A. Negev on Oboda as the city of Obodas the god.

Frankfurter Judaistische Beiträge, Heft 23, ed. M. Schlüter (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 1996, paper) iii and 202 pp., 14 figs. ISSN: 0342-0078.

Of the eight articles in this fascicle [see *NTA* 40, p. 553], those most pertinent to the NT world are by W. J. van Bekkum on meaning and significance in Hebrew exegesis, and H.-J. Becker on the Yerushalmi citations in *Seder Zeraʿim* in the Mishnah commentary by Shimson of Sens. The other contributors are N. A. van Uchelen, H. Liss, A. Kuyt, A. Weber, B. Schäfer, and K. Pilarczyk.

M. FRANZMANN, *Jesus in the Nag Hammadi Writings* (Edinburgh: T&T Clark, 1996, £23.95) xxv and 293 pp. Bibliography. Indexed. ISBN: 0-567-08526-0.

Franzmann, who teaches in the department of philosophy at the University of New

England in Australia, proposes to chart in the Nag Hammadi texts the construction of the character Jesus, especially as that character is active within the earthly context. After an introduction to Nag Hammadi and Jesus research, she deals with the origin and entrance of Jesus into the earthly context, the world into which Jesus comes, the being and nature of Jesus, reasons for the coming of the Savior (Jesus as revealer and liberator), the activity of Jesus and its setting, positive and negative relationships of Jesus, the close of the earthly context for Jesus, and the community of the Nag Hammadi writings and its Jesus (liminal community, liminal Jesus). She describes her work as a summary of portraits, more a descriptive handbook than an analysis of the figure of Jesus.

K. GALINSKY, *Augustan Culture. An Interpretive Introduction* (Princeton, NJ: Princeton University Press, 1996, $39.50) xi and 474 pp., 6 plates, 174 figs. Bibliography. Indexed. LCN: 95-33469. ISBN: 0-691-04435-X.

Galinsky, professor of classics at the University of Texas, seeks to present a unified and intelligent overview of culture in its various manifestations during the reign of the Roman emperor Augustus (31 B.C. to A.D. 14). After an introduction to the Augustan evolution, he deals with *auctoritas* as a principal concept; the restoration of the *res publica;* ideas, ideals, and values; art and architecture; Augustan literature; religion; and central characteristics. The chapter on religion concerns the restoration and its background, Augustus' policies, the road to divinity, and the cult of Augustus in the Greek East, in the western provinces, and in context. He concludes by describing Augustus as *auctor perpetuus*—the ultimate guarantor of peace and stability.

F. GENUYT, *La sortie d'Egypte (Ex. 1-13; Sag. 10-18)* (Lyon: PROFAC, 1996, paper 75 F) 163 pp. ISBN: 2-85317-062-4.

Based on articles published in fascicles 54 through 59 of *Sémiotique et Bible,* this volume presents semiotic analyses based on the methods of A. J. Greimas for the accounts of Israel's exodus from Egypt as this is described in the various parts of Exodus 1–13 and Wisdom of Solomon 10:1–18:4, respectively. A six-page preface explains the methodology and the different perspectives on the exodus represented by the two biblical books. Genuyt is a member of CADIR (Centre d'Analyse du Discours Religieux) at the theological faculty of Lyon.

V. E. GRIMM, *From Feasting to Fasting, the evolution of a sin. Attitudes to food in late antiquity* (London—New York: Routledge, 1996, $55) x and 294 pp. Bibliography. Indexed. LCN: 95-51393. ISBN: 0-415-13595-8.

This volume traces early Christian attitudes toward food and drink, eating and fasting, in the writings of those who shaped Christian discourse from the late 1st to the early 5th century A.D., with particular attention to the social and symbolic meanings given to these matters by the various writers. The nine chapters deal with the Jewish background, the Greco-Roman background, food and fasting in the Pauline epistles, food and fasting in Acts, Clement of Alexandria, food and fasting in the works of Tertullian, food and fasting in Origen and Eusebius, Jerome and ascetic propaganda, and Augustine and ascetic practice. Grimm was formerly professor of psychology at the Hebrew University.

M. GÜNTHER, *Die Frühgeschichte des Christentums in Ephesus,* Arbeiten zur Religion und Geschichte des Urchristentums 1 (Frankfurt—Bern—New York: Lang, 1995, paper $51.95) xi and 249 pp. Bibliography. Indexed. ISBN: 3-631-49269-3.

The slightly revised version of a doctoral dissertation directed by G. Lüdemann and accepted in 1995 by the theological faculty of the Georg-August-Universität in Göttingen, this presentation of the history of Christianity in Ephesus in the 1st and 2nd centuries A.D. first reviews past scholarship, delineates a methodology, and sketches the place of Christianity within Ephesian religion and society. Then it describes Ephesian Christianity up to the time of the reign of the emperor Claudius (A.D. 41-54) and the Pauline mission in Ephesus, until the end of the reign of Domitian (A.D. 96), until the reign of Trajan (A.D. 98-117), and until the rule of Severus (A.D. 197). Finally it calls attention to trajectories and breaches in the early history of Christianity at Ephesus, and provides a relative chronology from ca. A.D. 50 to 200.

Y. HIRSCHFELD, *The Palestinian Dwelling in the Roman-Byzantine Period,* Studium Biblicum Franciscanum, Collectio Minor 34 (Jerusalem: Franciscan Printing Press—Israel Exploration Society, 1995, paper $40) 318 pp., 201 figs., map. Bibliography. Indexed.

The more developed, expanded, and updated version of a work published in Modern Hebrew in 1987, this volume investigates private houses in Roman-Byzantine Palestine both as the basic dwelling units and as the focus for family-based economic activity. It first surveys the various types of dwellings (simple, complex, courtyard, with shops) from the Roman-Byzantine period that have been excavated at sites throughout the land of Israel. Then it examines selected rural dwellings ("the traditional Palestinian house") in the Hebron hills, with a discussion of their connection to more ancient building techniques. Finally it integrates the data of the first two chapters in an analysis and comparison with passages in rabbinic literature that deal with various aspects of the house (walls, ceiling and roof, entrance and windows, various parts, daily life). Hirschfeld, lecturer in classical archaeology at the Hebrew University in Jerusalem, concludes that domestic construction in Roman-Byzantine Palestine, while influenced by Greek and Roman techniques, preserved a local "eastern" style that most residents found to be practical and functional.

C. R. HOLLADAY, *Fragments from Hellenistic Jewish Authors.* Vol. 4, *Orphica,* SBL Texts and Translations 40, Pseudepigrapha 14 (Atlanta: Scholars Press, 1996, $49.95) x and 301 pp., fig., 5 tables. Bibliographies. Indexed. LCN: 79-18090. ISBN: 0-7885-0143-7.

The preceding three volumes in this project were described in *NTA* 28, p. 219; 34, p. 133; and 40, pp. 378-379. This volume concerns the poetic fragment called "Pseudo-Orpheus," which in its longest recension contains forty-six lines of hexameter verse and is widely regarded as a Jewish composition. After a general introduction (manuscripts, symbols and abbreviations used in the critical apparatus, bibliographies, other abbreviations), it provides an introduction to "Pseudo-Orpheus" (patristic witnesses, textual history, date, stemma, authorship, provenance, genre, significance) and bibliographical information. Next it presents on facing pages the Greek texts and translations of the patristic witnesses to "Pseudo-Orpheus": ps.-Justin's *Cohortatio ad Graecos* and *De Monarchia,* Clement of Alexandria, Eusebius, Cyril of Alexandria, Theodoret, and the Tübingen *Theosophy.* Then it offers texts and translations for the chief recensions (A, B, C, D) as well as philological commentaries on them. Also included are texts and translations of other Orphic fragments (OF 248 and 299) and five appendixes. Holladay is professor of NT at Candler School of Theology, Emory University, in Atlanta.

S. HORNBLOWER AND A. SPAWFORTH (EDS.), *The Oxford Classical Dictionary* (3rd ed.; Oxford—New York: Oxford University Press, 1996, $75) lv and 1640 pp. Bibliographies. LCN: 96-5352. ISBN: 0-19-866172-X.

While following the basic format of the second edition (1970), this new edition is some 30 percent bigger than its predecessor. The new and largely rewritten edition gathers 6,250 contributions written by an international team of 364 scholars. Five guiding principles have shaped its form and content: specificity, a less traditional work but with the same title, more thematic entries, accessibility, and international in the scope of authors. The revision contains articles on topics related to women in the ancient world, sexuality, Jews, and early Christians. There are also thematic treatments of anthropology and the classics, Marxism and classical antiquity, and literary theory and classical studies, as well as race, class struggle, alcoholism, suicide, incest, pollution, and so forth. Hornblower is fellow and tutor at Oriel College, Oxford and University lecturer in ancient history. Spawforth is senior lecturer in ancient history and Greek archaeology at the University of Newcastle on Tyne, and also curator of the Shefton Museum there. The sixteen area advisors included E. Badian (Roman republican prosopography), M. Goodman (Jewish studies), A. Kuhrt (Near Eastern studies), J. Matthews (late antiquity and Christianity), M. Nussbaum (philosophy), and S. Price (Roman religion).

R. A. HORSLEY, *Archaeology, History, and Society in Galilee. The Social Context of Jesus and the Rabbis* (Valley Forge, PA: Trinity Press International, 1996, paper $20) xiii and 240 pp., map. Indexed. LCN: 96-42950. ISBN: 1-56338-182-6.

Horsley, the author of *Galilee. History, Politics, People* [*NTA* 40, p. 379], attempts to build bridges between archaeology and historical-literary studies with reference to Galilee in the time of Jesus and the rabbis. After describing Galilee as the crossroad of empires, he deals with Sepphoris and Tiberias as monuments of urbanization, the political economy of Roman Galilee (trade or tribute), villages of Upper Galilee, villages of Lower Galilee, before synagogues were buildings, and languages and cultural traditions. He concludes with reflections on Jesus and the rabbis in their historical social context.

K. HRUBY, *Aufsätze zum nachbiblischen Judentum und zum jüdischen Erbe der frühen Kirche,* ed. P. von der Osten-Sacken and T. Willy, Arbeiten zur neutestamentlichen Theologie und Zeitgeschichte 5 (Berlin: Institut Kirche und Judentum, 1996, DM 39.80) 519 pp. Bibliography. Indexed. ISBN: 3-923095-86-4.

Hruby (1921-92) was one of the foremost Christian students of Judaism, and this volume makes available some of his most important contributions under five major headings: Torah, synagogue, liturgy, messiah, and rabbinic Judaism and the early church. After an introduction to the rabbinic tradition and its written sources, it treats the kingdom of the Torah, law and grace in the rabbinic tradition, love of neighbor in Jewish thought, the synagogue, the beginnings and development of synagogal liturgy, the concept of *taḥănûn* and the place of individual prayer in the synagogal liturgy, messianic expectations in the talmudic period (with particular attention to the suffering messiah), the suffering of the messiah, rabbinic exegesis of messianic passages, rabbinic and patristic exegesis, the place of Jewish teachers of the Law in the developing church, and Jews and Judaism according to the Church Fathers. Also included is a six-page personal appreciation of Hruby by Willy, and a bibliographical supplement by von der Osten-Sacken.

A. J. HULTGREN AND S. A. HAGGMARK (EDS.), *The Earliest Christian Heretics. Readings from Their Opponents* (Minneapolis, MN: Fortress, 1996, paper $24) xvi and 199 pp. Bibliography. Indexed. LCN: 96-24928. ISBN: 0-8006-2963-9.

This volume contains excerpts from ancient writers about the so-called heresies and heretics of the 1st and 2nd centuries A.D., along with necessary introductions to them. After an eleven-page general introduction, it deals with figures and movements from the apostolic and subapostolic era: Simon Magus and the Simonians, Nicolaus and the Nicolaitans, Menander, Cerinthus, and the origins of gnosticism. Then it treats 2nd-century gnostics: Carpocrates and the Carpocratians, Saturninus, Basilides and the Basilidians, Cerdo, Apelles, and Valentinus and the Valentinians. Finally it covers other teachers and sects of the 2nd century: Marcion and Marcionism, Ebionites, Encratites, Montanus and the Montanists, Adoptionists (dynamic Monarchians), Patripassionists (modalistic Monarchians), and Quartodecimans. Also included are an appendix on the heresiologists and the sources, and a 26-page bibliography.

F. G. HÜTTENMEISTER, *Abkürzungsverzeichnis hebräischer Grabinschriften,* Frankfurter Judaistische Studien 11 (Frankfurt: Gesellschaft zur Förderung Judaistischer Studien, 1996, DM 98) x and 349 pp. Bibliography. ISBN: 3-922056-08-3.

Intended as an aid in deciphering and interpreting inscriptions in Jewish cemeteries, this volume first presents (on pp. 1-294) the abbreviations in alphabetical order accompanied by their full Hebrew or Aramaic form and a German translation. Also included are a list of "gematria" numbers, some unclear cases, a table of years from A.D. 1000 to 2053 (= 4760-5814 in the Jewish reckoning), and a list of Jewish festivals and other calendric information.

Hüttenmeister is the author of *Megilla—Schriftrolle* (1987) and *Sheqalim—Schqelsteuer* (1990) in the Übersetzung der Talmud Yerushalmi project.

B. JANOWSKI AND P. STUHLMACHER (EDS.), *Der leidende Gottesknecht. Jesaja 53 und seine Wirkungsgeschichte mit einer Bibliographie zu Jes 53,* Forschungen zum Alten Testament 14 (Tübingen: Mohr-Siebeck, 1996, DM 228) vi and 286 pp. Bibliography. Indexed. ISBN: 3-16-146499-0.

The eight papers in this volume are by H.-J. Hermisson on the Fourth Servant Song in the context of Deutero-Isaiah, Janowski on Isaiah 53 and the drama of expiation ("he bore our sins"), M. Hengel on the effective history of Isaiah 53 in pre-Christian times, Stuhlmacher on Isaiah 53 in the Gospels and Acts, O. Hofius on the Fourth Servant Song in the NT letters, J. Ådna on God's Servant as a triumphing and intercessory messiah (the reception of Isaiah 53 in *Targum Jonathan* with special attention to the image of the messiah), S. Schreiner on Isaiah 53 in Rabbi Isaac ben Abraham from Troki's exposition, and C. Markschies on the human Jesus in the presence of God (two models for understanding Isaiah 53 in patristic literature and their development). Also included is a 21-page bibliography of books and articles on Isaiah 53 compiled by W. Hüllstrung and G. Feine.

C. N. JEFFORD WITH K. J. HARDER AND L. D. AMEZAGA, *Reading the Apostolic Fathers. An Introduction* (Peabody, MA: Hendrickson, 1996, paper $16.95) xvi and 192 pp., 14 figs., 2 maps. Bibliographies. Indexed. LCN: 96-10730. ISBN: 1-56563-154-4.

Designed for use in a classroom setting and for individual study, this volume presents a general statement about the history and literature of the Apostolic Fathers, and treats each of the nine works that constitute that corpus: *Letter of Barnabas, Teaching of the Twelve Apostles* (*Didache*), letters of Ignatius, *Letter of Polycarp to the Philippians, Martyrdom of Polycarp, 1 Clement, 2 Clement, Shepherd of Hermas,* and *Letter to Diognetus.* Each chapter is divided into four main sections: answers, questions, contents, and related literature. A fourteen-page glossary is included.

A. JENSEN, *God's Self-Confident Daughters. Early Christianity and the Liberation of Women,* trans. O. C. Dean (Louisville, KY: Westminster John Knox, 1996, paper $34) xxix and 347 pp. Bibliography. Indexed. LCN: 96-19385. ISBN: 0-664-25672-4.

The English version of *Gottes selbstbewusste Töchter. Frauenemanzipation im frühen Christentum?* [*NTA* 37, p. 147], this investigation of how early Christianity promoted or hindered the emancipation of women in the first four centuries A.D. is divided into four main sections: women in the church histories (development into the church of men), women in martyrdom (courageous confessors), women in proclamation (charismatic prophetesses), and redemption through knowledge (bright women teachers). Jensen is a member of the Catholic theological faculty of the Eberhard-Karls University in Tübingen, and of the Institute for Ecumenical Research.

R. KASHER, *Targumic Toseftot to the Prophets* [Modern Hebrew], Sources for the Study of Jewish Culture 2 (Jerusalem: World Union of Jewish Studies, 1996, $28) 316 pp. Bibliography. Indexed. ISSN: 0793-0003.

After a 52-page general introduction, this volume presents editions of 150 Aramaic texts that are associated as "additional material" (*Toseftot*) with *Targum Jonathan of the Prophets* (Joshua to 2 Kings). The texts have been gathered from more than a hundred manuscripts and first editions, and some are printed here for the first time. For each text there is a brief introduction, text, and commentary. Also included are a list of textual variants and translations of the Aramaic texts into Hebrew.

K. L. KING, *Revelation of the Unknowable God, with Text, Translation, and Notes to NHC XI,3 Allogenes,* California Classical Library 1 (Santa Rosa, CA: Polebridge, 1995, $29.95) viii and 215 pp., 2 plates. Bibliography. Indexed. LCN: 95-36043. ISBN: 0-944344-44-5.

King, professor of religious studies at Occidental College in Los Angeles, describes the Nag Hammadi tractate *Allogenes* as an apocalypse possibly in epistolary form that elaborates the basic patterns of Sethian mythology in terms of current philosophical concepts and thus presents one of the earliest examples of apophatic (negative) theology. In her 74-page introduction she deals with the plot, myth and ritual, the divine hierarchy, Sethian gnosticism, the gnostics of Plotinus, genre, date and provenance, manuscript, orthography, and language. Then she presents on facing pages the Coptic text and a translation, with extensive explanatory notes below.

M. LEPLAY, *La racine qui te porte. L'histoire mouvementée de la lecture chrétienne de la Bible juive* (Poliez-le-Grand: Editions du Moulin, 1996, paper) 80 pp.

Taking his title from Rom 11:18, Laplay, a pastor of the Reformed church of France, sketches how the Jewish Bible has been read and interpreted by Christians from earliest times (Paul, Apostolic Fathers, gnostics, Marcion, patristic writers, etc.) to modern times (Middle Ages, the Protestant Reformation, modernity). Then under the heading "between horror and hope" he reflects on developments between World War II and the present.

U. LEVY, *Die Nabatäer. Versunkene Kultur am Rande des Heiligen Landes* (Stuttgart: Urachhaus, 1996, DM 68) 231 pp., 2 maps. Illustrated. Bibliography. Indexed. ISBN: 3-8251-7068-3.

After observations on the rediscovery of Nabatean culture, this volume discusses the historical development of the Nabatean people, the history of the Nabatean religion and its impact, the language of Nabatean art, the transition from being a tribe of nomads to being an agrarian people, relationships between Nabateans and Jews, Petra as the city of priests and kings, Shivta as the city of churches and cisterns, the peculiar characteristics of the Negev, and practical advice for visitors to the Negev.

J. M. LIEU, *Image and Reality. The Jews in the World of the Christians in the Second Century* (Edinburgh: T&T Clark, 1996, $49.95) xiv and 348 pp. Bibliography. Indexed. ISBN: 0-567-08529-5.

Lieu, senior lecturer in history at Macquarie University in Sydney, focuses on the rhetorical function of Jews and Judaism in 2nd-century A.D. Christian texts, how this rhetorical function related to the settings (historical, theological, and social) of these texts, and how they constituted the framework for later texts. After a 21-page introduction, she deals with Ignatius and the world of his letters, *Martyrdom of Polycarp,* Justin Martyr's *Dialogue with Trypho,* the Apologists, Melito of Sardis' *Peri Pascha,* apostolic traditions, and the Jews in the world of the Christians.

G. LÜDEMANN, *Heretics. The Other Side of Early Christianity,* trans. J. Bowden (Louisville, KY: Westminster John Knox, 1996, $24) xvi and 335 pp. Bibliography. Indexed. LCN: 96-20250. ISBN: 0-664-22085-1.

The English version of *Ketzer. Die andere Seite des frühen Christentums* [*NTA* 40, p. 368], this volume argues that in the period from the first Christian generations to the end of the 2nd century A.D. more important decisions were made for the whole of Christianity than were made from the end of the 2nd century to the present. After comments on method and interests, it deals with Irenaeus and Tertullian as the most important heresiologists in the early Christian period; how the heresiologists became heretics, or the Jewish Christians of Jerusalem in the first two centuries; the only heretic of the earliest period, or a human Paul; heresies over the legacy of Paul; the arch-heretic Marcion and his time; heresies in the Johannine writings; the origin of the Apostles Creed; the origin of the NT canon; and the Christianity of first two centuries, Jesus, and ourselves. An epilogue ("ten golden words"), three appendixes, and ten excursuses are included. Lüdemann is professor of NT and director of the Institute of Early Christian Studies at the University of Göttingen.

J. MAIER, *Die Kabbalah. Einführung — Klassische Texte — Erläuterungen* (München: C. H. Beck, 1995, DM 78) 416 pp. Indexed. ISBN: 3-406-39659-3.

The main part of this book is an introduction to the "classical" Kabbalah as it is presented in the works of Joseph ben Abraham Gikatilla and Moses ben Samuel de Leon (with the *Zohar*) toward the end of the 13th century. After treating the foundations (the names and attributes of God, the heritage of cultic theology, speculations about creation, etc.), it deals with *Sefer Yeṣira* (the "Book of Forming/Creation"); the classical Kabbalah of the Middle Ages; the symbolism of the individual *Sefirot;* humankind; human suffering, the evil of "this world," and the evil powers; worship, prayer, Kabbalistic meditation and contemplation; and the Kabbalists as poets. Maier is professor of Jewish studies at the University of Köln.

C. MARTONE, *La "Regola della Comunità." Edizione critica,* Quaderni di Henoch 8 (Turin: Zamorani, 1995, paper 45,000 L) x and 234 pp. Bibliography. ISBN: 88-7158-043-5.

In his 89-page introduction to the Qumran *Community Rule,* Martone discusses the discovery of the Qumran manuscripts, the origin of the Qumran community, the manuscripts of *Community Rule* (1QS and others) and their relations, the relation to *Damascus Document,* the calendar, and dualism. Then he presents a critical edition of the text based on 1QS but not identical with it; rather, he attempts to restore the original Hebrew text on the basis of all the manuscripts and textual criticism. Also included are a new Italian translation of the restored text, notes on the translation, a diplomatic edition of the manuscripts of *Community Rule* from Qumran Caves 4 and 5 along with translations, and a concordance of all the manuscripts.

T. MCLAY, *The OG and Th Versions of Daniel,* SBL Septuagint and Cognate Studies 43 (Atlanta: Scholars Press, 1996, $39.95) xvii and 286 pp., 5 tables. Bibliography. Indexed. LCN: 96-14160. ISBN: 0-7885-0269-7.

The revised version of a doctoral dissertation directed by R. Hayward and presented in 1994 to the University of Durham, this volume analyzes the translation technique employed in the Old Greek and Theodotionic version of the book of Daniel in order to compare their relationship and demonstrate how that knowledge can be applied to textual criticism of the Hebrew/Aramaic version of Daniel. After a 28-page introduction, it investigates the translation technique of the following passages: Dan 1:1-10; 2:1-10; 3:11-20; 8:1-10; and 12:1-13. Then it summarizes the conclusions from the analysis of translation technique, and examines the relation of Theodotion and the so-called *kaige* texts. McLay concludes that in many cases the Old Greek manuscripts have been corrupted by the Theodotionic readings, that the Theodotionic Daniel is an independent translation (not a revision) of the Old Greek, and that chapters 4–6 in the Old Greek originated from a different translator(s) from the remainder of the text.

D. MERKUR, *Gnosis. An Esoteric Tradition of Mystical Visions and Unions,* SUNY Series in Western Esoteric Traditions (Albany, NY: State University of New York Press, 1993, paper $19.95) x and 387 pp. Bibliography. Indexed. LCN: 92-35390. ISBN: 0-7914-1619-4 (cloth), -1620-8 (paper).

Merkur, lecturer in the department for the study of religion at the University of Toronto, contends that a paired use of visionary and unitive experiences, dependent for the most part on active imagination, constituted the gnosis at the mystical core of the gnostic trajectory in Western esotericism from late antiquity to modern times. Under the heading "Jung, active imagination, and the gnostic-alchemical hypothesis," he treats the study of mystical experiences; C. G. Jung, H. Silberer, and active imagination; theories of spiritual alchemy; and the alchemical production of gold. Then he presents a history of gnosis according to the following outline: defining gnosis, the gnostic journey to the Ogdoad, the recital of the chariot, Muhammad and his Miʿraj, Islamic gnosis and the world of imagination, and the passage of gnosis to the Latin West.

J. NEUSNER, *The Presence of the Past, the Pastness of the Present. History, Time, and Paradigm in Rabbinic Judaism* (Bethesda, MD: CDL, 1996, $42) xii and 230 pp. Indexed. LCN: 95-46770. ISBN: 1-883053-22-6.

Through the case of rabbinic Judaism, this volume explores how the paradigmatic (and ahistorical) way of reading Scripture did its work and why for so many centuries that reading of the heritage of ancient Israel governed. The investigation is carried out according to the following outline: history, time, and paradigm in Scripture; the absence of history; the presence of the past, the pastness of the present; from history to paradigm; and transcending the bounds of time. Neusner is especially concerned to explain how the Judaism of the dual Torah transformed ancient Israel's history into the categorical structure of eternal Israel's society, so that past, present, and future meet in the here and now.

J. NEUSNER AND B. D. CHILTON, *The Body of Faith. Israel and the Church,* Christianity and Judaism—The Formative Categories (Valley Forge, PA: Trinity Press International, 1996, paper $17) xvi and 183 pp. Indexed. LCN: 96-24686. ISBN: 1-56338-157-5.

The first of the three volumes in this joint project was entitled *Revelation. The Torah and the Bible* [*NTA* 40, p. 560]. In this volume, after a 21-page introduction to religion and community in Judaism and Christianity, Neusner discusses Israel and God's stake in history: Israel in the theology of Judaism, as kingdom of priests and holy nation, as family (the body of faith), and in relation to (Christian) Rome, respectively. Then under the heading "the church—the body of Christ" Chilton deals with the following topics: Jesus and the absence of Israel; the Israel of James, the community of Q, and Peter; and the Synoptic Gospels, Paul, Hebrews, and Revelation—practicing the body of Christ.

The New Interpreter's Bible. Vol. 7, *Introduction to Apocalyptic Literature; Daniel; Additions to Daniel; Hosea; Joel; Amos; Obadiah; Jonah; Micah; Nahum; Habakkuk; Zephaniah; Haggai; Zechariah; Malachi* (Nashville, TN: Abingdon, 1996, $55) xx and 887 pp., 5 figs., 2 maps. LCN: 94-21092. ISBN: 0-687-27820-1.

After F. J. Murphy's introduction to apocalyptic literature, this volume presents expositions (introduction, NIV and NRSV texts, commentary, and reflections) by D. L. Smith-Christopher on Daniel and the additions, G. A. Yee on Hosea, E. Achtemeier on Joel, D. E. Gowan on Amos, S. Pagán on Obadiah, P. Trible on Jonah, D. J. Simundson on Micah, F. O. García-Treto on Nahum, T. Hiebert on Habakkuk, R. A. Bennett on Zephaniah, W. E. March on Haggai, B. C. Ollenburger on Zechariah, and E. M. Schuller on Malachi. Other volumes in the project have been described in *NTA* 39, p. 129; 40, pp. 146, 524-525; 41, pp. 186-187.

E. NORELLI ET AL., *Ascensio Isaiae. Textus. Commentarius,* Corpus Christianorum, Series Apocryphorum 7-8 (2 vols.; Turnhout: Brepols, 1995, paper 7,000 BFr and 8,750 BFr) xxxi and 444 pp., 722 pp. Bibliography. Indexed. ISBN: 2-503-41071-5 (cloth, vol. 1), -41072-3 (paper, vol. 1), -41081-2 (cloth, vol. 2), -41082-0 (paper, vol. 2).

The first volume in this edition of *Ascension of Isaiah* presents on facing pages the ancient versions of the work and Italian translations, along with individual introductions, and explanatory notes and critical apparatuses below the texts: Ethiopic (by L. Perrone and Norelli), Greek (Norelli), Coptic (P. Bettiolo), Latin (C. Leonardi), and paleo-Bulgarian (A. Giambelluca Kossova). Also included are an edition of the Greek *Legend of Isaiah* and a synopsis of all the versions (pp. 353-441) by Norelli. The second volume contains a general introduction to *Ascension of Isaiah* (content; versions; problems of research; literary analysis; milieu, date, and place) and a detailed commentary on the various parts of the text: Isaiah the prophet of his own martyrdom (1:1-13), Isaiah the persecuted prophet (2:1–3:12), Isaiah the prophet of Christ and of the church (3:13-31), Isaiah the prophet of the antichrist and of the parousia of the Lord (4:1-22), Isaiah the prophet martyr (5:1-16), the ecstasies of the prophet (6:1-17), and so forth. Also included are various indexes (pp. 601-718). Norelli is the chief writer of the introduction and commentary. The project began with a group based at the University of Bologna.

D. W. PARRY AND S. D. RICKS (EDS.), *Current Research and Technological Developments on the Dead Sea Scrolls. Conference on the Texts from the Judean Desert, Jerusalem, 30 April 1995,* Studies on the Texts of the Desert of Judah 20 (Leiden—New York—Cologne: Brill, 1996) x and 279 pp., 11 figs., 3 tables. Indexed. LCN: 96-26931. ISBN: 90-04-10662-6.

Prepared for a conference held in 1995 at Brigham Young University's Jerusalem Center for Near Eastern Studies, the ten papers in this volume are by F. M. Cross on the doctrine of the two messiahs and the extracanonical Daniel apocalypse (4Q246); F. García Martínez on two messianic figures in the Qumran texts; E. Tov on scribal markings in the texts from the Judean Desert; E. Ulrich on multiple literary editions (reflections toward a theory of the history of the biblical text); Parry on 4QSam^a and the Tetragrammaton; T. Elgvin on early Essene eschatology—judgment and salvation according to *Sapiential Work A;* D. M. Pike on the book of Numbers at Qumran—texts and context; D. R. Seeley on the *Barki Nafshi* texts (4Q434-439); S. R. Woodward, G. Kahila, P. Smith, C. Greenblatt, J. Zias, and M. Broshi on analysis of parchment fragments from the Judean Desert using DNA techniques; and Parry and S. W. Booras on the Dead Sea Scrolls CD-Rom Database project.

R. PRICE, *Secrets of the Dead Sea Scrolls* (Eugene, OR: Harvest House, 1996, paper) 533 pp., 16 plates, 9 figs., 6 maps, 4 tables. Indexed. LCN: 96-10719. ISBN: 1-56507-454-8.

Price, president of World of the Bible Ministries, Inc., presents the story of the Dead Sea scrolls according to the following outline: the discovery heard around the world (drama, story, scandal), deciphering the secrets of ages past (survey, scribes, significance, Scriptures), what the scrolls teach (doctrine, prophecy, the Temple, secret of *Copper Scroll,* the messiah, the Christian Messiah), a call to discernment (Jesus and the Qumran community, sensationalism and the scrolls, sensationalism and the scholars, cults and the scrolls), and a look ahead (politics, new searches, lessons). Also included are a historical overview of the Second Temple period, a chronological history of the Dead Sea scrolls, and a glossary.

S. PRINCIPE, *Le conoscenze anatomiche degli antichi Ebrei. Il lessico anatomico e l'immagine dell'uomo nella Mišnah,* Quaderni di Henoch 7 (Turin: Zamorani, 1993, paper 35,000 L) x and 111 pp., 7 tables. Bibliography. ISBN: 88-7158-023-0.

After discussing the sources of Jewish anatomical knowledge in antiquity with particular attention to *m. Ohalot* 1:8, this volume considers various aspects of that knowledge as witnessed in the Mishnah and related sources: skeleton, muscles and flesh, skin and related material, sense organs, heart and circulation, respiratory apparatus, digestive apparatus, genital apparatus (rabbinic euphemisms), urinary apparatus, and nervous system. Then it presents a lexicon of anatomical terms in the Mishnah: Italian to Hebrew, and Hebrew to Italian (with definitions). G. Stemberger has provided a two-page preface.

P. RICHARDSON, *Herod. King of the Jews and Friend of the Romans,* Studies on Personalities of the New Testament (Columbia, SC: University of South Carolina Press, 1996, $34.95) xxv and 360 pp., frontispiece, 7 maps, table. Bibliography. Indexed. LCN: 96-25248. ISBN: 1-57003-136-3.

Richardson, professor of NT at the University of Toronto and author of *Israel in the Apostolic Church* (1970) and *Paul's Ethic of Freedom* (1979), describes Herod the Great (73-4 B.C.) as a third-generation Jew who was attentive to his religion but also a Roman citizen and a Hellenist who shared the religious outlook of most Roman citizens. After some fictional obituaries about Herod, he presents a biographical study of him in thirteen chapters: in the end is the beginning (4 B.C.), family matters, from Idumea to Petra (to 64 B.C.), late Hellenism in the Near East, from Petra to Rome (64-40 B.C.), the kingdom, from Rome to Rhodes (40-30 B.C.), Herod's buildings, from Rhodes to Rome (30-17 B.C.), Herod and religion, from Rome to Jericho (17-4 B.C.), the Herods and Christianity, and "the achievements of King Herod" (4 B.C.).

D. RIDINGS, *The Attic Moses. The Dependency Theme in Some Early Christian Writers,* Studia Graeca et Latina Gothoburgensia 59 (Göteborg: Göteborgs Universitet, 1995, paper 200 SKr) 270 pp. Bibliography. Indexed. ISBN: 91-7346-275-6.

The slightly revised version of a doctoral dissertation begun under the direction of C. Fabricius and presented to the department of classics at Göteborg University, this volume explores the claim made by some early Christian writers that the best in ancient philosophy was dependent on Moses and the Hebrew Scriptures. Focusing on three writers—Clement of Alexandria, Eusebius of Caesarea, and Theodoret, it documents where they make such a claim, which Greek texts they thought were dependent on the Bible, and the biblical passages they had in mind. The final chapter deals with the dependency theme in other writers under the heading "the future of an illusion."

D. F. SAWYER, *Women and Religion in the First Christian Centuries,* Religion in the First Christian Centuries (London—New York: Routledge, 1996, cloth $65, paper $17.95) vii and 186 pp. Bibliography. Indexed. LCN: 96-2492. ISBN: 0-415-10748-2 (cloth), -10749-0 (paper).

This investigation of women and religion between ca. 200 B.C. and A.D. 200 first considers the ancient Greek and Hellenistic setting: ancient Rome and women's lives, and women within Judaism and Christianity. Then it deals with women in narrative and religious practice: the Greco-Roman imagination, gods and goddesses, the religion of Jewish women, and the movement from diversity to conformity. Finally it treats religion and gender: Magna Mater and the vestal virgins; Wisdom, Lilith, and mothers; and sisters in Christ or daughters of Eve. Sawyer, senior lecturer in the department of religious studies at Lancaster University, concludes that what emerges most powerfully from studying women in the religious contexts of the ancient world is the diversity of religious systems and diversity within those systems.

G. SCHNEIDER, *Evangelia infantiae apocrypha. Apokryphe Kindheitsevangelien,* Fontes Christiani 18 (Freiburg—Basel—Vienna: Herder, 1995, paper DM 54) 379 pp. Bibliography. Indexed. ISBN: 3-451-22233-7 (cloth), -22133-0 (paper).

In his 87-page general introduction Schneider deals with the relation between the canonical and apocryphal infancy narratives, the apocryphal Infancy Gospels, and other texts about Jesus' birth and childhood. Next he presents on facing pages the (Greek or Latin) texts and translations of *Protevangelium of James, Infancy Gospel of Thomas, Arabic Infancy Gospel, Latin Infancy Gospel, Gospel of ps.-Matthew,* and *Birth of Mary.* Then he provides (Latin or English) texts and translations for other apocryphal treatments of Jesus' childhood: *History of Joseph the Carpenter, Life of John the Baptist, Ascension of Isaiah, Sibylline Oracles,* Justin the Gnostic's *Book of Baruch,* and legends from *Pistis Sophia.* Schneider is the author of *Clemens von Rom. Epistola ad Corinthios, Brief an die Korinther* (1994) in the same series.

E. SPOLSKY (ED.), *The Judgment of Susanna. Authority and Witness,* SBL Early Judaism and Its Literature 11 (Atlanta: Scholars Press, 1996, $34.95) viii and 145 pp., 6 figs. Bibliography. LCN: 96-9567. ISBN: 0-7885-0181-X.

After a five-page introduction by Spolsky, this volume presents nine papers on aspects of the Susanna story (whose earliest extant version is part of the Old Greek text of Daniel): P. Boitani on Susanna *in excelsis,* B. Halpern-Amaru on the journey of Susanna among the Church Fathers, H. Fisch on Susanna as parable (a response to Boitani), S. Sered and S. Cooper on sexuality and social control (anthropological reflections on the book of Susanna), D. L. Jeffrey on false witness and the just use of evidence in the Wycliffite *Pistel of Swete Susan,* M. L. Kaplan on sexual slander and the politics of the erotic in Garter's Susanna, E. Stump on Susanna and the elders (wisdom and folly), Spolsky on law or the garden (the betrayal of Susanna in pastoral painting), and S. D. Baris on Hosannas to an American Susanna.

J. C. VANDERKAM AND W. ADLER (EDS.), *The Jewish Apocalyptic Heritage in Early Christianity,* Compendia Rerum Iudaicarum ad Novum Testamentum. Section 3, Jewish Traditions in Early Christian Literature 4 (Assen: Van Gorcum, 1996; Minneapolis, MN: Fortress, $48) xii and 286 pp., map. Bibliography. Indexed. LCN: 95-43608. ISBN: 90-232-2913-4 (VG), 0-8006-2972-8 (F).

After Adler's 31-page general introduction to the Jewish apocalyptic heritage in early Christianity, this volume presents four essays on how early Christians appropriated Jewish apocalyptic material: VanderKam on *1 Enoch,* Enochic motifs, and Enoch in early Christian literature; T. A. Bergren on Christian influence on the transmission history of *4, 5,* and *6 Ezra;* D. Frankfurter on the legacy of Jewish apocalypses in early Christianity (regional trajectories); and Adler on the apocalyptic survey of history adapted by Christians (Daniel's prophecy of seventy weeks).

K. VON STUCKRAD, *Frömmigkeit und Wissenschaft. Astrologie in Tanach, Qumran und frührabbinischer Literatur,* Europäische Hochschulschriften, Reihe 23: Theologie 572 (Frankfurt—Berlin—Bern: Lang, 1996, paper DM 65 or $42.95) 220 pp. Bibliography. ISBN: 3-631-49641-9.

The slightly revised version of a master's thesis directed by K. Hoheisel and accepted in 1994 by the department of comparative religious studies of the philosophical faculty at the Friedrich-Wilhelms-Universität in Bonn, this volume first considers the origins of astrology in Mesopotamia and Egypt, and the development of "classical" astrology in the Hellenistic and Roman periods. Then it discusses the significance of astrology for ancient Judaism with regard to the biblical encounter (direct and indirect references, the Deuteronomistic offensive, astrological eschatology in Daniel), Qumran and astrology (predestination, the two spirits and dualism, predestination and freedom, the horoscope as the expression of individual predestination, cult and calendar), and astrology in early rabbinic literature (Mishnah and Tosefta, early midrashim, the zodiacs on the mosaic floors of synagogues in late antiquity).

L. M. WHITE, *The Social Origins of Christian Architecture.* Vol. 1, *Building God's House in the Roman World: Architectural Adaptation among Pagans, Jews, and Christians,* Harvard Theological Studies 42 (Valley Forge, PA: Trinity Press International, 1996, paper $17) xi and 211 pp., 27 figs. Indexed. LCN: 96-38709. ISBN: 1-56338-180-X.

The paperback version of the work published in 1990 by Johns Hopkins University Press under the title *Building God's House in the Roman World* [*NTA* 36, p. 145], this volume deals with the beginnings of Christian architecture, "private" cults in a constructive context, synagogues in the Greco-Roman Diaspora, and the development from house church to church building. White is professor of Christian origins at the University of Texas in Austin.

M. WISE, M. ABEGG, AND E. COOK, *The Dead Sea Scrolls. A New Translation* (San Francisco: HarperCollins, 1996, $35) xiv and 513 pp., table. Bibliography. Indexed. LCN: 96-28983. ISBN: 0-06-069200-6.

After a general introduction to the Dead Sea scrolls, a chronological table, and advice on how to read a Dead Sea scroll, this volume presents brief introductions and new translations for 131 Qumran texts: *Damascus Document* (Geniza A + B, 4Q266-272), *Tales of the Patriarchs* (1QapGen), *Thanksgiving Psalms* (1QH, 1Q35, 4Q427-432), *Commentary on Habakkuk* (1QpHab), *Charter of a Jewish Sectarian Association* (1QS, 4Q255-264a, 5Q11), *Charter for Israel in the Last Days* (1QSa, 1Q28a), *Priestly Blessings for the Last Days* (1Q28b, 1QSb), and so forth. Also included is a reader's guide to the Qumran calendar texts. In their introduction the authors criticize the "standard hypothesis" for interpreting the Qumran texts and propose that the Dead Sea group did not oppose the Hasmoneans on principle but arose during the 1st-century B.C. dispute associated with Alexander Jannaeus and in opposition to the Pharisees.

P. ZDUN, *Pieśni Ofiary Szabatowej z Qumran i Masady,* Teksty z Pustyni Judzkiej 1 (Krakow: Enigma, 1996, paper) xxiv and 200 pp., 5 figs. Bibliography. Indexed. ISBN: 83-86110-25-2.

After a general introduction to *Songs of the Sabbath Sacrifice,* this volume presents the first full Polish translations of the fragments contained in the manuscripts of this document that were found at Qumran (4Q400-407, 11QShirShabb) and Masada (Masada ShirShabb) along with extensive textual and explanatory notes below. Also included are general discussions of the literary and theological aspects of the work. A two-page English summary of the author's dissertation is provided. S. Mędala has provided a two-page foreword.

SOFTWARE

AnyText II Full Proximity Boolean Search Engine & Index Generator for the Macintosh (Edmonds, WA: Linguist's Software, 1995, 2 HD 3.5 disks $99.95), requires 2 MB of RAM. Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

AnyText II, a HyperCard (i.e. an Apple designed database program with an index card format) based full proximity Boolean search engine and index generator, allows one to create concordances and to do word searches on ordinary text files in English, Greek, Russian, and Cyrillic languages. It was designed especially to work with the Greek, Hebrew, Aramaic (and several other Semitic languages), English, Cyrillic, and Latin Bible texts, but can be used with any text-only file. The text files can be on diskettes, hard disk drives, or CD-ROM drives, as long as they have enough disk space for the special, rather large indexing files that *AnyText II* must create and access for operation. *AnyText II* will work with any Macintosh. Preformatted Bible files are available for the KJV, NIV, RSV, NRSV, Greek New Testament, *Grammatically Tagged Greek New Testament,* LXX, *Grammatically Tagged LXX with Dictionary Forms,* the Vulgate, the Hebrew Scriptures, Segond French, Luther German, and Reina Valera Spanish Bibles. Book, chapter, and verse references are available for these properly formatted text files. Installing the *Grammatically Tagged Greek New Testament* into the *AnyText II* engine involves several steps (potentially a lengthy process on an older, less powerful Mac): (1) copy the *AnyText II* (HyperCard) application onto the hard drive; (2) highlight the HyperCard application icon on the hard drive and, under Get Info, expand its "preferred memory" to at least 5000K (or more for larger documents like LXX or BHS); (3) copy the compressed version of the NT with its StuffIt program onto the hard disk; (4) extract the NT from StuffIt and move the decompressed text into the *AnyText II* folder; (5) open *AnyText II* and, following the directions in the User's Manual, append the text files; and (6) build an index (which duplicates and doubles the text itself requiring the extra memory). One is now ready to search the files. For English or Hebrew texts, the steps are similar; in fact, any text whatsoever can be indexed and searched by *AnyText II* if first saved in a text-only format. The *AnyText II* Search Screen, with accompanying command icons, consists of three fields called the Index Field (divided into Index1 and Index2), the Concordance Field, and the Text Field. In either Index field, one can choose any word, say θεός, and see immediately that it occurs 309 times in the NT. Clicking on the word θεός in the Index brings up its Concordance listings in the Concordance Field with its 48-character surrounding text (including here the grammatical tags) and the verse numbers. To see the full context of a given example of θεός, one need only click on it, and the text will appear in the Text Field with the word θεός highlighted. The command icons surrounding the Search Screen allow one to scroll, expand, search, jump around to different words, find a verse by reference, or proceed to more complex searches. In a grammatically-tagged version, one can also search by means of grammatical tags simply by highlighting the tag and clicking the Search icon. *AnyText II* provides two word lists for fast proximity word searches, Boolean AND and OR functions for operations between the two indexed word lists, a Boolean NOT for inverting the result of a search, wild card string searches (for finding root words in Latin, Greek, and Hebrew), and the possibility of using a different language in each of the two word lists. The User's Manual provides examples of each of the different complex and combined searches. One can either copy and paste information directly to a word processing window or use the Notes button to put it into the Notes Card, whence the information can be either printed directly or, again, copied to a word processing window. The package also includes *AnyText, AnyText* Help Files, HyperCard Player 2.1, and a User's Manual. The *AnyText II* Bible Packages are available as follows: *AnyText II* with one of the following versions (separately $59.95 each) Greek NT, LXX, KJV, NIV, RSV, or Vulgate, $149.95; *AnyText II* with the *Grammatically-Tagged Greek New Testament,* $169.95; *AnyText II* with the *Grammatically-Tagged LXX,* $189.95; *AnyText II* Scholars Package (regular retail, $459.70)—includes *AnyText II,* Greek New Testament, Greek Old Testament, *Grammatically-Tagged Greek New Testament, Grammatically-Tagged LXX,* one English, French, German, Spanish, or Latin version of your choice, $249.95. *AnyText II* Laser Scholars Package ($399.95) includes *LaserGreek* and *LaserHebrew.* Additional Bible versions are $10 off when purchased with any *AnyText* Bible Package. The *AnyText II* Search Engine and Bible packages are also available for Windows at the same prices.—R.J.T.

Bible - Vulgate for Windows. Biblia Sacra Iuxta Vulgatam Versionem (Edmonds, WA: Linguist's Software, 1992, 5 HD 3.5 disks $59.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This machine readable text of the *Vulgate* has been derived from the computer text in the archives of the CATSS (Computer Assisted Tools for Septuagint Studies) Project at the University of Pennsylvania. It is based on the United Bible Societies' edition edited by R. Weber. The file format on the master diskettes is Windows Write. To use the text with Windows Write the files may simply be copied onto a hard drive in the appropriate subdirectory (about 5.9 MB of hard disk space is required for all the files). The seven-page User's Manual lists the contents of the disks, provides both quick and step-by-step installation instructions (including details on converting the files for use with word processors that have an import filter for Windows Write files and those that have no such import filter), and a key to the symbols indicating textual variants. A two-page appendix provides an *Index codicum et editionum pro Vetere Testamento.*—C.R.M.

Grammatically-Tagged Greek Old Testament for Macintosh (Edmonds, WA: Linguist's Software, 1996, 4 HD 3.5 disks [compressed with StuffIt] $99.95). *AnyText* (text-only) version. Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

These disks contain the entire text of the United Bible Societies' *Septuaginta,* edited by A. Rahlfs, with grammatical tags for every word of the Greek Old Testament. The text is also available in a Graeca version in Microsoft Word. In its text-only format here (the Symbol font is provided by HyperCard), it can be entered directly into the *AnyText II* Search Engine, though the size of the LXX seems to stretch the capability of *AnyText II.* P. B. Payne, in the User's Manual, recommends that one segment the indexing of the LXX into canonical books (total 11.3 megabytes) and Apocryphal books, since index generation only works well on files less than 12 megabytes in length. The LXX minus the Apocryphal books may index well on a disk with less than 40 megabytes free. After creating such a large index, Payne recommends using "HD tuneup" to keep the files contiguous. Once installed into *AnyText II* (see *AnyText II Full Proximity Boolean Search Engine & Index Generator*), the program combines the usefulness of the grammatical tags with the powerful search capabilities of *AnyText II.* The process of extracting the compressed files, appending them to *AnyText II,* and letting it create index files can be a lengthy action in a massive document like the LXX. Using a limited document like Genesis–Joshua, one can "zip" to the word ʼΑβραάμ, note in the Index Field that it occurs 320 times in Genesis–Joshua, click on the word itself to bring up the list of its 320 immediate contexts, and click on one of those verses to bring up its larger context in a vertical column with grammatical tags. A variety of quick and complex searches can then be made including proximity searches, Boolean AND, OR, and NOT searches, wild card string searches, different language comparisons, and even searches on the basis of the grammatical tags themselves. For instance, highlighting the grammatical tag "vf–fmi3p" (verb regular future–future, middle, indicative, third person plural) beside ἐξελεύσονται reveals 479 hits of "vf–fmi3p" with variations such as ἔσονται, etc. Thus one can trace families of aorist infinitives or plural imperatives. The User's Manual provides the simple installation instructions, a key to the coding used in the morphological analysis, and an ANSI code table. To use the *MacGreek LXX* text-only version in a regular Microsoft Word Greek format, one must open each document, select the entire document, and change the text to the desired font; it is formatted for proper alignment (vertical column) when using the Graeca font which is included in *LaserGreek* or *LaserGreekII.* SSuperGreek (Nestle-Aland), SuperGreek, or SuperGreekUBS may also be used.—R.J.T.

Greek Old Testament for Macintosh (Edmonds, WA: Linguist's Software, 1996, 2 HD 3.5 disks [compressed with StuffIt] $99.95). *AnyText* (text-only) version. Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains the entire text of the United Bible Societies' *Septuaginta,* edited by A. Rahlfs. It includes the complete texts of Alexandrinus and Vaticanus and Theodotion where they differ substantially, just as in the published Rahlfs edition. The text is also available in a Graeca version in Microsoft Word with overstrike breathing marks, accents, iota subscripts, diereses, and combinations of these. Each overstrike key is conveniently located on one of the bottom three keyboard rows. In its text-only format here (the Symbol font is provided by HyperCard), it can be entered directly into the *AnyText II* Search Engine, though the size of the LXX seems to stretch the capability of *AnyText II* (see the suggested procedure in the notice of the *Grammatically-Tagged Greek Old Testament for Macintosh*). The process of extracting the compressed files, appending them to *AnyText II,* and creating the index files can be a lengthy action in a massive document like the LXX, but, once installed, it can be quickly searched by the *AnyText II* engine. Using a limited document like Genesis–Joshua, one can "zip" to the word λόγος, note in the Index Field that it occurs 65 times in Genesis–Joshua, click on the word itself to bring up the list of its 65 immediate contexts, and click on one of those verses to bring up its larger context in the Text Field. A variety of quick and complex searches can then be made including proximity searches, Boolean AND, OR, and NOT searches, wild card string searches, and different language comparisons. The User's Manual provides the simple installation instructions and a key to the coding used in the morphological analysis. To use the *MacGreek LXX* text-only version in a regular Microsoft Word Greek format, one must open each document, select the entire document, and change the text to the desired font; it is formatted for proper alignment when using the Graeca font, which is included in *LaserGreek* or *LaserGreekII.* The fonts SSuperGreek (Nestle-Aland), SuperGreek, or SuperGreekUBS may also be used.—R.J.T.

Hebrew Scriptures for Windows. Biblia Hebraica Stuttgartensia (Edmonds, WA: Linguist's Software, 1993-96, 3 HD 3.5 disks $59.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

These disks contain the complete text of the *Biblia Hebraica Stuttgartensia* of the Deutsche Bibelgesellschaft derived from the Michigan-Claremont BHS machine-readable text, revised under the coordination of R. E. Whistler with special support from the CCAT. The text is saved in Windows Write format and can be used directly on any Windows 95 or 3.x installation. As it opens, each book will appear in Hebrew, if the Hebraica font found in *LaserHebrew for Windows* ($99.95) is installed. With the Hebraica font the fully-pointed Hebrew text appears on the screen and can be printed out on any Windows-supported printer. Each vowel key is conveniently located on the keyboard. Pointed Hebrew can be typed simply and quickly without use of cursor or function keys. To avoid confusing searches at *Ketib/Qere* words, the computer text of BHS gives the consonantal *Ketib* text its proper pointing and puts the Masoretic *Qere* with its proper pointing in square brackets following. The sixteen-page User's Manual by P. B. Payne provides installation instructions, an ANSI code table, and a keyboard layout chart. Technical help is available by phone or e-mail.—C.R.M.

LaserCoptic for Macintosh (Edmonds, WA: Linguist's Software, 1996, 1 HD 3.5 disk $99.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains two professional quality, hinted fonts in both TrueType and Adobe Type Manager-compatible Type 1 Postscript (designed for extremely precise printing resolution): CopticLS and NagHammadiLS fonts with 10, 12, 14, 18, 24, 36, and 48 point bitmap fonts. It includes EuroScript Coptic scripts for automatic selection of overstrike bars with or without understrike dots. Its keyboard is arranged like an English typewriter, "A" sound on A key, etc., following the alphabetic arrangement of *LaserGreek. LaserCoptic* contains the entire set of Coptic characters, including letters derived from Demotic and the characters for Sahidic, Fayumic, Bohairic, a minispace, and a variety of overstrike bars and dots as well as special Coptic diacritical marks that can be placed over or under any letter and in any combination. P. B. Payne's eighteen-page User's Manual covers installation, details for installing EuroScript, tips for the efficient use of the Coptic and NagHammadi fonts, solutions to common problems, and keyboard layout charts for both fonts with and without EuroScript. A keycap sticker sheet is included. Technical support is available by phone or e-mail. *LaserCoptic* is also available for Windows for the same price.—R.J.T.

LaserGreek for Macintosh (Edmonds, WA: Linguist's Software, 1996, 2 HD 3.5 disks $99.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains six professional-quality, scalable fonts in both TrueType and Adobe Type Manager-compatible Type-1 formats. It includes SymbolGreek (a standard classical Greek typeface) in plain, bold, italic, and bold-italic with polished bitmaps ranging from 9-48 points; SymbolGreekP (the font style of the Nestle-Aland *Novum Testamentum graece*), the same as SymbolGreek but with a tilde-shaped circumflex; SymbolGreekMono (a mono-spaced version of SymbolGreek in which all characters have the same width except overstriking characters) in plain style; Graeca (a light text font similar to Rahlfs' *Septuaginta* font) in plain, bold, italic (as found in the United Bible Societies' *Greek New Testament*), and bold-italic with polished bitmaps; GreekSans (a Helvetica-style [sans serif] classical Greek font) in plain, bold, italic, and bold-italic; and the UncialLS font (the same style as SymbolGreek except the lowercase Greek alphabet has been replaced with uncial characters) in plain style. A User's Manual and a keycap sticker sheet are also included. Each font has 35 accents, breathing marks, iota subscripts, and diereses with automatic overstrike over any symbol. All have Nestle-Aland, UBS, Leiden, and TLG text-critical symbols and sigla, the English alphabet, and French and German accents. All *LaserGreek* fonts are fully compatible with the *LaserGreekII* fonts. Also, all the characters in *Laser Greek* and *LaserGreek II* match ASCII for ASCII between the Macintosh and Windows versions for true cross-platform convertibility. The Macintosh version includes the final Sigma Script System, which automatically changes regular sigmas to final sigmas according to context. The fonts are installed by dragging them into the closed System Folder which automatically installs them where they belong. Before attempting to install the Final Sigma Script, however, one must first turn off all other applications and unnecessary extensions (like After Dark, in particular). ANSI tables and keyboard maps are included at the end of the User's Manual. Technical support is available via telephone and e-mail.—R.J.T.

LaserGreekII for Macintosh (Edmonds, WA: Linguist's Software, 1996, 3 HD 3.5 disks $99.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains six professional-quality, scalable fonts in both TrueType and Adobe Type Manager-compatible Type-1 PostScript formats. It includes GraecaUBS (a light text font similar to Rahlfs' *Septuaginta* font), Odyssea (a standard classical Greek typeface), Payne (an Attica-style Greek typeface), Hellenica (a new font optimized for classical Greek with similarities in style to the SymbolGreek font in the original *LaserGreek for Macintosh*), HellenicaExtras (a Hellenica-style font that provides extra characters for epigraphical and textual studies), and GreekSansII (a Helvetica-style [sans serif] Greek font with classical accents and letters). All of the above come in plain, bold, italic, and bold-italic styles. Also included is OdysseaUBS bold (the font style of the bold text in the United Bible Societies' *Greek New Testament*); the italic font of GraecaUBS matches the style of the regular text of the UBS *Greek New Testament.* The GraecaUBS italic and OdysseaUBS bold fonts match the font styles of the UBS *Greek New Testament,* 4th edition. Each font has 35 accents, breathing marks, iota subscripts, and diereses with automatic overstrike over any symbol. All have Nestle-Aland, UBS, Leiden, and TLG text-critical symbols and sigla as well as the Roman alphabet and French and German accents. All *LaserGreekII* fonts are fully compatible with the *LaserGreek* fonts. The fonts in *Laser Greek* and *LaserGreekII* are also ASCII-compatible between the Macintosh and Windows versions for easy file conversion between platforms. The Macintosh version includes the final Sigma Script System, which automatically changes regular sigmas to final sigmas according to context. The fonts are installed by dragging them into the closed System Folder, which automatically installs them where they belong. ANSI tables and keyboard maps are included at the end of the User's Manual. Technical support is available via telephone and e-mail.—R.J.T.

LaserHebrew for Macintosh (Edmonds, WA: Linguist's Software, 1996, 1 HD 3.5 disk $99.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains four professional quality, hinted Hebrew fonts in both Adobe Type Manager-compatible, type 1 Postscript and TrueType formats (polished 12, 18, 24, 36, 48 point bitmaps): Hebraica (the standard classical-style square Hebrew font), Bethel (a Ramat-style modern Hebrew font), ScriptHebrew (an informal, handwritten-style Hebrew font), and Arad Level VI (an inscriptional-style Hebrew font following the representation of Hebrew characters in Level VI of the Arad excavations). The Hebraica and Bethel fonts contain all vowel points and accents occurring in the *Biblia Hebraica Stuttgartensia.* Automatic overstriking vowel points, accents, cantillation marks, and diacritical symbols are placeable over any letter in any combination. The User's Manual by P. B. Payne provides instructions for the usual simple Macintosh installation (just drag the fonts into the closed System Folder, and it does the rest), a keyboard layout chart, and a keycap sticker sheet. Since the new Type-1 Hebraica font gives twice as precise an image output on LaserWriters as SuperHebrew, the User's Manual also gives directions for changing SuperHebrew fonts globally into Hebraica fonts. Payne describes in detail the typing of Hebraica with its many special instances of vowel points, shewas, accents/cantillation marks, etc. Hebraica also comes with a full set of text-critical symbols and instructions on how to use Hebraica with Euroscript and with a Nisus Writer word processor. Technical help is available by phone or e-mail. *LaserHebrew* is also available for Windows for the same price.—R.J.T.

LaserSyriac for Macintosh (Edmonds, WA: Linguist's Software, 1996, 1 HD 3.5 disk $99.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains EEstrangelo, a professional quality, hinted font in both Adobe Type Manager-compatible, Type 1 Postscript (designed for extremely precise printing resolution), and TrueType formats (with 10, 12, 14, 18, and 24 point bitmap fonts). *LaserSyriac* includes all of the special characters and diacritical marks necessary to type and print Syriac. All 31 vowel points and accents are automatic overstrikes so that they may be placed in any order over any symbol. The logical, intuitive keyboard layouts are keyed to the English keyboard with Syriac sounds on their corresponding English keys. The seventeen-page User's Manual by P. B. Payne treats the easy installation of the font, some tips for using Syriac fonts, the installation and use of Euroscript, the use of *LaserSyriac* with a Nisus Writer word processor, the use of *LaserSyriac* with other applications, some solutions to common problems, and a keyboard layout chart. Technical support is available by phone or e-mail. *LaserSyriac* is also available for Windows for the same price.—R.J.T.

MacGreek New Testament AnyText Version (Edmonds, WA: Linguist's Software, 1995, 1 HD 3.5 disk $59.95). Text of the United Bible Societies' *The Greek New Testament,* 4th Edition (revised). Text-only format for use with *AnyText(II).* Telephone: 206-775-1130. E-mail: 75507.1157@compuserve. com.

This disk contains the text-only format of the *MacGreek NT* so that it can be used directly in the *AnyText(II)* Search Engine and can be opened from any word processor. Instructions for converting from *AnyText* to Graeca formatting and vice versa are included in the User's Manual. Unlike the grammatically tagged version of the *MacGreek NT,* which displays in a vertical column to accommodate the tags, the *MacGreek NT* displays in regular text format. Once installed in the *AnyText II* Search Engine (see *AnyText II Full Proximity Boolean Search Engine & Index Generator*), the *MacGreek NT* can be searched in a variety of quick and complex ways including proximity searches, Boolean AND, OR, and NOT searches, wild card string searches, and different language comparisons. For instance, "zipping" to the word μετάνοια, one finds in the Index Field that it occurs twelve times as μετάνοιαν, ten times as μετανοίας, and a few times in various verbal forms. The immediate surrounding context is displayed in the Concordance Field with the searched word placed in the middle. The broader context appears, with a click on μετάνοια, in the Text Field. These results with all the surrounding text can be copied and pasted directly into a word processing window or saved and searched again. A proximity search, for example, reveals that the word Ἰησοῦς does not occur anywhere within 48 characters of μετάνοια. To use the *MacGreek NT* text-only version in a regular Microsoft Word Greek format, one must open each document, select the entire document, and change the text to the desired font; it is formatted for proper alignment (vertical column) when using the Graeca font, which is included in *LaserGreek* or *LaserGreekII.* SSuperGreek (Nestle-Aland), SuperGreek, or SuperGreekUBS may also be used. A chart of the tagging abbreviations and symbols, based on the *Analytical Greek New Testament* by B. and T. Friberg, appears on the back of the User's Manual. Technical support is available by phone or e-mail.—R.J.T.

MacGreek New Testament with Grammatical Tags for AnyText II (Edmonds, WA: Linguist's Software, 1993, 1 HD 3.5 disk [with StuffIt] $79.95). Text-only format. Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This compressed disk contains the text of the United Bible Societies' *Greek New Testament,* 3rd edition. The StuffIt file can be easily decompressed once it is copied to the hard drive. This *AnyText II* version, in text-only format, can be used directly in the *AnyText II* Search Engine. In the Text Field of the *AnyText II* Search Screen, each word in the Greek text is listed in a single-column format with its grammatical tag in parentheses alongside. Once installed in the *AnyText II* Search Engine (see *AnyText II Full Proximity Boolean Search Engine & Index Generator*), the *MacGreek NT* can be searched in a variety of quick and complex ways including proximity searches, Boolean AND, OR, and NOT searches, wild card string searches, different language comparisons, and even searches on the basis of the grammatical tags themselves. For instance, highlighting the grammatical tag "qt" (particle interrogative) beside οὐ reveals 255 hits of "qt" with such variations as οὐχ, οὐχί, μή, etc. Highlighting "vppanmyp" (verb, participle, present, active, nominative, masculine, second person, plural) beside λέγοντες reveals 57 hits of similar words such as ὄντες and λαλοῦντες. To use the *MacGreek NT* text-only version in a regular Microsoft Word Greek format, one must open each document, select the entire document, and change the text to the desired font; it is formatted for proper alignment (vertical column) when using the Graeca font which is included in *LaserGreek* or *LaserGreekII.* SSuperGreek (Nestle-Aland), SuperGreek, or SuperGreekUBS may also be used. A chart of the tagging abbreviations and symbols, based on the *Analytical Greek New Testament* by B. and T. Friberg, appears on the back of the User's Manual. Technical support is available by phone or e-mail.—R.J.T.

MacHebrew Scriptures. Biblia Hebraica Stuttgartensia (Edmonds, WA: Linguist's Software, 1996, 3 HD 3.5 disks $59.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

These disks contain the entire text of the *Biblia Hebraica Stuttgartensia* authorized by the Deutsche Bibelgesellschaft and derived from the Michigan-Claremont BHS machine readable text revised under the coordination of R. E. Whitaker with special support from the CATSS. The Microsoft Word version has left-to-right entry for English-only word processors (the *AnyText II* version, with the Biblical Hebrew Resources, the HebronII font, and WorldScript—all available in *LaserHebrewII*—would enter right-to-left). The English left-to-right system has been the most popular format because the text displays properly in Hebrew on screen, can be pasted into any other document, and has none of the incompatibility issues of the Hebrew resources. The Hebraica font necessary to view the *MacHebrew Scriptures* Word version is available in three Linguist's Software products: *MacHebrew* for $79.95; *LaserHebrew* (ImageWriter, TrueType, and Type-1 fonts) for $99.95; and *MacGreek, Hebrew & Phonetics* for $129.95. Using Linguist's Software's Hebraica font, the fully accented BHS text is clearly visible on the screen and prints beautifully. Since the new Type-1 Hebraica font gives twice as precise an image output on LaserWriters as SuperHebrew, the User's Manual to *LaserHebrew* gives directions to change SuperHebrew fonts globally into Hebraica fonts. To avoid confusing searches at *Ketib/Qere* words, the computer text of BHS gives the consonantal *Ketib* text its proper pointing and puts the Masoretic *Qere* with its proper pointing in square brackets following. Technical help is available by phone or e-mail.—R.J.T.

NRSV (Edmonds, WA: Linguist's Software, 1996, 3 HD 3.5 disks [compressed with StuffIt] $59.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

These disks contain the entire text of the New Revised Standard Version of the Bible (1989). The documents on the disks are in Microsoft Word 4.0 text-only format; they can be opened from any Macintosh word processing software or *AnyText(II)* Search Engine. *AnyText II* provides two word lists for fast proximity word searches, Boolean AND and OR functions for operations between the two indexed word lists, a Boolean NOT for inverting the result of a search, wild card string searches, and the possibility of using a different language in each of the two word lists. The User's Manual by P. B. Payne provides examples of each of the different complex and combined searches. One can either copy and paste information directly to a word processing window or use the Notes button to put it into the Notes Card, whence the information can be either printed directly or, again, copied to a word processing window.—R.J.T.

QuickVerse 4.0 Deluxe Bible Reference Collection: Teacher's Edition (Hiawatha, IA: Parsons Technology, 1996, CD-ROM $379). For Windows 3.1 or later; 80486 or better processor; requires at least 7 MB hard disk space and 6 MB RAM. Telephone: 800-223-6925. URL: http://www.parsonstech.com.

This CD-ROM contains a combination of Bible-study resources that work in conjunction with *QuickVerse 4.0 for Windows.* The CD-ROM contains twelve different Bible translations (including the KJV, NIV, NRSV, NASB) and seventeen reference titles including *Strong's Concordance* (with Hebrew and Greek dictionaries; the concordance and dictionaries display Hebrew and Greek words in transliterated form), the *New American Standard Exhaustive Concordance, Nave's Topical Bible,* a variety of study notes (e.g. *Matthew Henry's Concise Commentary, The Treasury of Scriptural Knowledge, The Ryrie Study Bible*), *PC Bible Atlas for Windows,* and *QuickVerse Library,* which contains "unlocked" copies of *The Holman Bible Dictionary* (the packaging refers to the *Holman Multimedia Bible Dictionary,* but this was not present), *The Bible Knowledge Commentary* (OT and NT), *The Teacher's Commentary, The Victor Bible Background Commentary* (NT), and *Willmington's Guide to the Bible;* additional "locked" titles are included on the CD and may be opened with additional payment. *QuickVerse 4.0* displays the entire text of the Bible in the version selected and permits the user to search it for any word or phrase, which can then be immediately displayed. The program also allows the user to categorize Bible passages with any of twelve color highlights; establish a customized Bible reading schedule; attach personal notes or cross-references to any word, verse, chapter, or book of the Bible; transfer Bible verses and notes directly into documents created in virtually any Windows word processor; and study translations or passages side-by-side. The various study Bibles and concordances may be opened and "tiled" together on the screen with the Bible translation under view. A 31-page User's Guide assists in the set-up and use of *QuickVerse* and its various modules. Additional pamphlets treat the *QuickVerse* Bible reference collection for CD-ROM (study notes, concordances, locked books), and the *Rainbow Study Bible.* It must be pointed out that in order to unlock books, the computer must be running Windows 95, Windows NT, or a compatible version of Windows; books can not be unlocked on machines running Windows 3.1 with Win32s (see below). Of particular interest is the *PC Bible Atlas for Windows,* a computer-based atlas of the historical-geographical regions, cities, and countries found in the Bible that features over 100 maps, which may be viewed, modified (the user can also create additional maps), and printed. Maps are referenced by the name of an event, a particular passage, or a geographical designation in the Bible. Facts about locations and detailed information on events are available at the click of a mouse. One may examine pertinent verses in *QuickVerse,* consult related articles in the *Holman Bible Dictionary,* and measure distances between two or more points on a map. A 64-page User's Guide introduces the program's features and offers instructions for navigating within the program, viewing Bible maps, creating Bible maps, working with articles, and printing maps and articles. Reference tools (e.g. *Holman Bible Dictionary*) are accessed through the *QuickVerse Library,* a program that allows the user to read STEP-compatible books (The Standard Template for Electronic Publishing is a joint venture of several Bible software and book publishers). Any STEP-compatible book can be added to the library as new software becomes available. The contents of the *QuickVerse Library* may be searched for any text from a single word to a complex phrase; searches may also be limited to a single reference book or a selection of books. Related information may be accessed directly via hypertext links that allow the user to move quickly from one resource to another. Information may be copied to a clipboard and pasted into a word processor. A 77-page User's Guide explains the features of the program with particular attention to executing searches, copying and printing information, working with *QuickVerse* and *PC Bible Atlas,* and using the Book Manager (a program for adding books to the *QuickVerse Library*). Because the *QuickVerse Library* is designed for use with Windows 95 and Windows NT, a separate pamphlet treats its use with Windows 3.1 or Windows for Workgroups. Note that the latter configuration requires at least version 1.3 of Win32s to run the *QuickVerse Library.* Technical assistance is available by phone or online.—C.R.M.

Semitic Transliterator for Macintosh (Edmonds, WA: Linguist's Software, 1996, 1 HD 3.5 disk $99.95). Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

This package contains the TranslitLS plain, bold, italic, and bold-italic Type 1 and TrueType outline fonts and corresponding bitmap fonts (Adobe Type Manager-compatible) with all the characters and diacritics necessary to transliterate Semitic languages and Greek, and to type Turkish. It comes complete with laser-adjusted TranslitLS polished 10, 12, 14, 18, and 24 point plain, bold, italic and bold-italic bitmap fonts and follows the keyboard layout of the Times font for standard English punctuation marks. The characters in the font cover the transliteration methods of Hebrew (SBL, Blau, Greenberg, Harrison, LaSor, Prentice-Hall, *TWOT, TDOT,* Marks & Rogers, Weingreen, Eerdmans and Zondervan), Arabic (American Library of Congress [ALC], European, ALC with Persian, European with Persian, MESA, SBL, and Zondervan), Aramaic (SBL), Ugaritic (SBL and Zondervan), Greek (SBL and Prentice-Hall), and Turkish. Other methods of transliteration not listed here may also be covered by TranslitLS. EuroScript allows one to type twenty major transliteration methods, using only the semicolon, slash, and backslash keys to produce the special characters. For example, all of the vowels with macrons can be produced just by typing the semicolon key after a vowel. The package includes a keycap sticker sheet. Technical help is available by phone or e-mail.—R.J.T.

Semitic Transliterator for Windows (version 3.0; Edmonds, WA: Linguist's Software, 1996, 1 HD 3.5 disk $99.95). Each additional typeface family $50. Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

Semitic Transliterator includes all the characters and diacritics necessary to transliterate Semitic languages and Greek, and to type Turkish. TranslitLS (a vertical-style Roman font similar to Times Roman) is a professional quality, hinted font in both ATM-compatible, Type 1 PostScript and TrueType formats. The following versions of TranslitLS are available: TranslitLSSans (sans serif style [Helvetica or Arial]), TranslitLSPala (Palatino style), TranslitLSGara (Garamond style), TranslitLSChan (Zapf-Chancery style), TranslitLSMono (Courier style), and TranslitLSMonoCon (a condensed version of TranslitLSMono). All of these fonts come in plain, bold, italic, and bold-italic styles with the exception of TranslitLSChan, which comes in plain only. All of the above typefaces are available in *Semitic Transliterator Professional* ($249.95). The characters in the TranslitLS font cover the following transliteration methods: Hebrew—SBL, Lambdin, Blau, Greenberg, Harrison, Kautsch & Cowley, LaSor, *TWOT, TDOT,* Mark & Rogers, and Weingreen; Aramaic—SBL; Greek—SBL and Prentice-Hall; various methods for Arabic, Ugaritic, and Turkish are also covered. In addition to Keyboard charts and ANSI code tables, the forty-page User's Manual by P. B. Payne provides instructions for the installation and use of the fonts, as well as troubleshooting suggestions for possible problems encountered with Windows or popular word processing programs. Instructions are also included for using the fonts in DOS. A separate fourteen-page document addresses the use of the fonts in Windows 95. A keycap sticker sheet is also included. As with all Linguist's Software products, technical assistance is available by phone and e-mail.—C.R.M.

TLG Engine for Macintosh (version 2.0.2; Edmonds, WA: Linguist's Software, 1996, 1 HD 3.5 disk $99.95), requires 2 MB of RAM. Telephone: 206-775-1130. E-mail: 75507.1157@compuserve.com.

The *Thesaurus Linguae Graecae* of the University of California at Irvine is a 58.5 million word database of Greek literature before A.D. 600. It includes all the major classics, Church Fathers, Philo, Josephus, etc. This package contains the conversion program with the title *TLG* Engine for use with the *TLG* CD-ROM Disk D; *TLG* Engine 1.0 for use with *TLG* CD-ROM Disk C; the conversion program with the title *TLG Tape>SG* (for use with *TLG* mainframe tapes); EDIT II (a text editor for viewing documents in Greek); BBEdit Lite (text editor); Baruch (a sample *TLG* document); and SuperGreek font (12-point bitmap only) with overstrikes for all accents and diacritics. It allows one to browse and export as text any ancient Greek literature. Its use requires *MacGreek* or *LaserGreek* and access to *TLG* data such as the *TLG* CD-ROM Disk C or modem access to *TLG* files at major universities. The *TLG* Engine will convert any part of this database into SuperGreek ASCII code conveniently formatted for reading. It also includes a program to convert mainframe tape texts into SuperGreek ASCII format, the text editing software *Edit,* and a transfer window to *Microsoft Word,* etc. One may specify where to begin and end conversion. The Browser portion of the *TLG* Engine permits one to browse through the *TLG* files and view the texts in fully accented SuperGreek and to designate which portions of which works to export in SuperGreek format. The User's Manual by P. B. Payne covers the installation of the engine and the font, the steps for searching texts and converting *TLG* CD-ROM texts into SuperGreek, the process for accessing authors from the *TLG* D disk not on the C disk, the steps for converting mainframe tape *TLG* b format texts into SuperGreek, some additional tips on converting other *TLG* data into SuperGreek, a list of authors available on CD-ROM D, and a keyboard layout chart. Technical help is available by phone or e-mail. *TLG Engine* is also available for Windows for the same price.—R.J.T.

ADDITIONAL BOOKS RECEIVED

C. P. H. BAMMEL, *Origeniana et Rufiniana,* Vetus Latina. Die Reste der altlateinischen Bibel 29 (Freiburg: Herder, 1996, paper) 254 pp. ISBN: 3-451-21943-3.

O. BAUER, *Le jeu de Dieu et de Jonas. Grille de lecture pour un livre déroutant* (Poliez-le-Grand: Editions du Moulin, 1996, paper) 84 pp.

M. DEBIDOUR, *La quête spirituelle dans le cinéma contemporain* (Lyon: PROFAC, 1996, paper 75 F) 170 pp. Indexed.

Ø. M. EIDE, *Revolution and Religion in Ethiopia. A Study of Church and Politics with Special Reference to the Ethiopian Evangelical Church Mekane Yesus, 1974–1985,* Studia Missionalia Upsaliensia 66 (Stavanger: Misjonshøgskolens forlag, 1996, paper; Uppsala: Uppsala Universitet) xv and 347 pp. Bibliography. Indexed. ISBN: 82-7721-016-7 (MF), 91-85424-46-3 (UU).

D. FISCHER, *Judiskt liv. En undersökning bland medlemmar i Stockholms Judiska Församling* (Uppsala: Megilla-Förlaget, 1996, paper) 293 pp. Bibliography. ISBN: 91-971941-5-8.

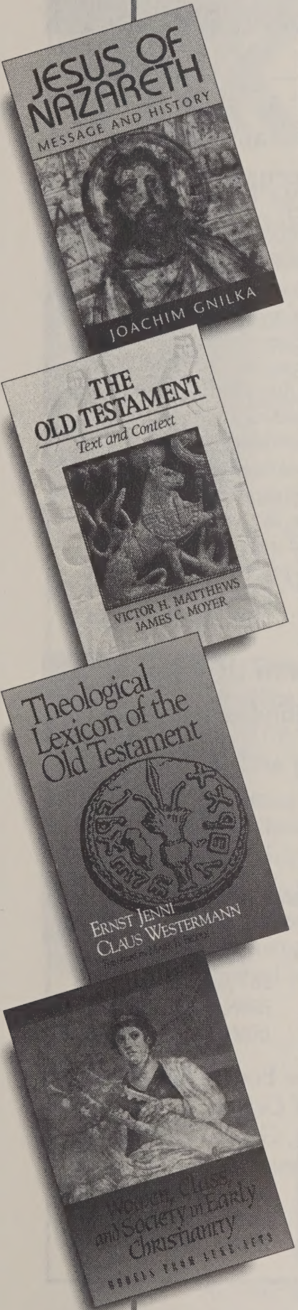
D. N. HOPKINS AND S. G. DAVANEY (EDS.), *Changing Conversations. Religious Reflection & Cultural Analysis* (New York—London: Routledge, 1996, cloth $59.95, paper $18.95) v and 262 pp. Bibliographies. ISBN: 0-415-91433-7 (paper).

D. R. KENNEDY, *The Politics of the Spirit. Understanding the Holy Spirit in the Community Called Church* (Lanham, MD—New York—London: University Press of America, 1996, $42.50) x and 284 pp. Bibliography. Indexed. LCN: 96-24531. ISBN: 0-7618-0425-0.

Y. KRUMENACKER, *Histoire de l'Eglise et théologie* (Lyon: PROFAC, 1996, paper 75 F) 173 pp. Bibliography.

C. F. MOONEY, *Theology and Scientific Knowledge. Changing Models of God's Presence in the World* (Notre Dame, IN—London: University of Notre Dame Press, 1996) xiii and 240 pp. Bibliography. Indexed. LCN: 95-16517. ISBN: 0-268-01892-8.

P. R. RAABE. *Obadiah. A New Translation with Introduction and Commentary,* Anchor Bible 24D (New York—London: Doubleday, 1996, $34.95) xxvi and 310 pp., 2 maps. Bibliography. Indexed. LCN: 95-36913. ISBN: 0-385-41268-1.



HENDRICKSON
PUBLISHERS

JESUS OF NAZARETH
Message and History
JOACHIM GNILKA
TRANSLATED BY SIEGFRIED SCHATZMANN

"What is presented here is not a life of Jesus. . . . The focal point is the message and history of Jesus, with the emphasis being on the message. . . . Hence it is hoped that this book will assist the reader in gaining a portrait of the Jesus who was the pivot of the times."

— From the preface

ISBN 1-56563-164-1 • $24.95 • Cloth • May 1997

THE OLD TESTAMENT
Text and Context
VICTOR H. MATTHEWS & JAMES C. MOYER

Written primarily for the beginning student in a university context, this work introduces the literature, history, and social context of the Old Testament. Numerous charts, diagrams, maps, and pictures assist in presenting the information essential to understanding the Old Testament.

ISBN 1-56563-168-4 • $29.95 • Paper • April 1997

THEOLOGICAL LEXICON OF THE OLD TESTAMENT
3 volumes
ERNST JENNI AND CLAUS WESTERMANN
TRANSLATED BY MARK E. BIDDLE

Now available in English, this standard German lexical reference provides a wealth of theological insight for academic study, preaching and teaching the Old Testament. Added features make this an easily accessible and valuable resource for students of any level: entries are keyed to *Brown-Driver-Briggs, Strong's Concordance,* and the *Theological Dictionary of the Old Testament,* as well as other important lexical tools.

ISBN 1-56563-133-1 • $119.95 • Cloth • April 1997

WOMEN, CLASS, AND SOCIETY IN EARLY CHRISTIANITY
Models from Luke-Acts
JAMES MALCOLM ARLANDSON

Explore the varied roles of women in the ancient world as well as the gospel's impact on them in this challenging investigation. An essential new resource for anyone interested in women's studies.

"This work is a substantive contribution to the current efforts to use insights from social theory to illustrate the biblical text."

— Howard C. Kee, Professor Emeritus, Boston University

ISBN 1-56563-181-1 • $24.95 • Cloth • February 1997

AVAILABLE AT YOUR BOOKSTORE, OR CALL TOLL-FREE 800-358-3111

HENDRICKSON
PUBLISHERS
P.O. BOX 3473, PEABODY, MA • 508-532-6546

SOCIETY OF BIBLICAL LITERATURE

The New Testament in the Greek Fathers

The Text of 1 Corinthians in the Writings of Origin

Darrell D. Hannah

This book reconstructs as much of Origin's text of 1 Corinthians as is possible by collecting all the citations, allusions and adaptations of the epistle from Origin's works. The analysis of these variant readings demonstrates that Origin's text is closely related to that of the Alexandrian witnesses, especially codices Vaticanus, Sinaiticus, and Ephraemi. Origin demonstrably gave little if any preference to the so called "primary Alexandrians" over the "secondary Alexandrians" and, further, his text is a great deal closer to the Byzantine text-type than to the Western text-type. This Byzantine element of Origin's text, the author argues, most probably arises from those readings which the Byzantine text-type shares with the Alexandrian. In addition to its other contributions, Hannah's painstaking work suggests that scholars need to re-examine the widespread use of the sub-categories "primary" and "secondary" Alexandrians.

Code: 06 30 04 320 pages
Cloth: $44.95 ISBN: 0-7885-0338-3

Scholars Press
P.O. Box 6996
Alpharetta, GA 30239-6996
Phone: 800-437-6692 Fax: 770-442-9742

The New Testament Text of Cyril of Jerusalem

Roderic L. Mullen

This work presents Greek text from the works of Cyril of Jerusalem (ca. 315–386 C.E.), as well as an analysis of the text that shows the affinity of many of Cyril's readings with readings from New Testament manuscripts of Alexandrian text-type. The study demonstrates that Cyril was more interested in the meaning of a text than in textual analysis, and illustrates the trajectory of the New Testament text in Roman Palestine. Originally presented as the author's dissertation, this work will be of interest to advanced students of New Testament textual criticism and patristics.

Code: 06 30 07 448 pages
Cloth: $39.95 ISBN: 0-7885-0339-1

Other Books in this Series

Didymus the Blind and the Text of the Gospel

Bart D. Ehrman

Code: 063001 292 pages (1987)
Cloth: $24.95 ISBN: 1-55540-083-3
Paper: $17.95 ISBN: 1-55540-084-1

The New Testament Text of Gregory of Nyssa

James A. Brooks

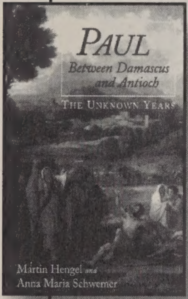
Code: 063002 267 pages (1991)
Cloth: $34.95 ISBN: 1-55540-580-0
Paper: $22.95 ISBN: 1-55540-581-9

The Text of the Fourth Gospel in the Writings of Origen

Bart D. Ehrman, Gordon D. Fee, Michael W. Holmes

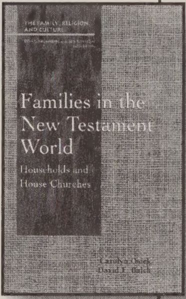
Code: 063003 499 pages (1992)
Cloth: $44.95 ISBN: 1-55540-788-9
Paper: $29.95 ISBN: 1-55540-789-7

WJK NEW TESTAMENT & CHRISTIAN ORIGINS



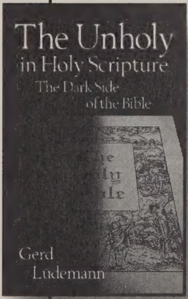
PAUL BETWEEN DAMASCUS AND ANTIOCH
The Unknown Years
Martin Hengel and
Anna Maria Schwemer
Translated by John Bowden
paper $32.00

A fresh exploration of Paul's activities during the hidden years of his life, from his conversion in Damascus to his familiar ministry in the book of Acts.



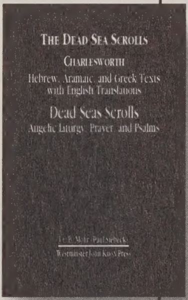
FAMILIES IN THE NEW TESTAMENT WORLD
Households and House Churches
Carolyn Osiek and
David L. Balch
paper $25.00

This is a remarkable window into the past, one that both informs and illuminates our current conditions.



THE UNHOLY IN HOLY SCRIPTURE
The Dark Side of the Bible
Gerd Lüdemann
paper $14.00

Gives readers much to think about in the historic use of the Bible to defend antisemiticism, holy wars, etc.

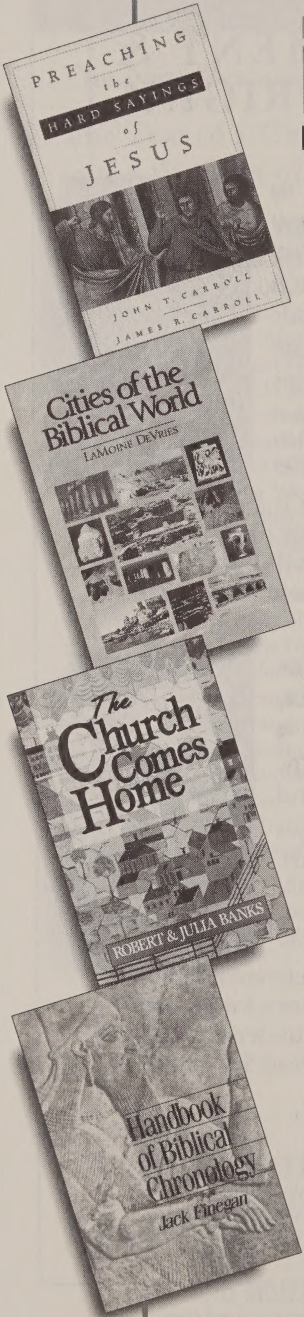


THE DEAD SEA SCROLLS, VOLUME 4
Angelic Liturgy, Prayers, and Psalms
James H. Charlesworth,
General Editor
cloth $99.00

This is a reference tool of vital importance for all who wish to understand the Dead Sea Scrolls.

WESTMINSTER
JOHN KNOX PRESS
100 Witherspoon Street
Louisville, KY 40202-1396

At your bookstore, your Cokesbury bookstore or
call toll-free 1-800-227-2872 • http://www.pcusa.org/ppc



HENDRICKSON
PUBLISHERS

PREACHING THE HARD SAYINGS OF JESUS

JOHN T. CARROLL & JAMES R. CARROLL

Investigate the "hard sayings" of Jesus with the guidance of an experienced scholar and a seasoned minister. John T. Carroll and James R. Carroll yield a rich interpretation of scripture: down-to-earth, yet original and insightful, devoting substantial attention to the literary contexts of the parables and how they might have been heard by the Gospels' audiences.

ISBN 1-56563-230-3 • $14.95 • Paper • Available

CITIES OF THE BIBLICAL WORLD

An Introduction to the Archaeology, Geography, and History of Biblical Sites

LAMOINE F. DEVRIES

In this introductory text, DeVries presents students of the Bible with an account of many important sites of the Old and New Testament worlds.

"This volume packs a wealth of useful information on geography, history, and archaeology of each site. Written in a clear and captivating style, this book commends itself to a wide audience desiring greater knowledge of the world of the Bible."

— Thomas V. Brisco, Southwestern Baptist Theological Seminary

ISBN 1-56563-145-5 • $34.95 • Cloth • April 1997

THE CHURCH COMES HOME

Regrouping the People of God for Community and Mission

ROBERT & JULIA BANKS

Written by a couple involved with home churches for over twenty-five years, this volume describes actual home churches through brief anecdotes, and the history of the movement from the times of the early church to the present day. The Bankses share practical advice on topics such as starting a home church, dealing with potential problems, reaching out to the community at large, and more.

ISBN 1-56563-179-X • $14.95 • Paper • May 1997

HANDBOOK OF BIBLICAL CHRONOLOGY

Revised Edition

JACK FINEGAN

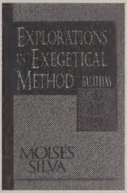
Concern with the chronological data is one of the unavoidable tasks in the study of the Bible. Gain a clear understanding of the complexities involved in studying the chronology of the Bible by using this comprehensive work. Includes more than 100 tables to catalog the diverse methods of time reckoning, plus explanatory text and comprehensive bibliographies.

ISBN 1-56563-143-9 • $34.95 • Cloth • July 1997

AVAILABLE AT YOUR BOOKSTORE, OR CALL TOLL-FREE 800-358-3111

HENDRICKSON
PUBLISHERS
P.O. BOX 3473, PEABODY, MA • 508-532-6546

Baker Book House



Explorations in Exegetical Method

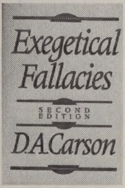
Galatians as a Test Case

Moisés Silva

0-8010-1123-X 256 pages $22.99

"Silva has mastered the literature on Galatians from Aquinas to Zuntz. . . . Both scholar and student will benefit from the example of erudition and humility characteristic of everything Silva writes."

—Frank Thielman, Beeson Divinity School



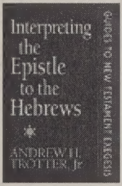
Exegetical Fallacies, 2d ed.

D. A. Carson

0-8010-2086-7 160 pages $7.99p

"If given the attention it deserves, *Exegetical Fallacies* will make its readers more careful and honest expositors of the Bible."

—Gerald Mattingly, *Seminary Review*

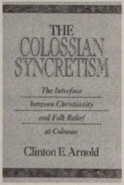


Interpreting the Epistle to the Hebrews

Andrew H. Trotter, Jr.

0-8010-2095-6 208 pages $13.99p

This guide to key exegetical issues and theological themes views Hebrews as dramatic homiletic literature. Trotter analyzes text, vocabulary, and grammar as well as components of the overall theology.



The Colossian Syncretism

The Interface between Christianity and Folk Belief at Colossae

Clinton Arnold

0-8010-2092-1 384 pages $19.99p

"The reviewer was challenged and stimulated at every stage to re-examine his assumptions about the epistle by Arnold's exposition. It is a book not to be missed by any serious student of Colossians."

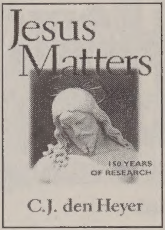
—*The Expository Times*

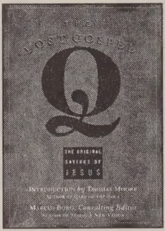
BAKER
A DIVISION OF
Baker Book House Co

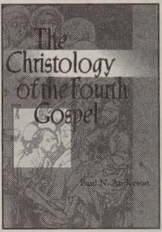
http://www.bakerbooks.com/

Baker Book House Company
Box 6287
Grand Rapids, MI 49516
(800) 877-2665

JESUS MATTERS


Jesus Matters
150 YEARS OF RESEARCH
C.J. den Heyer

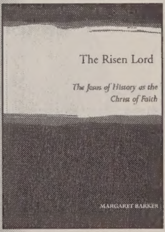

THE LOST GOSPEL
Q
THE ORIGINAL SAYINGS OF JESUS


The Christology of the Fourth Gospel
Paul N. Anderson

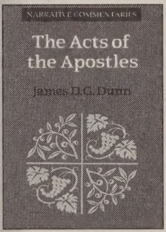
JESUS MATTERS
150 Years of Research
C. J. den HEYER
A current guide to the state of research into Jesus, with wise and perceptive comments and abundant information. Heyer traces modern research from its beginning with fairly broad strokes, but going into more detail as he reaches the present day.
1-56338-195-8 208 pp.
$16.00 paperback

THE LOST GOSPEL Q
The Original Sayings of Jesus
MARCUS BORG, Consulting Editor
This scholarly reconstruction makes "*Q*" available in an easily accessible form. "One of the primary revelations of life's sacredness."
— THOMAS MOORE, *in the Introduction*
1-56975-100-5 128 pp.
$15.00 hardcover

THE CHRISTOLOGY OF THE FOURTH GOSPEL
PAUL N. ANDERSON
"This is at once one of the most concentrated and intensive exegetical studies and one of the most wide-ranging and suggestive essays on Johannine christology that I have seen."
— D. MOODY SMITH
1-56338-199-0 352 pp.
$25.00 paperback

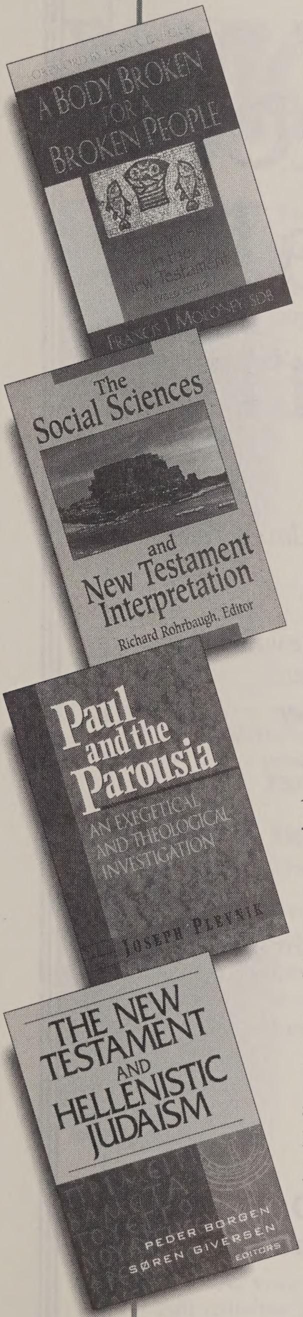

The Risen Lord
The Jesus of History as the Christ of Faith
MARGARET BARKER

THE RISEN LORD
MARGARET BARKER
Redraws the map of the New Testament and offers a new understanding of resurrection, Christology, atonement, and parousia. "Barker writes with the firmness of a secular historian and the delicacy of a fellow believer who wishes to bring the good news home to others."
— BERNHARD LANG
1-56338-191-5 192 pp. $20.00 paperback


NARRATIVE COMMENTARIES
The Acts of the Apostles
James D.G. Dunn

THE ACTS OF THE APOSTLES
JAMES D. G. DUNN
Takes the reader through questions of authorship, recipients, date, and purpose; considers the literary structure, the nature of history writing and the teaching of Acts, and provides perspective for the use of ministers, preachers, teachers, students, and church leaders.
Narrative Commentaries Series
1-56338-192-3 384 pp. $22.00 paperback

TRINITY PRESS INTERNATIONAL
P.O. Box 851, Valley Forge, PA 19482
1-800-421-8874 24-hour Fax: 610-768-2107



HENDRICKSON
PUBLISHERS

A BODY BROKEN FOR A BROKEN PEOPLE
Eucharist in the New Testament, Revised Edition
FRANCIS J. MOLONEY, S.D.B.
FOREWORD BY LÉON X. DUFOUR

"In the light of the practice of Jesus' own table and the Eucharistic practice of the early church . . . is our contemporary church still 'clasping sinners to her bosom'?"

Francis Moloney raises the important question for the Christian Church in this study: 'How welcome are the broken at the Eucharistic table in our contemporary church?'

ISBN 1-56563-258-3 • $14.95 • Paper • Available

THE SOCIAL SCIENCES AND NEW TESTAMENT INTERPRETATION
RICHARD ROHRBAUGH, EDITOR

"Although it is impossible to know fully how ancient people lived their daily lives, these essays come as close to realizing that goal as we moderns are likely to get. Required reading for anyone who respects Scripture enough to investigate the world in which it was written and to which its writers originally spoke—an invaluable resource for pastor, seminarian, and scholar alike."

— William R. Herzog II, Colgate-Rochester Divinity School

ISBN 1-56563-239-7 • $19.95 • Paper • Available

PAUL AND THE PAROUSIA
An Exegetical and Theological Investigation
JOSEPH PLEVNIK

In a methodical analysis, Plevnik brings to bear nearly three decades of research on the question of Paul's understanding of this most central tenet of the whole Christ event: the Second Coming. This volume is indispensible for any study of Pauline eschatology, the Parousia, the theology of hope, and apocalypticism.

ISBN 1-56563-180-3 • $29.95 • Cloth • Available

THE NEW TESTAMENT AND HELLENISTIC JUDAISM
PEDER BORGEN & SØREN GIVERSEN, EDITORS

Investigate different aspects of the relationship of formative Christianity to its Hellenistic Jewish matrix through this collection of papers, originally presented at a conference at the University of Aarhus, Denmark by European and American scholars. Topics include the universality of Torah in Hellenistic Judaism as a preparation for gentile Christianity, the New Testament love command, and others.

ISBN 1-56563-261-3 • $24.95 • Paper • Available

AVAILABLE AT YOUR BOOKSTORE, OR CALL TOLL-FREE 800-358-3111

HENDRICKSON
PUBLISHERS
P.O. BOX 3473, PEABODY, MA • 508-532-6546

the Catholic Biblical Quarterly

Scholarly articles in Scripture and related fields

Extensive review section
esteemed for prompt and competent evaluations

January, April, July, October

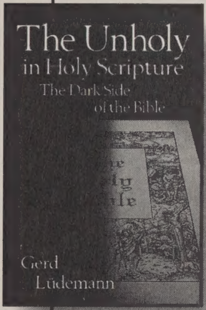
Annual and Decennial indexes

Subscriptions run on calendar year basis only:
$25.00

Order from:

THE CATHOLIC BIBLICAL ASSOCIATION
The Catholic University of America
Washington, DC 20064

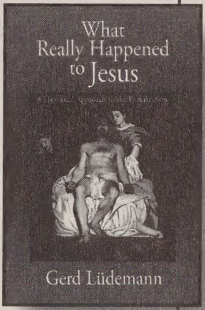
WJK NEW & RECENT BOOKS



THE UNHOLY IN HOLY SCRIPTURE
The Dark Side of the Bible

Gerd Lüdemann
paper $14.00

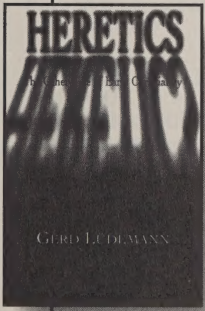
Gives readers much to think about in the historic use of the Bible to defend antisemiticism, holy wars, etc.



WHAT REALLY HAPPENED TO JESUS:
A Historical Approach to the Resurrection

Gerd Lüdemann
paper $13.00

This book, written for nonspecialists, presents Lüdemann's provocative conclusions. Readers will find a positive new way of viewing the resurrection.



HERETICS
The Other Side of Early Christianity

Gerd Lüdemann
cloth $24.00

Lüdemann asks the questions, "What if those we would call 'heretics' were right? What if the heretics were closer to the true faith?"

WESTMINSTER
JOHN KNOX PRESS
100 Witherspoon Street
Louisville, KY 40202-1396

At your bookstore, your Cokesbury bookstore or
call toll-free **1-800-227-2872 • http://www.pcusa.org/ppc**

OLD TESTAMENT ABSTRACTS

A publication of The Catholic Biblical Association

Three times a year: February, June, October

Editor: Christopher T. Begg

Associate Editors: Alexander A. Di Lella, O.F.M.
Aloysius Fitzgerald, F.S.C.
Leslie J. Hoppe, O.F.M.
Joseph I. Hunt
Roland Murphy, O.Carm.
Kathleen S. Nash, S.S.N.D.
Kathleen M. O'Connor
John E. Rybolt, C.M.

OTA provides abstracts of significant books and articles in Old Testament and related fields.

Subscription price: $26.00 per year

ISSN: 0364-8591

For subscriptions of further information, write to:

The Catholic Biblical Association of America
The Catholic University of America
Washington, DC 20064

THE BOOK OF ACTS
IN ITS FIRST CENTURY SETTING
VOLUME 5
Diaspora Setting

IRINA LEVINSKAYA

"This magisterial study by a young Russian scholar not only clarifies many controversial questions about the Jewish Diaspora and its religious activities in the Roman Empire, but it also demonstrates the historical reality and trustworthiness of Luke's report about Paul's teaching in the synagogues and the importance of the pagan God-fearers. A masterpiece of genuine historical and philological method in using ancient epigraphical and literary sources."

— **MARTIN HENGEL**
University of Tübingen, Germany

ISBN 0-8028-2437-4 • 299 pages • Hardcover • $38.00

OTHER VOLUMES IN THE SERIES

Volume 1
THE BOOK OF ACTS
IN ITS ANCIENT LITERARY SETTING
Bruce W. Winter and Andrew D. Clarke, *editors*
2433-1 • $38.00

Volume 2
THE BOOK OF ACTS
IN ITS GRAECO-ROMAN SETTING
David W. J. Gill and Conrad Gempf, *editors*
2434-X • $38.00

Volume 3
THE BOOK OF ACTS
AND PAUL IN ROMAN CUSTODY
Brian Rapske
2435-8 • $38.00

Volume 4
THE BOOK OF ACTS
IN ITS PALESTINIAN SETTING
Richard Bauckham, *editor*
2436-6 • $38.00

FORTHCOMING

Volume 6
THE BOOK OF ACTS
IN ITS THEOLOGICAL SETTING
Bruce W. Winter and David W. J. Gill, *editors*
2438-2 • $38.00

At your bookstore,
or call 1-800-253-7521
FAX 616-459-6540
E-mail: wbesales@eerdmans.com

5045
WM. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

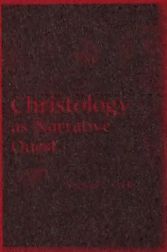
LIST OF ABSTRACTORS

Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston Jesuit School of Theology

Matthews, Christopher R. (CRM) Managing Editor; Adjunct Assistant Professor of New Testament, Weston Jesuit School of Theology

Thompson, Richard Jude (RJT) Harvard University Library Staff

NEW TITLES SPRING 1997



CHRISTOLOGY AS NARRATIVE QUEST

Michael L. Cook, S.J.

How central is narrative to Christology? In exploring this question Michael Cook maintains the primacy of narrative in communicating the significance of Jesus Christ, and demonstrates ways in which "narrative" has shaped Christology.

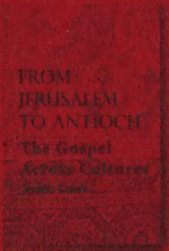
5854-7 Paper, 224 pp., 6 x 9, $21.95

RIGHTS: WORLD

"This is Michael Cook's chef d'oeuvre—*a unique blend of solid research and creative insight."*

Michael Downey

The New Dictionary of Catholic Spirituality



FROM JERUSALEM TO ANTIOCH
THE GOSPEL ACROSS CULTURES

Jerome Crowe, C.P.

Aimed at those with some familiarity with biblical and theological issues, such as college students and those involved in religious education and parish adult education, *From Jerusalem to Antioch* shows how the process of transculturation of the Gospel leads the Church to a deeper understanding of the mystery that lies at its heart.

2432-4 Paper, 184 pp., 5 ³/₈ x 8 ¹/₄, $14.95

RIGHTS: WORLD

From the insightful new Connections *series*

LIKE A TREE PLANTED
AN EXPLORATION OF THE PSALMS AND PARABLES THROUGH METAPHOR

Barbara Green, O.P.

How well are the psalms understood? The parables seem more accessible, but are they?

The studies in *Like a Tree Planted*, the first volume in the new *Connections* series—designed to build bridges of understanding between the Bible and contemporary disciplines—encourage readers to deepen their understanding of the psalms and parables and to grow in their relationship with God.

Like a Tree Planted invites reflection on eight pairs of psalms and parables by highlighting their shared metaphor. These images, familiar from our everyday lives as well as from both testaments, encourage fresh insights from familiar scriptural texts.

5869-5 Paper, 160 pp., 6 x 9, $14.95

RIGHTS: WORLD

"Like a Tree Planted *will be especially welcomed by people who want a fresh approach to biblical spirituality. Barbara Green shows the relation of the Old Testament to the New Testament, how biblical metaphors work, the richness of intertextual reading, and the usefulness and limitations of critical biblical scholarship by actually engaging the reader in the interpretation of carefully selected and paired Psalms and parables."*

Sandra M. Schneiders

Professor of New Testament and Christian Spirituality

AVAILABLE FROM YOUR RELIGIOUS BOOKSTORE OR

THE LITURGICAL PRESS
P.O. Box 7500, Collegeville, MN 56321-7500

ORDER TOLL FREE:
PHONE 1-800-858-5450
FAX 1-800-445-5899

NEW TESTAMENT ABSTRACTS

Vol. 41 *1997* *No. 3*

SEP 2 3 1997

PERIODICAL ABSTRACTS		BOOK NOTICES
417	**NT General**	529
435	**Gospels—Acts**	543
464	**Epistles—Revelation**	553
483	**Biblical Theology**	562
493	**NT World**	569

Indexes
592

Ref.
BS
410
.N35

WESTON JESUIT SCHOOL OF THEOLOGY
LIBRARY
99 BRATTLE ST.
CAMBRIDGE, MA 02138

US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A Record of Current Literature
Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to New Testament Abstracts, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

New Testament Abstracts is published three times each year. Subscription, payable in advance: $33.00 (domestic), $36.00 (foreign) per year, postage paid.

Back Issues:
Volumes 1, 2, 3, 9, and 21 are available in reprint at $33.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $11.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $11.00 per copy.

General Editor
Daniel J. Harrington
Managing Editor
Christopher R. Matthews
Associate Editor
Stanley B. Marrow

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 41-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by The HK Scriptorium, Inc., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 1997, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1401r. B. L. MACK, *Who Wrote the New Testament?* [*NTA* 40, p. 327].

D. INGOLFSLAND, "A Review of *Who Wrote the New Testament?*" *BiblSac* 154 (614, '97) 205-221.—Mack proposes that virtually everything that people thought they knew about the origin of the Christian faith must be radically revised in light of recent studies. After a summary of Mack's arguments, the article critiques his theory of early conflicting Jesus communities under six headings: the Q community, the true disciples, the congregation of Israel, the Jesus school, the Jerusalem pillars, and the Christ cult. It concludes that Mack's reconstruction of Christian origins does not stand up to scrutiny.—C.R.M.

Canon

1402. D. L. CHRISTENSEN, "The Pentateuchal Principle within the Canonical Process," *JournEvangTheolSoc* 39 (4, '96) 537-548.

Developing insights from I. Kikawada and D. N. Freedman, this article first discusses the pentateuchal structure of Genesis 1–11, the book of Genesis, Genesis within the five books of Moses, the entire OT with Daniel as its center, and the NT. Then it suggests that the 22-book canon of the OT and the 22 NT epistles (including Revelation) bracket the four Gospels plus Acts as the Christian Pentateuch or new Torah, which functions as part of both the OT and the NT.—D.J.H.

1403. R. W. ELFAR, "The Use of the Old Testament in Arab American Churches," *NEST TheolRev* 17 (2, '96) 96-112.

Arab Christians have chosen to respond to the OT by ignoring it, using it selectively, or adopting a fundamentalist-literalist interpretation. A recent survey of Arab-American Christians reveals that Arab Christians are not uniform in their use and understanding of the OT, and that country of origin is the dominant determinate factor. Egyptian Christians reflected a higher rate of OT use.—D.J.H.

1404. K. JEPPESEN, "Biblia Hebraica — et Septuaginta. A Response to Mogens Müller," *ScandJournOT* 10 (2, '96) 271-281.

The revised, English version of an article published in Danish in *Dansk Teologisk Tidsskrift* [§ 40-1307].—D.J.H.

1405. G. LUTTIKHUIZEN, "De veelvormigheid van het vroegste christendom: Diversiteit binnen en buiten de canon van het nieuwe testament (The Many Forms of Early Christianity and the New Testament Canon)," *TijdTheol* 36 (4, '96) 331-347.

The article first treats the many forms of early Christianity under the following headings: different views of Jesus (miracle worker, the one who died for others, bringer of divine wisdom), different traditions about Jesus (Peter and the Twelve, the beloved disciple, James the brother of the Lord, Judas Didymus Thomas, Mary Magdalene), different collections of writings (Rome, Alexandria, Syria), and contacts between diverse groups and traditions. Then it discusses the formation of the NT canon (the four Gospels, Acts and the Epistles, Revelation, criteria) and the limits of the canon (diversity within the canon, whether there is a canon within the canon). The writings of the NT still witness to the great diversity of convictions and theological insights prevalent among 1st-century Christians. More attention to this could lead to a varied offering of Christian meaning in our fragmented and pluralistic society.—C.R.M.

1406. B. OTZEN, "Das Problem der Apokryphen," *ScandJournOT* 10 (2, '96) 258-270.

Only in later rabbinic and patristic writings do we meet a notion of canon similar to our own understanding. The weak position of the Apocrypha in the Protestant churches is hard to change, and modern suggestions to translate the OT as the church's Bible from the Septuagint do not seem to further the issue.—D.J.H.

1407. C. R. SEITZ, "Old Testament or Hebrew Bible? Some Theological Considerations," *Pro Ecclesia* [Northfield, MN] 5 (3, '96) 292-303.

The term "Hebrew Bible" is minimal and inaccurate, and is no more inherently Jewish than Christian. "Old Testament" honors the specific connection of the literature to Israel as God's covenantal people. To continue to speak of a "New Testament" is to make unavoidable ongoing reference to an "Old Testament," for the two terms both point in the same direction and involve parallel commitments.—D.J.H.

Canon, § 41-1974.

Interpretation

1408. A. K. M. ADAM, "Docetism, Käsemann, and Christology. Why Historical Criticism Can't Protect Christological Orthodoxy," *ScotJournTheol* 49 (4, '96) 391-410.

E. Käsemann has argued that in the quest for Jesus historical criticism is necessary because it breaks through the docetism that (he claims) dominates the Christian community. In order better to understand the problems that inhere to the historical-critical project as exemplified by portraits of Jesus, the article first examines the apotropaic quality of historical criticism by trying to delineate "docetism" (in its ancient and contemporary forms) more clearly and by examining the extent to which historical criticism can protect theology from these docetisms. Then it considers the consequences of privileging historical criticism and of demoting it from its primacy.—D.J.H.

1409. A. K. M. ADAM, "Twisting to Destruction: A Memorandum on the Ethics of Interpretation," *PerspRelStud* 23 (2, '96) 215-222.

If there are no transcendent criteria for interpretation, there can be no "interpretive chaos" either. So long as we generate and evaluate interpretations from particular contextual constellations (as we always do), we will never lack criteria for judging interpretations. The legitimacy of an interpretation is determined by the body of readers that is evaluating it.—D.J.H.

1410. L. ALONSO SCHÖKEL, "Considerazioni sulla Dei Verbum a trenta anni dal concilio," *Firmana* [Fermo] 11 ('95) 11-27.

Taking as its occasion the 30th anniversary of the promulgation of Vatican II's *Dei verbum* (1965), the article first reflects on some problems raised by paragraph 12: what God wished to say, the place of the author's intention in a biblical text, and the unity of Scripture and exegesis. Then it discusses aspects of the document's treatment of the Bible in church life in paragraphs 21–23.—D.J.H.

1411. L. ALONSO SCHÖKEL, "Tres notas de hermenéutica," *EstBib* 55 (1, '97) 73-87.

The three notes concern (1) the utility and limitations of the historical-critical method in understanding the Pentateuch, (2) the expression δικαιοσύνη τοῦ θεοῦ in relation to the OT and to the Qumran scrolls, and (3) the participation of the reader or hearer in understanding the Bible.—D.J.H.

1412r. R. ALTER AND F. KERMODE (EDS.), *The Literary Guide to the Bible* [*NTA* 32, p. 90; § 34-509r–510r].

M. J. BERNSTEIN, "The Bible as Literature," *Tradition* 31 (2, '97) 67-82.—Written from the perspective of Orthodox Judaism and with reference to the treatment of the Hebrew Bible, the article judges the volume to be a "somewhat better than fair introduction" to the treatment of *Tanakh* from literary perspectives. Literary critics furnish new ways of reading, new categories of *peshat,* and new meanings that may never have been perceived throughout the centuries of Jewish biblical interpretation. The questions posed to traditional Judaism by practitioners of the "literary" approach to *Tanakh* today are generally less hostile than those of the source critics, and the nature of their challenge is different from that posed by the texts and history of the ancient Near East.—D.J.H.

1413. V. BALAGUER, "La teología narrativa," *ScriptTheol* 28 (3, '96) 689-712.

The article explains what narrative theology is, reflects on the nature of narrative argumentation, considers narration and the language of Sacred Scripture, discusses the performative character of narration, notes the ambiguity and the diversity inherent in the approach, and offers an assessment of its limitations and strengths.—D.J.H.

1414. P. BOLOGNESI, "La dottrina della Scrittura nella storia della Chiesa," *BibOr* 38 (4, '96) 239-267.

The article surveys the history of the doctrine of Scripture in the patristic and medieval periods, the Reformation, after the Reformation, and the modern era. The topics include the origin of Scripture, its authority, inspiration, unity, infallibility, clarity, and inerrancy.—D.J.H.

1415. J. P. CALLAHAN, "The Bible Says. Evangelical and Postliberal Biblicism," *Theol Today* 53 (4, '97) 449-463.

The article addresses the possible affinity between the evangelical practice of Bible reading and the postliberal interest in Bible reading (as exemplified by narrative theology or "Yale theology") under a new paradigm of "postliberal biblicism." Within postliberal theology, Bible reading is the serviceable means to acquaint, rehearse, delimit, and encourage the primacy (adequacy and sufficiency) of the biblical language and its understanding within the Christian community. Within the "communal phenomenon" of theology construed as cultural-linguistic idiom, Bible reading behaves in a dialogical manner to orient and establish Christian identity.—D.J.H.

1416. J. P. CALLAHAN, "*Claritas Scripturae:* The Role of Perspicuity in Protestant Hermeneutics," *JournEvangTheolSoc* 39 (3, '96) 353-372.

Perspicuity is hermeneutically ambiguous: It embodies a larger struggle over authority, epistemology and language, and historical issues such as modernity. But it is confessionally unambiguous: It invites the reader to approach the text with the confidence that Scripture is meant to be understood. The affirmation that Scripture is clear is itself different from the question of how that is the case.—D.J.H.

1417. M. F. Chater, "Which Version of Jesus Do We Offer?" *DocLife* 47 (2, '97) 82-87.

D. Tracy has identified four hermeneutical strategies for interpreting Jesus and the Christian message: explanation, critique, suspicion, and retrieval. To these it is possible to add the hermeneutics of reconstruction, fundamentalism, apathy, and premature reconstruction.—D.J.H.

1418. B. S. Childs, "Toward Recovering Theological Exegesis," *Pro Ecclesia* [Northfield, MN] 6 (1, '97) 16-26.

D. S. Yeago [§ 40-1659] has made a notable contribution in sharply defining the basic issues at stake in recovering a truly theological understanding of Scripture. This article seeks to outline from the perspective of a biblical scholar some of the major hurdles that still need to be overcome, and also to propose some further historical, hermeneutical, and exegetical reflections that may aid in bridging the enormous gap that presently obtains between serious theological reflection and the current goals and practices of the biblical fields.—D.J.H.

1419. P. R. Davies, "Biblical Studies in a Postmodern Age," *Jian Dao* [Hong Kong] 7 ('97) 37-55.

After reflecting on the nature of postmodernism and on the possibility of an economic factor in it, the article takes up five topics that have become problematic (though not impossible or irrelevant) in a postmodern setting: language, text, history, God, and the Bible itself. In a postmodern academy the need to justify your own truth and argue against any other truths is more important than ever, since no longer can any truth expect to be given a privileged status.—D.J.H.

1420. G. W. Dawes, "Derrida Among the Teachers of the Law: Deconstruction and Biblical Studies," *Pacifica* 9 (3, '96) 301-309.

Although J. Derrida's work does embody some strikingly original methods of reading, the biblical scholar will gain little from attempting to imitate his exegetical style. Rather than trying to produce deconstructive readings of biblical texts, the student of the Bible would be better employed trying to understand Derrida's philosophical project. By indicating the existence of a space for "the other," deconstruction can help biblical scholars return to a practice of reading that is marked not by its mastery of the biblical texts but by a humility before the limits of what the interpreter can achieve.—C.R.M.

1421. C. Dohmen, "Neue Interessen bei der Bibelauslegung? Ein Literaturbericht," *Bib Liturg* 70 (1, '97) 44-47.

Descriptions and evaluations of some recent publications on biblical interpretation: H. G. Reventlow, *Epochen der Bibelauslegung* (2 vols., 1990, 1994); M. Hengel and H. Lohr (eds.), *Schriftauslegung im antiken Judentum und im Urchristentum* (1994); G. Schöllgen and C. Scholten (eds.), *Stimuli. Exegese und ihre Hermeneutik in Antike und Christentum* (1996); W. Pannenberg and T. Schneider (eds.), *Verbindliches Zeugnis II. Schriftauslegung –*

Lehramt – Rezeption (1995); and R. Gradwohl, *Bibelauslegung aus jüdischen Quellen* (2 vols., 1995).—D.J.H.

1422. G. Dorrien, "The 'postmodern' Barth? The Word of God as true myth," *ChristCent* 114 (11, '97) 338-342.

K. Barth anticipated much of the postmodern critique of Enlightenment reason, while vigorously opposing the nihilist presumption that there is no ground of truth. Although Barth acknowledged that Scripture contains mythical elements, he defined myth in essentially anti-Christian terms. But there is no reason why the gospel cannot be both mythical and true. If the Christ myth is true in the way that it claims to be true, it stands to other myths as the fulfillment of their promise and truth.—D.J.H.

1423. G. Every, "The Bible in Tradition," *OneChrist* 32 (4, '96) 323-328.

The trouble with historical criticism is that it is seldom historical. Historians do their best to discard the prejudices of their sources but not those of the present day. Throughout the centuries, critical historians were aware that their sources were colored by the circumstances of their composition. Historical knowledge is useful, but it changes in consequence of research.—D.J.H.

1424. I. Fischer, "Frauen und feministische Exegese im Dokument der Päpstlichen Bibelkommission 'Die Interpretation der Bibel in der Kirche,'" *BibLiturg* 70 (1, '97) 53-56.

The article describes and evaluates how "the feminist approach" is handled in the Pontifical Biblical Commission's 1993 statement on the interpretation of the Bible in the church [§ 38-1205]. Though the topic is treated quite cautiously, that it was treated at all is important.—D.J.H.

1425. A. Fortin-Melkevik, "Exégèse et théologie: Le paradigme herméneutique comme lieu de réconciliation entre exégètes et théologiens," *SciEsp* 48 (3, '96) 273-287.

After describing the positivist paradigm at the heart of much theological and exegetical work today, the article considers the impasses of biblical theology from the viewpoint of the practice of theology, and outlines the construction of the hermeneutical paradigm (with particular attention to P. Ricoeur's approach). Then it examines the consequences of introducing the hermeneutical paradigm into the act of reading the Bible, and shows how the hermeneutical paradigm can help to reconcile the works of exegetes and theologians.—D.J.H.

1426. A. Fortin-Melkevik, "The Identity of the Christian following Jesus Christ," *Concilium* (1, '97) 91-101.

The article first presents two conceptions of the conditions for interpreting identity—meaning as sign-reference, and the construction of meaning—by reading a text (Mk 8:27-33) about the identity of Jesus. Then it examines these conditions for interpreting the identity of Jesus in connection with the conditions for interpreting narrative identity and community identity.—D.J.H.

1427. F. Franco, "Esegesi e metodo. Riflessioni sul rapporto Bibbia-Chiesa-Scienza," *StudPat* 43 (1, '96) 107-121.

The article reflects on some general problems concerning the relationships among the

Bible, the church, and science: the connection between the historical-critical method and biblical hermeneutics, the progressive emergence of the epistemological-hermeneutical model, and the links between faith and history.—D.J.H.

1428. M. GIRARD, "Une théologie biblique appliquée: le modèle latino-américain," *SciEsp* 48 (3, '96) 289-305.

The article first describes the model of "applied biblical theology" as it is practiced in Latin America in the framework of a popular hermeneutic of liberation: its methodology, favorite themes, relation to exegesis and to pastoral practice, implementation (four examples), and strengths and weaknesses. Then it considers how this model might be transposed to the North American context, with reference to the axes of rereading, community, and liberation.—D.J.H.

1429r. P. J. GOMES, *The Good Book. Reading the Bible with Mind and Heart* (New York: Morrow, 1996).

D. D. WEBSTER, "The Agnostic's Expositor," *ChristToday* 41 (4, '97) 42-44.—Gomes implies that the problem is not so much with the Bible but with the Christians who read it. He makes it possible to accept what one wants to in the Bible and to discard the rest as being either irrelevant or wrong. His effort to reeducate appears to ignore the central message of biblical revelation, namely, God in Christ reconciling the world to himself.—D.J.H.

1430. A. GONZÁLEZ MONTES, "'Dei Verbum' sobre el fondo de 'Dei Filius'. Explicitación, desarrollo y progreso en el concepto de revelación," *Salmanticensis* 43 (3, '96) 341-364.

With reference to Vatican I's *Dei Filius* and Vatican II's *Dei verbum,* the article first examines the model of revelation (conceptualism or personalism?) that served as their paradigms, analyzes divine revelation as a historical event that involves objectification in language, and explains how tradition, Scripture, and the Magisterium were related in the two councils. Then it considers the relation between the personal character of revelation and revelation understood as the "deposit of truths" in order to establish the extent to which Vatican II explicated and/or moved forward Vatican I's doctrine of revelation.—D.J.H.

1431. S. GUIJARRO OPORTO, "L'accesso alla Sacra Scrittura," *Firmana* [Fermo] 11 ('95) 29-36.

Taking as its starting point chapter 6 of Vatican II's *Dei verbum* (1965), the article considers in what access to Sacred Scripture consists, and describes various modes of access to Scripture in the life of the church: translations, liturgy, catechesis, other communal forms, and individual reading.—D.J.H.

1432. R. B. HAYS, "Salvation by trust? Reading the Bible faithfully," *ChristCent* 114 (7, '97) 218-223.

While the hermeneutics of suspicion, rightly employed, occupies a proper place in any attempt to interpret the Bible for our time, a hermeneutics of trust is also both necessary and primary. In light of Paul's treatment of trust and distrust in Romans, the hermeneutics of trust turns out to be, on closer inspection, a hermeneutics of death and resurrection—a way of seeing the whole world through the lens of the kerygma. Romans 9–11 is a powerful example of the hermeneutics of trust in action.—C.R.M.

1433. K. HEIDEMANNS, "Eine 'postkoloniale Kehrtwendung'? Anmerkungen zum Dokument der Päpstlichen Bibelkommission aus missionswissenschaftlicher Sicht," *Bib Liturg* 70 (1, '97) 57-61.

The recognition and basic acceptance of contextual biblical interpretation as well as the concepts of actualization and inculturation in the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] are important developments. However, the specific concerns of Third World theologians are given somewhat marginal treatment, suggesting that the "postcolonial turn-around" has not yet occurred.—D.J.H.

1434. O. O. HENDRICKS, "Guerrilla Exegesis: 'Struggle' as a Scholarly Vocation. A Postmodern Approach to African-American Biblical Interpretation," *Semeia* 72 ('95) 73-90.

The revised version of an article published in *Journal of the Interdenominational Theological Center* [§ 39-1307].—D.J.H.

1435. L. C. JONKER, "On Plotting the Exegetical-Hermeneutical Landscape," *Scriptura* 59 ('96) 397-411.

After considering theoretical issues (synchrony and diachrony; text and meaning; and author, medium, and reader), the article proposes a multidimensional framework for "plotting" the exegetical landscape that takes account of the sender (author[s]), medium (text), and receiver (exegete/reader). Finally it proposes guidelines for future discussions. A competent reading of biblical texts is possible only if a variety of exegetical methodologies highlights the multidimensionality of the communicative process/act. A specialized reading finds its own identity only when it is integrated into a communication process/act by a competent reading.—D.J.H.

1436. W. S. KURZ AND K. E. MILLER, "The use of Scripture in the *Catechism of the Catholic Church,*" *Communio/IntCathRev* 23 (3, '96) 480-507.

The article examines critical responses by scholars and academicians to the "use" of Scripture in the *Catechism of the Catholic Church* in presenting Catholic doctrine, with particular attention to original sin and to Jesus' human knowledge and Christology. Given the purpose of the catechism as a synthesis of Catholic faith and doctrine, and given the need for any contemporary use of Scripture to actualize it beyond original meanings so as to apply it to church life today, the catechism makes for the most part what should be judged as appropriate uses of Scripture.—D.J.H.

1437. A. C. C. LEE, "Feminist Critique of the Bible and Female Principle in Culture," *Asia JournTheol* 10 (2, '96) 240-252.

After reflecting on the patriarchal culture, androcentric text, and male-dominated interpretation of the Bible, the article rereads the exodus story to recover the life-preserving role of women, considers the feminine face of the divine, and discusses the female principle as counter-culture. The biblical portrait of Sophia and its relation to God and Jesus as a powerful female symbol strengthens the claim of women for value, dignity, and equality.—D.J.H.

1438. J. LLIMONA, "Del text a la vida per mitjà de la lectura. Nota crítico-bibliogràfica a propòsit d'un llibre de Frederic Raurell," *EstFran* 97 (416-417, '96) 451-456.

The article describes the method and content of the essays in Raurell's *"I Déu digué . . ."*.

La Paraula feta història (1995), a work that is divided into three major parts: from life to text, from text to life, and biblical themes and expressions.—D.J.H.

1439. U. LUZ, "Was heisst 'Sola Scriptura' heute? Ein Hilferuf für das protestantische Schriftprinzip," *EvangTheol* 57 (1, '97) 28-35.

The article first reflects on five elements in the problem surrounding the Protestant Scripture principle today: the transformation of the "verbal" in historical biblical interpretation, the discovery of the diversity of the Bible, the return to tradition, the discovery of effective history as *Lebensraum,* and the discovery of the reader in exegesis. Then it proposes a new (but only partially identical) Protestant Scripture principle based on the following factors: diversity as the moment of the gospel, the material canon and the inner clarity of Scripture, Christ as the point of orientation, the church as a communicative community, and moments of evangelical truth in modern developments.—D.J.H.

1440. M. MCNAMARA, "The Bible in Academe and in Ecclesia: Antiochene and Early Irish Exegesis of Messianic Psalms," *MilltownStud* 39 ('97) 112-129.

The article reflects on the relation of the academic and ecclesial approaches to the Bible with reference to how OT messianic psalms (especially Psalms 2, 8, 16, and 21) were interpreted in the Antiochene and early Irish tradition. This tradition does not appear to have seen any contradiction between the two approaches.—D.J.H.

1441. H. B. P. MIJOGA, "Hermeneutics in African Instituted Churches in Malawi," *Missionalia* [Menlo Park, South Africa] 24 (3, '96) 358-371.

Based on research done among eighteen African instituted churches in Malawi, the article considers factors and/or issues when preparing for exegesis, problems faced when undertaking biblical exegesis, the texts and themes popularly chosen, and the role of songs in biblical exegesis. These local exegetes have got and know the basic principles (hermeneutics) of exegesis in a practical way.—D.J.H.

1442. S. D. MOORE, "True Confessions and Weird Obsessions: Autobiographical Interventions in Literary and Biblical Studies," *Semeia* 72 ('95) 19-50.

The article considers the place of personal (confessional, autobiographical) criticism in literary and biblical studies, and contrasts this approach with positional criticism and structuralism. It gives particular attention to J. L. Staley's *Reading with a Passion. Rhetoric, Autobiography, and the American West in the Gospel of John* (1995). [The same fascicle contains an introduction by J. C. Anderson and Staley (pp. 7-18), as well as responses to the papers in it by V. B. Davis (pp. 215-230), R. M. Fowler (pp. 231-238), S. Henking (pp. 239-246), and R. Rohrbaugh (pp. 247-258).]—D.J.H.

1443. C. F. D. MOULE, "A Note on the Authority of Scripture," *ExpTimes* 108 (5, '97) 142.

The word authoritative is applicable to Scripture, strictly speaking, only with reference to historical evidence. Thus the Christian Bible constitutes the proximate and most authoritative evidence for the development of Christianity from its Hebrew-Jewish matrix. Christian faith began with and is still based on historical authority.—C.R.M.

1444. J. G. MUTHURAJ, "New Testament and Methodology — An Overview," *AsiaJournTheol* 10 (2, '96) 253-277.

After reflecting on the positive contributions and the limitations of historical-critical methodology in biblical studies, the article considers three methodological stances that might prove useful for an Asian/Indian inquiry into the NT writings: redaction criticism (the kerygma of the early church), the history-of-religions approach (the oriental roots of early Christianity), and sociological criticism (socioeconomic scenarios of the NT; see Mk 7:24-30 and Acts 12:20-23). NT research in India should bring to light the oriental nature of the NT world and be conducted from the vantage point of the socioeconomic and sociopolitical problems that affect the lives of people in the Third World.—D.J.H.

1445. W. NG, "'Text and Interpretation' under the Influence of Postmodernism," [in Chinese] *CGSTJourn* 22 (1, '97) 97-119.

This survey of hermeneutical theories that have been called "postmodernist" or associated with "postmodernism" observes that the characteristics of postmodern interpretation such as relativism, pessimism, and autonomy are rooted in modernism. The autonomy of the human intellect has given way to the autonomy of the text and the subjective understanding of the reader. It is the task of evangelical interpreters today to work out the complementarity between modernist (historical) and postmodernist (literary) approaches to biblical study.—D.J.H.

1446. J. C. PAKALA, "A Librarian's Comments on Commentaries," *Presbyterion* 22 (2, '96) 121-123.

The article suggests two "meta-tools" to facilitate awareness and assessment of commentaries on the Bible, and highlights "outstanding" individual commentaries on the books of the Pentateuch and each of the four Gospels.—C.R.M.

1447. A. M. A. RAJA, "Some Reflections on a Dalit Reading of the Bible," *IndTheolStud* 33 (3, '96) 249-259.

Dalit reading of the Bible is a transformative/pragmatic approach that focuses on the flesh-and-blood persons of the Dalit community hearing/reading the text. The article reflects on aspects of effective Bible reading strategies from a Dalit perspective: written and oral texts, beyond "windows" and "mirrors," performative and bodily religiosity, attraction toward apocalyptic tradition, beyond the logic and language of classical theism, creativity and celebration, critical function, and Dalit assertion and kenosis.—D.J.H.

1448. G. A. REYES V., "Hacia una comprensión y evaluación evangélica de la crítica canónica," *VoxScript* 6 (2, '96) 225-242.

After surveying the historical roots and methodology of canonical criticism in the writings of B. S. Childs, the article explains the basic concerns of Childs's approach and offers an assessment of its strengths and weaknesses from an evangelical perspective. It concludes that Childs's greatest contribution is his focus on the final form of the biblical canon.—D.J.H.

1449. N. RICHARDSON, "Biblical Interpretation and Christian Experience," *EpworthRev* 24 (1, '97) 75-85.

(1) The contribution of authentically contemporary Christian experience, with its rich diversity, to biblical interpretation is inevitable and necessary. At the same time, the Bible will serve to interpret, evaluate, and deepen Christian experience. (2) Although Jesus' own experience is important, the epicenter of NT theology is the cross and resurrection. The NT

reveals God as Father, Son, and Holy Spirit, and evokes human responses in faith, love, and hope.—D.J.H.

1450. V. K. Robbins, "The Dialectical Nature of Early Christian Discourse," *Scriptura* 59 ('96) 353-362.

The article shows how it is possible to locate syllogistic reasoning in the six rhetorical dialects ("rhetorolects") of early Christian discourse: wisdom, miracle, apocalyptic, opposition, death-resurrection, and cosmic.—D.J.H.

1451. G. Segalla et al., "Scienze umane e interpretazione della Bibbia," *StudPat* 43 (1, '96) 15-105.

After Segalla's introduction (pp. 15-18) to the conference held at Padua in 1994 on the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], there are papers by Segalla on the history of the document (pp. 19-23), M. Pesce on historical exegesis and theological interpretation (pp. 25-42), M. Cantilena on the perplexity of a philologian (pp. 43-61), G. Zaccaria on interpretive pluralism and the authority of the Magisterium (pp. 63-65), M. Perroni on feminist exegesis (pp. 67-92), D. Garrone on the document as viewed from a Protestant perspective (pp. 93-99), and B. Bertoli on the Bible in the pastoral life of the local church (pp. 101-105).—D.J.H.

1452. H. Staudinger, "Gottes beide Bücher," *ForKathTheol* 13 (1, '97) 42-49.

The article first considers how best to read "God's two books"—Sacred Scripture and nature, respectively. Then it reflects on how they might most helpfully be read together.—D.J.H.

1453. B. J. Stratton, "Here We Stand: Lutheran and Feminist Issues in Biblical Interpretation," *CurrTheolMiss* 24 (1, '97) 23-32.

The article first considers Lutheran and feminist approaches to (1) the Bible and the word of God; (2) *sola Scriptura, was Christum treibet,* and the authority of Scripture; and (3) the clarity of Scripture, "Scripture interprets itself," and interpretive principles. Then after describing feminist methods of biblical interpretation, it outlines areas of agreement among Lutherans and feminists, matters central to feminists, and issues that would benefit from further discussion.—D.J.H.

1454. G. H. Tavard, "The Bible in Ecumenism," *OneChrist* 32 (4, '96) 310-322.

This discussion of the role of the Bible in bilateral dialogues between Christian churches since Vatican II unfolds under the following headings: the biblical principle, the Bible in ecumenical methodology, the Bible as a topic in bilateral dialogues, and Scripture as used in bilateral dialogues. The common study of the biblical witness is the direction in which all churches must go if they are to be reconciled not only in their administration and their agencies but, more fundamentally, in their ways of thinking and feeling.—C.R.M.

1455. A. van Aarde, "Kultuurkritiek, eerste-eeuse kulturele wysheid en die alternatiewe visie van Jesus van Nasaret (Culture criticism, cultural wisdom in the first century and the alternative vision of Jesus of Nazareth)," *HervTeolStud* 52 (4, '96) 833-849.

Cultural criticism represents a critical stance over against those culturally oriented studies that advocate a positivist subject-object schema of epistemology in which the objects of knowing are subjected to the manipulative power of the knower. The article considers aspects of the thought of certain precursors of cultural criticism (I. Kant, F. Schleiermacher, K. Barth) as well as the different perspectives of P. Berger's phenomenology, M. Douglas's cultural anthropology, and the critical theories of M. Foucault and J. Habermas. It shows that in recent postmodern thinking a symmetrical subject-subject schema replaces the subject-object schema. It explores the topic further in relation to the emphasis in present-day historical Jesus research on the so-called alternative wisdom of Jesus of Nazareth, which challenged the conventional wisdom of his day.—C.R.M.

1456. J. D. N. VAN DER WESTHUIZEN, "Rhetoric and Logic," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 76 (1, '94) 58-64.

Taking into account ancient and modern techniques of persuasion, the article proposes a method for the analysis and description of logical argumentation in biblical texts: defining the symbolic lack; formulating the proposition; deciding whether supporting or opposing argumentation is used, or both; writing down all the premises that function in the argument; analyzing each premise and putting it into the categories of authoritarian, emotional, and rational; and constructing a model of the argument, and evaluating the argument.—D.J.H.

1457. B. J. WALSH, "Reimaging Biblical Authority," *ChristScholRev* 26 (2, '96) 206-220.

Along with the arrival of postmodern culture comes the historical opportunity to rethink or reimage our worldview and also to think afresh about authority in general and biblical authority in particular. After considering authority, views of authority, and multidimensional authority, the article treats biblical authority with special attention to narrative authority. It concludes with reflections on the character, effect, and content of biblical authority.—C.R.M.

1458. H. G. M. WILLIAMSON, "The Role of Biblical Studies in the Church Today. From the View of Academics," [in Chinese] *Jian Dao* [Hong Kong] 7 ('97) 235-241.

Over the past fifty years evangelical biblical scholarship has advanced greatly and has been taken more seriously by other Christians. As circumstances have changed, so have the immediate tasks of biblical scholars. As scholars expect support and understanding from the church, it is only right that they should in their turn accept the need for some sort of accountability to the church.—D.J.H.

1459. J. L. P. WOLMARANS, "Structuralism, Semiotics, and Sermons," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 76 (1, '94) 16-24.

The Bible interpreted from the perspective of semiotics can be used in more creative and productive ways than is possible within the structuralist paradigm. Preaching emanating from the semiotic paradigm may be more Christian, more relevant, and more biblical than was possible before.—D.J.H.

1460. E. YAMAUCHI, "Afrocentric Biblical Interpretation," *JournEvangTheolSoc* 39 (3, '96) 397-409.

Afrocentric scholars as they have pushed their thesis to extreme conclusions have undermined their credibility by claiming one and all as "black" and therefore staking the claim of blacks to every imaginable cultural and intellectual achievement. Nevertheless, we can thank Afrocentric scholars for calling attention to the neglected evidence of significant texts that refer to blacks in the OT and the NT, such as Moses' Cushite wife, the Pharaoh Tirhakah of the 25th (Ethiopian) dynasty, and the Ethiopian eunuch of Candace (see Acts 8:26-40).—D.J.H.

1461. R. W. YARBROUGH, "Variation on a Theme: History's *nth* Great Hermeneutical Crisis," *JournEvangTheolSoc* 39 (3, '96) 443-455.

Hermeneutics today is torn between loyalty to the clear claims of the NT text and loyalty to the sense of truth or meaning or relevance that pervades modern thought and existence. A practical rationale for responding to the current hermeneutical crisis includes demystifying the crisis, particularizing our calling, viewing hermeneutics as a function of general revelation, and situating hermeneutics in the sphere of special revelation.—D.J.H.

Textual Criticism

1462. P.-M. BOGAERT, "Bulletin de la Bible Latine. VII. Deuxième série," *RevBén* 106 (3-4, '96) 386-412.

This second installment of Tome VII in the ongoing survey of research on the Latin Bible [see § 40-63] provides bibliographic information and (in most cases) summaries for seventy-nine books and articles. [To be continued]—D.J.H.

1463. G. M. BROWNE, "Lachmannus et Nubia," *Muséon* 109 (3-4, '96) 261-266.

For the codex containing Old Nubian versions of Revelation and John's Gospel published by the author and J. M. Plumley in *Old Nubian Texts from Qasr Ibrīm,* vol. 1 (1988), the article provides a list of page numbers, verses, content (e.g. Rev 1:1-13), and a few notes.—D.J.H.

1464. E. J. EPP, "The International Greek New Testament Project: Motivation and History," *NovTest* 39 (1, '97) 1-20.

The International Greek New Testament Project (IGNTP) will soon celebrate its fiftieth anniversary (1998), and this half-century has been a time of good intentions, good will, and good work hampered, however, by uncertain financial support, lost opportunities for international cooperation, and unexpected delay after unexpected delay. The article documents the history of the project: the prehistory of the IGNTP—the 1920s to 1948, the IGNTP proper—1948 to the present, and the IGNTP currently—the Gospel of John. The appearance of *The New Testament in Greek IV: The Gospel According to St. John.* Vol. 1, *The Papyri* (1995) bodes well for the future of the IGNTP.—C.R.M.

1465. H. VOCKE, "Papyrus Magdalen 17 – weitere Argumente gegen die Frühdatierung des angeblichen Jesus-Papyrus," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 113 ('96) 153-157.

The claim made by C. P. Thiede [§ 39-1346] that Papyrus Magdalen 17 contains fragments of Matthew's Gospel from the 1st century, even before A.D. 66, is not credible on scientific grounds.—D.J.H.

1466. C. ZAMAGNI, "Sui Salmi nel Nuovo Testamento," *RivistBib* 44 (4, '96) 439-454.

With reference to particular texts (Mt 27:29/Ps 22:8; Mk 4:39/Ps 65:8; Jn 1:3/Ps 33:6; Jn 10:32-36/Ps 82:6-7; etc.), the article first explores methodological issues involved in identifying echoes of OT psalms in the NT. Then it considers Christian messianic rereadings of Psalm 110 in the NT, and reflects on the principles underlying the scriptural indexes in *Novum Testament graece.* A list of NT textual echoes of OT Psalms is included on pp. 450-454.—D.J.H.

Textual Criticism, §§ 41-1512, 1565, 1567, 1587, 1689, 1752.

Biblical Linguistics and Philology

1467. R. Bracchi, "'Saeculum': analisi semantica di un termine di uso biblico e liturgico," *EphLiturg* 111 (1, '97) 3-27.

In the Bible and in Christian liturgy the Latin term *saeculum* (Greek αἰών) is used in various ways with respect to both time and space. The article examines how reference is made to the "world" (Latin *mundus,* Greek κόσμος) in Indo-European culture and beyond as the great bosom, the great receptacle of being, the great tree, and light and tranquillity.—D.J.H.

1468. C. Buzzetti, "La nostra Bibbia, all'origine, è anche greca?" *Salesianum* 58 (4, '96) 739-742.

The article describes and evaluates M. Cimosa's *Guida allo studio della Bibbia greca (LXX). Storia - Lingua - Testi* (1995), with particular attention to its value for students of biblical Greek.—D.J.H.

1469. C. C. Caragounis, "The error of Erasmus and un-Greek pronunciations of Greek (second part)," *DeltBibMel* 25 (2, '96) 74-87.

The second half of the article also published in *Filología Neotestamentaria* [§ 41-89].—D.J.H.

1470. M. S. Goodacre, "'Wenham': An Appreciation of the Elements of New Testament Greek," *EvangQuart* 69 (1, '97) 3-6.

J. W. Wenham's *The Elements of New Testament Greek* (1965) has rightly earned its place as by far the best introduction to Greek for those intending to study the NT. It was written not by an expert but by a talented and dedicated amateur with a keen grasp of what it is like to be a student tackling a difficult subject for the first time.—D.J.H.

1471. S. Levin, "Greek as the Superstrate Written Language of Jews and Other Semitic Populations," *Israel Oriental Studies* [Leiden] 15 ('95) 265-279.

After reviewing the political and cultural circumstances favoring the spread of Greek from the time of Alexander the Great onward, the article gives some examples of Hebrew in Greek dress with particular attention to Origen's transliterations. Then it discusses the use of supplementary diacritics in Greek and other languages.—D.J.H.

1472. K. N. Papadopoulos, "Συντακτικά στην Καινή Διαθήκη" [Syntactical Aspects in the New Testament], *DeltBibMel* 25 (1, '96) 5-7.

The article shows how NT Greek and the development of Modern Greek are closely related and mutually illuminating. For example, the difficult construction of Acts 16:16 (the accusative πύθωνα should be a genitive qualifying πνεῦμα) may be explained by viewing the accusative πύθωνα as an appositive to πνεῦμα in line with Modern Greek syntactical evidence.—Th.S.

1473. A. VOITILA, "What the Translation of Tenses Tells About the Septuagint Translators," *ScandJournOT* 10 (2, '96) 183-196.

The article gives examples of the "muddling of the verb tenses"—cases in which past and future as well as present and past are confused—in Pentateuchal texts of the Septuagint. These examples show that the context did not always select the suitable Greek tense for itself.—D.J.H.

Biblical Translation

1474. E. K. CAHILL, "A Bible for the Plowboy. Tyndale at the New York Public Library," *Commonweal* 124 (7, '97) 19-20.

Tyndale's achievement was twofold: He translated the NT directly from the Greek, and he made Bibles available to the general public. He demonstrated that English could be flexible, beautiful, and direct, a suitable vehicle for the word of God.—D.J.H.

1475. E. W. DEIBLER, "When is a Literal Translation Acceptable?" *NotesTrans* 10 (1, '96) 1-6.

There may be cases where local believers are better served by a literal rather than a communicative translation. However, every effort should be made to teach them the validity of the principles behind a communicative translation.—D.J.H.

1476. T. FARRELL, "We All Ate from the Same Soul," *NotesTrans* 10 (1, '96) 20-26.

With reference to 1 Cor 12:13, the article takes issue with K. Titrud [§ 39-1359] on translating live metaphors and apparent ambiguities. [The same issue (pp. 27-31) contains a response by Titrud.]—D.J.H.

1477. F. GOERLING, "Cautions Concerning Dynamic Equivalence," *NotesTrans* 10 (3, '96) 41-48.

The dynamic equivalence approach to translation, though it has been very popular, has potential for abuse. The emphasis on communicating meaning rather than form in dynamic equivalence translation is problematic. What is gained in clarity, naturalness, and relevance is sometimes at the expense of richness of content. Form and meaning can be separated conceptually only; otherwise, they belong together.—C.R.M.

1478. F. GOERLING, "Relevance and Transculturation," *NotesTrans* 10 (3, '96) 49-57.

Bible translation organizations have traditionally not given the same overall rigorous attention to culture as to language. For translations to be perceived as culturally relevant, they must meet the standards of meaningful communication, centered on the message and focused on the audience.—C.R.M.

1479. M. P. MARTENS, "The Significance of Christ's Sitting at the Right Hand of God," *NotesTrans* 10 (3, '96) 27-31.

The article deliberates on the best options for making explicit in translation the significance of Christ's sitting at God's right hand. "Exaltation" is a good one-word summary of the image (see Acts 2:33). In some passages this can be made explicit in a dynamic translation as "co-rule" (e.g. Eph 1:20; 1 Pet 3:22).—C.R.M.

1480. D. A. Ross, "Translating the Term 'Kingdom of God' for Islamic Audiences," *Notes Trans* 10 (1, '96) 32-44.

In the Quran the "kingdom of God" refers to the complete dominion of God. It is inconceivable that anyone could enter (or leave) it or that it could be enlarged. There seem to be few possibilities for rendering the NT phrase so as to fit the special preconceptions of an Islamic audience.—D.J.H.

1481. P. J. Thuesen, "Some Scripture Is Inspired by God: Late-Nineteenth-Century Protestants and the Demise of a Common Bible," *Church History* [Chicago] 65 (4, '96) 609-623.

With the publication of the Revised Version (NT 1881, OT 1885), the authority of the Authorized (King James) Version was widely questioned for the first time among Protestants in the USA. The article seeks to uncover the motivations of the Bible revisers (scholarly, ecumenical, intellectual, evangelical) and to evaluate denominational reactions to their revision. Ultimately the revision produced division, and the movement that began as an effort to unite Christians around one book degenerated within the span of a single century into a struggle for a share of the scriptural market.—D.J.H.

1482. C. Unger, "Types of Implicit Information and Their Roles in Translation," *Notes Trans* 10 (4, '96) 18-30.

The article explores (1) the bearing of the relevance-theory distinction between explicature and implicature on the issue of explicating implicit information in translation, and (2) the question of communicability of implicit information by means of translation.—D.J.H.

1483. P. Unseth, "Teaching the Translation of Euphemisms," *NotesTrans* 10 (2, '96) 35-40.

Euphemisms refer to things that are too offensive to mention. With reference to OT and NT texts, the article discusses translating source-text euphemisms into the target language, replacing source-text literalness with target-language euphemisms, and misinterpreting source-language literal expressions as euphemisms.—D.J.H.

1484. M. Watt, "Redefining 'Dynamic Equivalence,'" *NotesTrans* 10 (1, '96) 7-19.

In translating the Bible, formal correspondence should be rejected in favor of dynamic equivalence. However, the translator must be sensitive to the "danger of distortion," i.e. changing the form of the original words in a way that distorts the meaning of the original text. The receptor-language translation must be constantly checked against the source-language text to preserve accuracy and avoid distortion.—D.J.H.

Computer-Assisted Research

1485. D. W. Baker, "Bible Computer Resources," *AshTheolJourn* 28 ('96) 112-125.

The article describes and evaluates three recently released programs with regard to content, links, searches, notes, and help: *Bible Works for Windows* (release 3.5.026); *Logos Bible Software* 2.0; and *The Teacher's Bible Companion.*—D.J.H.

1486. S. DEYO, "From the Good Book to the Good Disk," *BibArchRev* 21 (6, '95) 70-77.

The article describes and evaluates developments in commercial software for studying the Bible and related religious literature. It first surveys (with a comparative chart) seventeen Bible software programs from *acCordance* 1.1 to *WORDsearch.* Then it gives advice on how to access the Internet, describes a few World Wide Web resources, and discusses some relevant resources on CompuServe and America Online.—D.J.H.

1487. T.-Y. LEE, "Two Theological Classic Libraries on Internet," *Jian Dao* [Hong Kong] 7 ('97) 250-253.

For theological students and teachers outside Europe and North America, the Internet can widen access to classical Christian texts and thus enrich Asian theological students' horizons. The article reports on two websites: The Christian Classics Ethereal Library (http://ccel.wheaton.edu), and The Early Church On-Line Encyclopedia (http://cedar.evansville.edu/~ecoleweb or http://www.evansville.edu/~ecoleweb).—C.R.M.

1488. S. D. O'LEARY, "Cyberspace as Sacred Space: Communicating Religion on Computer Networks," *JournAmAcadRel* 64 (4, '96) 781-808.

Utilizing the work of W. J. Ong as its theoretical framework, this paper speculates on the transformation of religious beliefs and practices as these are mediated by new technologies. It suggests that contemporary electronic culture can be expected to effect a transformation of religious beliefs and practices similar to the transformation that occurred with the advent of print culture.—C.R.M.

Scholars

1489. P. S. ALEXANDER, "'Neither Sacred nor Secular'. Personal Reflections on the Academic Approach to the Study of Judaism," *Jewish Studies Quarterly* [Tübingen] 3 (4, '96) 301-312.

The essay explores two propositions: (1) The academic study of Judaism represents neutral ground on which the religious, non-religious, and anti-religious can meet in fruitful dialogue. (2) The academic approach enshrines certain values (competence, openness, argument, independence) that are compatible or reconcilable with a variety of worldviews.—D.J.H.

1490. W. M. CALDER ET AL., "Six Women Classicists," *ClassWorld* 90 (2-3, '97) 83-197.

After introductions by Calder on the historical perspective (pp. 83-90) and by J. P. Hallett on the biographical approach (pp. 90-96), this issue presents articles on the lives and achievements of six North American women classicists: W. Briggs on A. Leach (1855-1918) (pp. 97-105), Hallett on E. Hamilton (1867-1963) (pp. 107-147), Calder on G. Hirst (1869-1962) (pp. 149-152), D. Lateiner on E. H. Haight (1872-1964) (pp. 153-166), M. Gagarin on G. E. Smith (1894-1985) (pp. 167-177), and C. R. Rubincam on M. White (1908-77) (pp. 179-197).—D.J.H.

1491. U. ECO, "Murder in Chicago," *New York Review of Books* [New York] 44 (6, '97) 4, 6-7.

With reference to T. Anton's *Eros, Magic, and the Murder of Professor Culianu,* the article discusses the death of I. Culianu at the Divinity School of the University of Chicago in

1991. After sketching Culianu's intellectual formation and interests, it considers the political forces in Romania that were hostile to him, and reflects on the possible links of his long-standing interests in magic and gnosticism to his death.—D.J.H.

1492. D. J. Fine, "Solomon Schechter and the Ambivalence of Jewish *Wissenschaft*," *Judaism* 46 (1, '97) 3-24.

While Schechter embraced the new academic study of Judaism, he furiously opposed the "higher criticism" of the Bible. He struggled against both anti-Jewish bias in the secular academic world and the Reform movement in the Jewish world. The task of defending Jewish tradition and his traditional Jewish loyalties prevented him from fully endorsing the critical inquiry central to *Wissenschaft des Judentums*.—D.J.H.

1493. H. Gamble, "In Appreciation," *PerspRelStud* 23 (2, '96) 125-128.

This appreciation of D. O. Via takes account of his work as a NT scholar and teacher, his personality, and his contributions to church life. While Via's approach to the NT has consistently been deeply informed by literary-critical sensibility, he has always valued both traditional historical criticism and constructive theology. [The same issue, which is a *Festschrift* honoring Via, contains a bibliography of his publications (pp. 233-240).]—D.J.H.

1494. H. Goren and R. Rubin, "Conrad Schick's Models of Jerusalem and Its Monuments," *PalExplQuart* 128 (2, '96) 103-124.

A long-time resident of Jerusalem and well versed in its ancient and late-19th-century history and geography, Schick (1822-1901) emerged as one of the outstanding scholars of Jerusalem. He produced models of the tabernacle, the Church of the Holy Sepulchre and its surroundings, the topography of Jerusalem, the Temple Mount, and other sites. Model-making allowed Schick to combine and give expression to his various interests and skills: the history and archaeology of Jerusalem, architecture, cartography, and wood craftsmanship.—D.J.H.

1495. C. M. Martini, "My life with Christ," *Tablet* [London] March 29/April 5 ('97) 416, 418.

The former rector of the Pontifical Biblical Institute and present Cardinal Archbishop of Milan reflects on the development of his understanding of the figure of Jesus Christ in five stages: fascination, doubt, rage, trial, and struggle. The fact of not avoiding any critical challenge was most fruitful and stimulating.—D.J.H.

1496. R. Morgan, "Re-Reading Wrede," *ExpTimes* 108 (7, '97) 207-210.

In fifteen years as Privatdozent at Göttingen and professor at Breslau, W. Wrede (1859-1906) wrote a handful of monographs, articles, and reviews that made a mark on the history of critical biblical studies that still repays close study. The article reflects on Wrede's *Task and Methods of "New Testament Theology" (So-called)* (1897), suggesting that to reread it is not to move far from the concerns of contemporary NT scholarship. Wrede's program was a legitimate demand for the integrity of historical work. Modern theology needs to listen again to Wrede and gain a new respect for the historical task.—C.R.M.

1497. É. PUECH, "Józef Tadeusz Milik," *RevQum* 17 (65-68, '96) 5-10.

The article describes Milik's life (1922-), education, and scholarship, with particular attention to his achievements in deciphering and editing the Dead Sea scrolls. [The same issue, which honors Milik, contains a photograph of him as well as a bibliography of his contributions to Qumran studies from 1950 to 1994 compiled by F. García Martínez (pp. 11-20).]—D.J.H.

1498. H. REMUS, "By the Skin of Our Teeth," *Bulletin of the Council of Societies for the Study of Religion* [Valparaiso, IN] 26 (1, '97) 12-17.

With reference to the biblical field in particular and to religious studies in general, the article discusses the employment situation in North America, the lively interest in the field, pedagogy, versatility and flexibility, job hunting, and employability.—D.J.H.

1499. S. SCHREINER, "L. Baecks Beitrag zur neutestamentlichen Wissenschaft. Das Evangelium als Urkunde der jüdischen Glaubensgeschichte," *Orientierung* 61 (2, '97) 20-22, (3, '97) 32-36.

The first installment in this appreciation of the contributions of Baeck (1873-1956) to NT study sets his work in contrast to that of A. von Harnack, and discusses Baeck's views on Jesus as a Jew, Christianity as a Judaism for non-Jews, and the mother-daughter relationship between Judaism and Christianity. The second installment deals with his understandings of the Jewish character of the gospel, the reality of the oral tradition, the figure of Paul, and discerning the Jewish elements in the gospel.—D.J.H.

1500. R. SOLLAMO, "The Origins of LXX Studies in Finland," *ScandJournOT* 10 (2, '96) 159-168.

I. Soisalon-Soininen has been the pioneer of Septuagint studies in Finland. The article describes his major contributions to the field, his place in international scholarship, and the tradition of the "Helsinki school" that he started.—D.J.H.

1501. J. VEITCH, "James Moffatt: His Legacy for New Testament Studies," *Colloquium* 28 (2, '96) 68-81.

This sketch of Moffatt's life (1870-1944) focuses on his *Historical New Testament* (1901) and the controversy generated by his chronological ordering of the NT books. Moffatt's lack of recognition stemmed in part from his sharp critique of the older generation of NT scholars as well as the consternation that his historical-critical methodology provoked among a wider group of more conservative but influential scholars. Moffatt's own aim in all he wrote was to make the text of the NT and its world accessible and intelligible to ministers and congregations and thus to root this knowledge in the ongoing faith of the Christian community.—C.R.M.

Bulletins

1502. M. GOODACRE, "Recent Books in . . . New Testament Studies," *Reviews in Religion and Theology* [London] (1, '97) 77-81.

Descriptions and evaluations of eight recently published books, all in English, on various aspects of the NT field.—D.J.H.

1503. D. J. Harrington, "Books on the Bible," *America* 176 (8, '97) 22-32.

Descriptions and evaluations of thirty-two recently published books, all in English, on various aspects of OT and NT study [see § 40-1404].—D.J.H.

1504. F. Neirynck and J. Verheyden, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 72 (2-3, '96) 248*-322*.

Bibliographic information for over 2100 books and articles [see § 40-1405] appears under these general headings: introduction (nos. 5511-5882), NT theology (5883-6046), NT books (6047-7155), and early Christian writings (7156-7225). [The same fascicle contains as part of J. Lust's bibliography of OT studies sections on intertestamental, Qumran, and rabbinic writings (pp. 226*-240*).]—D.J.H.

1505. D. Senior, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 35 (2, '97) 127-132.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

1506. H. Wansbrough, "New Testament chronicle," *Priests & People* 11 (1, '97) 520-525.

Descriptions and evaluations of books (all in English) on biblical interpretation (one), the Gospels (five), Paul (four), the Magdalen Papyrus (two), and Christianity and Judaism (three).—D.J.H.

GOSPELS—ACTS

Gospels (General)

1507. J. Ernst, "Johannes der Täufer und Jesus von Nazareth in historischer Sicht," *NTStud* 43 (2, '97) 161-183.

With reference to the pertinent NT texts and in dialogue with recent scholarship, the article takes up four historical problems pertaining to John the Baptist: the baptism of Jesus by John the Baptist, determining the exact site where the baptism took place, whether John and Jesus administered baptism at the same time, and the imprisonment and death of John the Baptist in the horizon of Jesus' own history.—D.J.H.

1508. W. Kirchschläger, "Frühdatierung der Evangelien?" *BibLiturg* 70 (1, '97) 36-38.

The article first summarizes the arguments by C. P. Thiede for a pre-A.D. 70 dating of Mark's Gospel on the basis of 7Q5 and of Matthew's Gospel on the basis of P^{64}. Then it recommends caution in accepting these claims, and reflects on what they may (and may not) mean for how we look upon the origin and development of the Gospels.—D.J.H.

1509. T. O'Loughlin, "Tyconius' Use of the Canonical Gospels," *RevBén* 106 (3-4, '96) 229-233.

Examination of Tyconius' use of Gospel texts—forty from Mt, two from Mk, eleven from Lk, and twenty from Jn—indicates that he viewed Mt as the first Gospel and the base-line of knowledge about Christ. He departed from Mt only when another text added details (Mk and

Lk) or additional information (Jn) or differed from Mt. The idea that this pattern reflects Tyconius' simple favoritism for Mt can be dismissed.—D.J.H.

1510. M. Percy, "The Gospel Miracles and Modern Healing Movements," *Theology* 99 (793, '97) 8-17.

The Gospel miracles should be read as primarily political and social actions, with consequent implications for their audiences, the disciples, and the church today. Jesus' healings can be seen as activity that characterizes God's love for the forsaken and damned, especially those who are victims of religious, moral, and societal exclusion. In some sense Jesus takes on the suffering and affliction of the individuals whom he cures, such that it becomes part of him.—D.J.H.

1511. C. L. Quarles, "Midrash as Creative Historiography: Portrait of a Misnomer," *JournEvangTheolSoc* 39 (3, '96) 457-464.

In the NT era "midrash" designated the exposition of Scripture and had nothing to do with the assimilation of historical and nonhistorical elements. Midrash, as applied to 1st-century literature that is intentionally and essentially nonhistorical, is a misnomer. NT scholars should not use this term to describe alleged creative historiography during the time of the Gospel writers.—D.J.H.

1512. T. C. Skeat, "The Oldest Manuscript of the Four Gospels?" *NTStud* 43 (1, '97) 1-34.

The article presents a provisional account of observations and conclusions resulting from a study of the Gospel fragments known as P^4, P^{64}, and P^{67}. It includes discussion of the script of the fragments, agreement of the script in all three fragments, reconstruction of the Oxford leaf (P^{64}), reconstruction of the contents of the manuscript (all four Gospels) on the basis of the few surviving fragments, the structure of the manuscript, the text, provenance (Egypt, perhaps Alexandria), date (late 2nd century), and significance. The codex that may be reconstructed on the basis of these fragments has a very good claim to be regarded as the oldest known codex of the four Gospels. We now have proof of a four-Gospel codex the ancestors of which must go back well into the 2nd century.—C.R.M.

1513r. C. P. Thiede and M. d'Ancona, *Eyewitness to Jesus* [*NTA* 40, p. 528; § 41-823r].

H. I. MacAdam, "*Fumus et Specula:* God and Mammon in the Jesus-Book Industry," *IrBibStud* 19 (1, '97) 32-45.—This book argues for nonspecialists Thiede's claim that the Papyrus Magdalen Greek 17 fragments are remnants of Matt 26:7-33 that were written before A.D. 70. The book does nothing to advance Thiede's contention and much to subvert it. The flawed methodology, the oblique and often opaque argumentation, lack of a proper critical apparatus, and the proclivity to engage in parenthetical or otherwise irrelevant discussions are clearly indicative that subterfuge has been substituted for substance.—C.R.M.

1514. D. Trunk, "Jesus, der Exorzist," *TheolPraktQuart* 145 (1, '97) 3-13.

After situating exorcisms in today's social context, the article discusses various approaches to and interpretations of exorcism. Then it considers the historical character of Jesus' exorcisms and shows how they are portrayed in the Gospels (Mk, Mt and Lk, Jn). It concludes with reflections on the significance of Jesus' exorcisms in the NT and on the practice of exorcism today.—D.J.H.

1515r. M. Borg, *Jesus: A New Vision* [*NTA* 32, pp. 368-369].

J. Austin, "Review Article. *Jesus: A New Vision,*" *LexTheolQuart* 31 (2, '96) 135-142.—Borg's work is a theoretical, expository discussion of Jesus as a historical figure, using the methods of social criticism and cultural anthropology. He favors an interpretation of the "kingdom of God" teachings attributed to Jesus that emphasizes the reign of God in a revitalized community. His arguments are persuasive and well documented, and he does not seem to be influenced by the image of the Christ of faith.—D.J.H.

1516r. J. D. Crossan, *The Historical Jesus* [*NTA* 36, p. 420; § 39-752r].

T. Satterfield, "Review Article. *The Historical Jesus. The Life of a Mediterranean Jewish Peasant,*" *LexTheolQuart* 31 (2, '96) 143-145.—This book is an attempt to reconstruct the real world, the real teachings, and the real events of a real person, Jesus of Nazareth. Although this is an exceptionally well done scholarly work, ultimately its reconstruction of the historical Jesus is based largely on speculation. While intellectually interesting, it is theologically irrelevant.—C.R.M.

1517. S. Dowd, "Which Jesus? A Survey of the Controversy over 'The Historical Jesus,'" *LexTheolQuart* 31 (2, '96) 87-102.

Books and articles about the "historical Jesus" tend to fall into three categories: (1) those that reflect the view that Jesus' ideas, teachings, and self-understanding were completely different from those attributed to him by the authors of the canonical Gospels; (2) those that, while granting early Christian interpretation of Jesus, find much continuity between the message and self-understanding of the "historical Jesus" and his portrayal in the canonical Gospels; and (3) those that assert that the first two groups are asking and answering the wrong questions because the Jesus who is the object of Christian faith is precisely and only the Jesus of the canonical Gospels.—D.J.H.

1518. S. Freyne, "The Quest for the Historical Jesus. Some Theological Reflections," *Concilium* (1, '97) 37-51.

After placing the 19th-century quest for the historical Jesus in its cultural context, the article discusses the "third wave" of Jesus research with reference to the Jewish Jesus, the Cynic Jesus, and the social-revolutionary Jesus. If with the hindsight of history the original quest for Jesus may be seen as naive and unself-critical, it is not clear that the third wave has succeeded in avoiding similar difficulties.—D.J.H.

1519. G. W. Hansen, "The Emotions of Jesus—And why we need to experience them," *ChristToday* 41 (2, '97) 42-46.

The Gospel writers paint their portraits of Jesus using a kaleidoscope of brilliant "emotional" colors. The article reflects on Gospel accounts of Jesus' compassion, anger, grief, joy, and love.—C.R.M.

1520. B. F. Herrin, "The Contribution of Kähler's 'The So-Called Historical Jesus and the Historic Biblical Christ,'" *LexTheolQuart* 31 (2, '96) 171-177.

M. Kähler's *The So-Called Historical Jesus and the Historic Biblical Christ* (1896) is a polemic against 19th-century German efforts to distill a "historical Jesus" from the Gospels. Kähler argues for a view of the Bible in which it can be scrutinized critically without diminishing its authority. His intent was to provide an alternative to the subjectivism, objectivism, and historicism of his day by affirming faith in the "historic biblical Christ," the Christ of the apostolic proclamation portrayed in the NT in a blend of historical and supra-historical materials.—C.R.M.

1521. C. B. HUNTER, "Jefferson's Bible: Cutting and Pasting the Good Book," *BibRev* 13 (1, '97) 38-41, 46.

Thomas Jefferson's chief interest in Jesus was his moral philosophy. "Jefferson's Bible" consisted only of those Gospel portions that he regarded as Jesus' real words, without the "unintelligible" interpretation and commentary of the later compilers.—D.J.H.

1522. A. IRVINE, "'Antichristologies': A Comparison of Juan Luis Segundo and Burton Mack," *Pacifica* 9 (3, '96) 311-320.

Utilizing hermeneutical theory primarily as developed by P. Ricoeur, the study examines the quite divergent accounts of the historical Jesus authored by J. L. Segundo and B. L. Mack, and addresses how and why they have arrived at such apparently different "memories" of who Jesus was. The common concerns that appear in Segundo's and Mack's writings suggest the issues and images that are intelligible to different groups of people today. Both protest against naive and destructive readings of Jesus by reinterpreting him so that he is appropriated to an "antichristology."—C.R.M.

1523r. L. T. JOHNSON, *The Real Jesus* [*NTA* 40, p. 340; § 41-145r].

S. DOWD, "Review Article. *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels*," *LexTheolQuart* 31 (2, '96) 179-183.—Johnson intends to show why no reconstruction of the "historical Jesus" can have relevance for Christian faith, practice, or theological reflection. He argues for a consistent basic interpretation of Jesus' life that is found not only in the four canonical Gospels but also throughout the rest of the NT.—D.J.H.

1524r. IBID.

A. K. GRIEB, "Review Article," *Anglican and Episcopal History* [Austin, TX] 66 (1, '97) 89-99.—Written in the context of the booming "Jesus business," this work is the first book-length refutation of the Jesus Seminar and other trendy marketers of the so-called historical Jesus, together with a serious counter-proposal about more helpful ways to think about faith, Scripture, tradition, and history, by a major NT scholar. And yet Johnson's radical separation between the Jesus of the past and the resurrected Jesus who is Lord of the church now, and the implication that the former is almost irrelevant to Christian faith and theology, encounter their own difficulties.—D.J.H.

1525. M. KELLY, "The Jewishness of Jesus," *Priests & People* 11 (1, '97) 497-501.

Christians today are for the most part ready to accept that Jesus was Jewish and identified himself with the Jewish people. The article discusses Jesus in the contexts of Second Temple Judaism and of Jewish tradition (with particular attention to the Passover Seder and prayer formulas).—D.J.H.

1526. J. KOZHAMTHADAM, "Socrates vs Christ: Dichotomy vs Integration," *Vidyajyoti* 60 (10, '96) 641-653.

Comparison between Socrates and Jesus highlights two different worldviews: the Greco-Roman and the Christian. In contrast to the dichotomized Socratic perspective, Jesus displayed a truly integral view of the human person, the cosmos, and reason and emotion.—D.J.H.

1527. M. MCINTOSH, "In the Pink: Jesus and His Recent Critics," *Reviews in Religion and Theology* [London] (1, '97) 73-76.

What the Jesus Seminar proposes is a hermeneutical procedure in which the interaction between one particular era's understanding of Jesus (that canonized in the NT) and the scholarly unearthing of the authentic historical Jesus exemplifies the decision we must each come to about Jesus as individuals in our own day. But the crucial controlling pole in this hermeneutical field is not the canonical witness but the Jesus dusted off and displayed by the historical critics.—C.R.M.

1528. D. MCLOUGHLIN, "Healthy eating for all! The challenge of Jesus' ministry," *Month* 258 (3, '97) 92-93.

The focus of Jesus' message of God's kingdom was his practice of open, free, and inclusive healing and shared eating. His ministry spoke of a fundamental equality implying human contact without discrimination, and divine contact without hierarchy.—D.J.H.

1529. J. P. MEIER, "The Quest for the Historical Jesus as a Truly *Historical* Project," *Grail* [Ottawa] 12 (3, '96) 43-52.

In the quest for the historical Jesus there is need to distinguish rigorously between the methods and claims of history and those of theology—at least until the quest is completed. Historical study of Jesus as a marginal Jew within Palestinian Judaism yields the picture of him as the eschatological miracle-working prophet who consciously assumed the role of the end-time Elijah.—D.J.H.

1530r. J. P. MEIER, *A Marginal Jew*, vol. 1 [*NTA* 36, p. 266; § 39-752r]; vol. 2 [*NTA* 39, p. 326; § 41-848r].

J. BOSWELL, "Review Essay. *A Marginal Jew: Rethinking the Historical Jesus*," *LexTheol Quart* 31 (2, '96) 167-169.— Less sensationalistic than recent furor-causing studies of Jesus, Meier's careful scholarship provides a sanity and balance badly needed in current Jesus studies, a touchstone against which media-slanted excesses can be measured and found wanting.—D.J.H.

1531. R. J. MILLER, "The Jesus Seminar and the Search for the Words of Jesus," *LexTheol Quart* 31 (2, '96) 103-133.

This essay describes the origins, aims, organization, and procedures of the Jesus Seminar, and suggests how to interpret the results of the Jesus Seminar's work and how best to use those results. The goal of the Jesus Seminar is to assess the historicity of everything attributed to Jesus in all Christian sources from the first three centuries and to communicate the results of its historical study in terms understandable to a lay audience. The Jesus Seminar's work contributes to but does not directly produce an understanding of who Jesus was.—C.R.M.

1532. J. J. PILCH, "Jesus, the Holy Man, and Nature," *BibToday* 35 (2, '97) 114-119.

The article reviews two characteristics of ancient holy men and their culture (their special relationship to animals and plants, and their ability to adopt alternate views of reality) in order to furnish a better appreciation for certain Gospel texts (e.g. Lk 5:1-11; Mk 1:12-13; 11:12-14, 20-25; Mt 14:22-33; 17:1-8).—C.R.M.

1533. P. POUCOUTA, "Jésus et l'argent," *Spiritus* [Paris] 38 (146, '97) 53-61.

After describing the economic and financial context of Palestine in Jesus' time, the article considers Jesus' message about money first with reference to God's kingdom and then with regard to money as a tyrant: God or Mammon, "render to Caesar . . . ," "blessed are you poor . . . ," and the power of money and the power of sharing. While recognizing the value of money, Jesus was firmly against its tyranny.—D.J.H.

1534. W. REISER, "The Sinlessness of Jesus," *Living Light* [Washington, DC] 33 (2, '96) 66-73.

That Jesus underwent John's baptism does not imply that he was a sinner. Nor is there any real difficulty in reconciling the NT's claim that Jesus was sinless (e.g. Heb 7:26; 2 Cor 5:21) with its belief in his humanity. The early church universalized Jesus' solidarity with the people of Israel, ritually expressed when he received John's baptism, to encompass the whole human story.—D.J.H.

1535. J. RICHES, "Jesus the Jew: His Interaction with the Judaism of His Day," *Concilium* (1, '97) 52-60.

With respect to Jesus' place in 1st-century Judaism, we may escape the either/or of earlier scholarship by seeing Jesus as a figure who interacted creatively with a growing and developing religious tradition and did so, among other things, by creative use of language. For example, Jesus challenged contemporary expectations that when the kingdom of God was established, God's enemies would be destroyed, and replaced them with expectations about God's enemies being restored, forgiven, and healed.—D.J.H.

1536. R. A. RINTAMAA, "The Implications of Historical Jesus Research for the Contemporary Preacher," *LexTheolQuart* 31 (2, '96) 185-186.

The continuing discussion about the historical Jesus increases the preacher's problems and possibilities. The preacher must be open to Jesus' challenge to cultural norms, show humility in light of the complexity of the task, and try to respect the diversity in the early Jesus tradition.—D.J.H.

1537. J. M. ROBINSON, "Der wahre Jesus? Der historische Jesus im Spruchevangelium Q," *ProtoBib* 6 (1, '97) 1-14.

After explaining the International Q Project and describing the sayings source Q as providing the surest access to the historical Jesus, the article considers on the basis of Q sayings what Jesus has to say to us, makes suggestions about how Q dealt with Jesus' death and resurrection, and sketches the history of Q from the earliest collections of sayings to its incorporation into Matthew's Gospel.—D.J.H.

1538. D. SEELEY, "Jesus and the Cynics: A Response to Hans Dieter Betz," *Journal of Higher Criticism* [Madison, NJ] 3 (2, '96) 284-290.

H. D. Betz's criticisms [§ 39-739] of B. L. Mack's, F. G. Downing's, and L. Vaage's treatments of the relation between early Christianity and Cynicism lack persuasive force. None of these authors has claimed that Jesus was a Cynic. The possibility that Jesus used Cynic ideas along with Jewish ones remains intriguing and potentially quite useful.—C.R.M.

1539. W. STEGEMANN, "Women in the Jesus Movement in Social-Scientific Perspective," *Listening* 32 (1, '97) 8-21.

After reviewing E. Schüssler Fiorenza's thesis that Jesus created a movement of gender equality, the article evaluates evidence from the Gospels for women as disciples of Jesus, examines the social origins of such women, considers the implications of the female disciples of Jesus as "public" women, and reflects on the role of women in the Jesus movement. Despite the limited textual basis, and the tendentious secondary interpretations by the Evangelists, the presence of women in the Jesus movement is beyond doubt. Although there is no indication of a programmatic emancipation movement, the liberating effect of changed social expectations modified traditional behavioral roles.—C.R.M.

1540. B. THIERING, "Jesus and the Dead Sea Scrolls. The Question of Method," *Journal of Higher Criticism* [Madison, NJ] 3 (2, '96) 215-236.

The definition of Scripture implied in the pesher technique is that Scripture has two levels, for two different kinds of hearers or readers. The article first explains the use of the pesher technique in the Dead Sea scrolls and the Gospels. Then it gives an example of the process with reference to a major string that concerns Mary Magdalene, Simon Magus and Helena, and Mary and Joseph. Finally it shows how an exact chronology of events can be worked out from the Gospels, Acts, and Revelation.—D.J.H.

1541. B. WITHERINGTON, "The Promise of History: Jesus and His Cultured Admirers," *Lex TheolQuart* 31 (2, '96) 155-166.

The article first raises questions for the minimalists in Jesus research (especially the Jesus Seminar) that suggest why they are wrong about what we know about the historical Jesus. Then it outlines a methodology for handling the Jesus material that draws on the first chapter in the author's *The Christology of Jesus* (1990).—D.J.H.

Jesus, §§ 41-1408, 1455, 1495, 1563, 1850.

Passion and Death

1542. R. E. BROWN, "The Babylonian Talmud on the Execution of Jesus," *NTStud* 43 (1, '97) 158-159.

This response to L. H. Silberman's objections [§ 40-1439] to Brown's use of a *baraita* from *b. Sanhedrin* 43a judges that it is a perfectly responsible use of rabbinic evidence to contend that the passage in question shows that by the 3rd century (possibly), no matter where they got their information, there were Jews who thought that their ancestors were involved in and even responsible for the death of Jesus.—C.R.M.

1543. R. E. Brown, "The Narratives of Jesus' Passion and Anti-Judaism," *Explorations* [Philadelphia] 10 (3, '96) 6-8.

The reprint of an article published in 1995 in *America* [§ 39-1426].—D.J.H.

1544. C. Cataldo, "The Double Aspect of the Atonement," *AsiaJournTheol* 10 (2, '96) 414-428.

The death of Christ has a double aspect that pertains both to God and to humankind. Christ's death for all was to reclaim from Satan what Satan stole from God. His atoning death in turn created a new people out of all who believed—a race that would be holy, perfect, and free from accusation.—D.J.H.

1545. K. Haacker, "Zur Sinngebung des Todes Jesu," *TheolBeitr* 28 (1, '97) 24-33.

After reflecting on various modern defenses against the reality of death and describing the attempt to make sense out of death as an affirmation of its reality, the article discusses the meaning of Jesus' death for himself, the understanding of Jesus' death as "for us" (and some problems associated with it), and the suffering of the righteous one as the key event.—D.J.H.

1546. P. Phillips, "Schillebeeckx's Soteriological Agnosticism," *NewBlackfr* 78 (912, '97) 76-84.

Inappropriate propitiatory overtones, easily to be associated with the concept of sacrifice, should not lead us to dismiss (as E. Schillebeeckx does) the language of sacrifice from a discussion of Jesus' death. Sacrifice had a much wider range of significance in the Jewish world to which Jesus belonged. C. K. Barrett's suggestion that λύτρον ("ransom," see Mk 10:45) reflects Hebrew *kappārâ* ("expiation") indicates that we should be cautious in disassociating the notion of sacrifice from Jesus' death too quickly.—D.J.H.

1547. M. Reiser, "Das Kreuz Christi und das Kreuz des Christen," *ErbAuf* 73 (1, '97) 5-18.

The article first examines the sayings of Jesus about carrying the cross in Q (Lk 14:27/Mt 10:38), Mark (8:34-38 parr.), and John (12:24-26). Then it discusses Paul's theology of the cross with particular attention to 1 Corinthians 1–2 and Galatians, and reflects on the place of the cross in Christian life.—D.J.H.

1548. J. G. van der Watt and S. J. Joubert, "Hoe is Jesus gekruisig? (The way in which Jesus was crucified)," *HervTeolStud* 52 (4, '96) 633-652.

After surveying the various forms of crucifixion in the ancient world, the article discusses the available archaeological data and artistic renderings of different means of crucifixion in order to evaluate the NT evidence concerning the crucifixion of Jesus. In the absence of convincing literary evidence the statue representing the crucifixion of Marsyas in the Hermitage museum (St. Petersburg) provides a contemporary example of a possible manner in which Jesus could have been crucified.—C.R.M.

1549. J. Veitch, "The Making of a Myth: The Case of Judas Iscariot and the Rise of Antisemitism," *AsiaJournTheol* 10 (2, '96) 363-376.

Judas the betrayer of Jesus is a literary character in the Gospels who is used to put the blame for the execution of Jesus onto the Jews and to free the Romans from primary responsibility in deciding to end Jesus' life. The historical person, Judas Iscariot, did not in fact play this role. But the story of Jesus' death went in search of the character of a betrayer, and more narrative followed.—D.J.H.

Passion and Death, § 41-1812.

The Resurrection

1550. B. KLAPPERT, "Theologisches Vermächtnis. Peter Beiers Kritik an den Thesen des Neutestamentlers Gerd Lüdemann," *Evangelische Kommentare* [Stuttgart] 30 (2, '97) 85-86.

Before his death Beier had prepared a critique of Lüdemann's treatment of Jesus' resurrection. Beier described Lüdemann's approach as psychological historicism, and characterized it as anti-Enlightenment, anti-emancipatory (regarding women), anti-Jewish, and anti-natural-scientific.—D.J.H.

1551. T. LORENZEN, "Resurrection and discipleship," *St Mark's Review* [Canberra] 165 ('96) 2-9.

The essential interlocking between Jesus' resurrection and our faith and discipleship becomes evident when we recognize that the earliest Christians narrated the resurrection as an open event (i.e. open to the future), seeking to create faith, through it to shape history, and thus to determine the future. Discipleship is the most adequate human response to the resurrection of the crucified Christ.—D.J.H.

1552. A. MYRE, "La résurrection selon le *Catéchisme de l'Église Catholique.* Perspectives exégétiques," *SciEsp* 48 (3, '96) 327-340.

After listing fifteen basic conclusions about Jesus' resurrection and human resurrection in recent exegesis, the article considers how resurrection is treated in the new *Catechism of the Catholic Church* (nos. 638-658, 992-1004). It concludes that, because of the catechism's presuppositions about history and theology, the results of contemporary exegesis could not be really integrated into official church thinking. A three-page bibliography of recent (1968-95) exegetical studies on resurrection in the NT is included.—D.J.H.

1553. F. RAURELL, "Èxode i resurrecció ΔΙΑ ΤΗΣ ΔΟΞΗΣ ΘΕΟΥ," *RevistCatTeol* 21 (1, '96) 1-17.

In the Septuagint the noun δόξα often refers to the instrument or manifestation of God's power. In Exodus 15 δόξα is parallel to δύναμις: God guides and saves Israel through his δόξα. With regard to both the exodus and Christ's resurrection, there is an intimate connection between δόξα, δύναμις, and σωτηρία. Christ is raised by the δόξα of the Father (see Rom 4:20; 6:4; 1 Cor 6:14; 2 Cor 13:4). Indeed, he was crucified as "lord of glory" (see 1 Cor 2:8), and so his death can be described as a glorification (see Jn 13:31-32; 17:4).—D.J.H.

Synoptics

1554. W. E. ARNAL, "Gendered Couplets in Q and Legal Formulations: From Rhetoric to Social History," *JournBibLit* 116 (1, '97) 75-94.

An investigation of the literary phenomenon of gendered doublets in Q, i.e. repetitious examples, statements, or arguments paired by gender, holds out some promise for understanding several dimensions of gender in the text and social history of Q. After surveying scholarship on gender in Q, the study first reviews the gendered couplets in Q (e.g. Lk 11:31-32; 13:18-21; 15:4-10; 17:27; 17:34-35), and then compares the Q couplets with other contemporary examples of the phenomenon. The parallel between the Q couplets and contemporary regulatory materials reinforces the conclusion that in and of themselves the Q couplets do not serve as a convincing indication of a tendency toward gender inclusiveness. Instead the couplets evince a legal predilection on the part of the composers of Q.—C.R.M.

1555. C. L. Blomberg, "Poetic Fiction, Subversive Speech, and Proportional Analogy in the Parables. Are We Making Any Progress in Parable Research?" *HorBibTheol* 18 (2, '96) 115-132.

In the cluttered landscape of research on the parables, three works stand out as worthy of special notice: C. Hedrick's *Parables as Poetic Fictions* (1994), W. R. Herzog's *Parables as Subversive Speech* (1994), and J. W. Sider's *Interpreting the Parables* (1995). The article summarizes and critiques each volume. A course employing Hedrick, Herzog, and Sider as assigned reading could prove to be a powerful entree into a study of the key issues in parable research. The biggest danger looming on current interpretive horizons is that of a truncated iconoclasm.—C.R.M.

1556. F. G. Downing, "Word-Processing in the Ancient World: The Social Production and Performance of Q," *JournStudNT* 64 ('96) 29-48.

The article first reflects on such evidence as we have for the specific, oral, ways in which words actually seem to have been "processed" in the 1st century (oral social performance, oral social composition). Then it illustrates the implications of the evidence assembled with reference to some recent studies of Q. There is no indication that early Christians escaped the ancient Mediterranean's consistently oral and collaborative approach to communication. In such a model there seems to be no room for the large or drastic changes associated with the notion of the stratification of Q. What we may discern of the social practicalities of composition in and for performance would lead us to expect Q to have been composed from the start very much as we find it.—C.R.M.

1557. E. Linnemann, "Det bortkomne Q-evangelium - fup eller fakta?" [The Lost Q-Gospel - fraud or fact?], *ΙΧΘΥΣ* [Aarhus] 24 (1, '97) 15-29.

The Danish version of an article that appeared in *Bible Review* [§ 40-143].—C.R.M.

1558r. B. L. Mack, *The Lost Gospel. The Book of Q & Christian Origins* [*NTA* 37, p. 439; § 38-732r].

A. C. Adams, "Review Article. *The Lost Gospel: The Book of Q and Christian Origins*," *LexTheolQuart* 31 (2, '96) 147-154.—Mack's book is readable, accessible, and written with imagination; it is clearly a lively contribution to NT scholarship. But his style is to posit as true assertions that have not been verified, and to build supposition upon supposition. Given what we in fact have in the hypothetical source Q, to speak about a non-Christian Jesus movement that survived the crucifixion without a belief in the resurrection is to engage in speculation that borders on fantasy.—D.J.H.

1559. B. L. STEIN, “Who the Devil Is Beelzebul?” *BibRev* 13 (1, ’97) 42-45, 48.

Nowhere does the NT explicitly correlate Beelzebub and Satan (see Mt 10:25, 27; 12:24; Mk 3:22; Lk 11:15, 18, 19). We should recognize Beelzebub as the Canaanite god Baal, reduced from deific grandeur to a malevolent spirit.—D.J.H.

Synoptics, §§ 41-1537, 1586, 1617r.

Matthew

1560. I. BROER, “Antijudaism in Matthew’s Gospel?” *Theology Digest* [St. Louis] 43 (4, ’96) 335-338.

If anti-Judaism refers to a theology that considers God’s covenant with Israel no longer to be effective in the present, then one must see Matthew’s Gospel in this light since in Mt 21:43 it advocates what today is called the disinheritance theory. However, if by anti-Judaism one understands a disdain for the Jews as human beings, then the facts are not so clear, since all the statements about Jews in Matthew’s Gospel have to be considered in the context of the general religious and philosophical (often polemical) discussion of that time. [An English digest of a German article in *Salz der Erde — Licht der Welt,* pp. 321-355; see *NTA* 36, p. 114].—D.J.H.

1561. É. CUVILLIER, “Chronique Matthéenne (III). ‘. . . que le lecteur comprenne’ (Mt 24/15),” *ÉtudThéolRel* 72 (1, ’97) 101-113.

This installment [see § 40-1449] in a survey of recent Matthean research deals with the history of the text (C.-B. Amphoux, R. Swanson), introductions (J. Riches, W. Carter), and monographs (M. Dumais, J. C. Anderson, E. C. Park, A. D. A. Moses, K. G. C. Newport, I. H. Jones).—D.J.H.

1562. D. A. HAGNER, “Writing a Commentary on Matthew: Self-Conscious Ruminations of an Evangelical,” *Semeia* 72 (’95) 51-72.

The article explores the connection between the author’s autobiography and the two-volume commentary on Matthew’s Gospel [*NTA* 38, p. 293; 40, p. 340] that he wrote, with reference to why the commentary is the way it is, and where and why it differs from other commentaries. It gives particular attention to how his evangelical background shaped his concerns, including the basic historical trustworthiness of the Gospel, the issues of anti-Judaism and anti-Semitism, and the nature of truth claims.—D.J.H.

1563. D. KOSCH, “Das Gesetz der Freiheit. Zum Toraverständnis von Jesus und Matthäus,” *ProtoBib* 6 (1, ’97) 47-71.

Against the background of our current knowledge about the Torah in early Judaism, talk of Jesus’ criticism of the Law appears untenable historically and theologically. However, his claim to be the messenger of God’s reign did lead to a new orientation that expressed itself in a nonconformist life-style and in the ethical stance of the Jesus movement. Under very different circumstances, Matthew stressed the continuing value of the Torah as interpreted authoritatively by Jesus, and placed the love-commandment at the center of his christological understanding of the Torah.—D.J.H.

1564. A. Q. MORTON, "A New Look at the Gospel of Matthew," *Journal of Higher Criticism* [Madison, NJ] 3 (2, '96) 267-283.

The major books of the NT were created using the accepted technology of the day. Presented with sources and instructed to make a book from them, the skilled scribe proceeded to combine them as we see them gathered in the Gospels and Acts. The size chosen for the Gospel of Matthew was 90,000 letters. Matthew uses 99.98% of the space occupied by the text of Mark up to Mk 16:8, but nothing further. In the compilation of Matthew Jewish elements were powerfully reinforced. There are supportive facts for the Alexandrian origin of Matthew's Gospel.—C.R.M.

1565. R. F. SHEDINGER, "The Textual Relationship between P^{45} and Shem-Tob's Hebrew Matthew," *NTStud* 43 (1, '97) 58-71.

Comparison of various readings in Shem-Tob's Hebrew Matthew and the 3rd-century A.D. papyrus P^{45} (Mt 7:11; 11:22; 5:15; 17:1; 26:3; 26:23a; 10:28; 11:23; 13:32; and parr.) supports G. Howard's conclusion that the former text contains an ancient Hebrew substratum and may at some points reflect a Hebrew *Vorlage* that served as Synoptic source material.—D.J.H.

1566r. A. VAN AARDE, *God-With-Us. The Dominant Perspective in Matthew's Story and Other Essays* [*NTA* 39, p. 148].

J. H. LE ROUX, "Andries van Aarde se Matteusinterpretasie (Andries van Aarde's interpretation of Matthew)," *HervTeolStud* 52 (4, '96) 653-670.—This volume allows us to see how van Aarde changed his approach to Matthew's Gospel in the course of time. While at the beginning of his career he focused on structural analysis and made important contributions to the *Gattung* problem, his attention then shifted to narratology and social-scientific criticism. His consistent narratological interpretation enabled him to identify Matthew's ideology and to determine how it took shape on the surface structure. It also shed new light on the parables, the characters, and the problem of direct and indirect discourse.—D.J.H.

Mt, § 41-1465.

1567. J. NOLLAND, "A Text-Critical Discussion of Matthew 1:16," *CathBibQuart* 58 (4, '96) 665-673.

Examination of the textual evidence for Mt 1:16 strengthens confidence in the common text ("Joseph the husband of Mary, out of whom Jesus was born") as representing the original wording. The text was "improved" to read "Joseph to whom was betrothed a virgin Mary, was the father of Jesus" under the influence of Lk 1:27 and of a view that Joseph and Mary did not become husband and wife prior to Jesus' birth (a view perhaps influenced by Mt 1:25a). The "improved" text was subsequently interpreted and clarified independently by two Syriac translators, and came to influence the Armenian version and perhaps even the Arabic Diatessaron.—D.J.H.

1568. [Mt 2:6] B. ELTROP, "Du aber, Betlehem Efrata, . . . aus Dir soll mir einer hervorgehen (Mi 5,1)," *BibKirch* 51 (4, '96) 168-171.

After placing Mic 5:1 (English, 5:2) in the context of the Bethlehem saying in Mic 4:14–5:5 (English, 5:1-6) and in its exilic or postexilic historical setting, the article considers how the text was used as a fulfillment quotation in Mt 2:6, and reflects on S. Köder's artistic representation of these two texts.—D.J.H.

1569. R. J. ERICKSON, "Divine Injustice?: Matthew's Narrative Strategy and the Slaughter of the Innocents (Matthew 2.13-23)," *JournStudNT* 64 ('96) 5-27.

The parallelism between Mt 2:13-15 and 2:19-23 focuses attention on 2:16-18 and its formula quotation from Jer 31:15. Allusions from Exodus to the birth of Moses, his flight or withdrawal from Egypt to Midian, and his later return to represent his people before Pharaoh, suggest that in 2:13-23 Matthew is addressing the issue of God's injustice in saving the life of the infant Jesus while letting the babies of Bethlehem die because of him. This is confirmed by the narrative-strategic "dialogue" among the voices of Rachel (2:18), John the Baptist announcing the Lord's return (3:3), and God revealing Jesus as his Son (3:17) who returns to die in full identity with the people he once deserted and so to reverse the process of death to bring a new deliverance.—D.J.H.

1570. [Mt 2:16-18] T. STRAMARE, "Il pianto di Rachele e la strage degli innocenti," *BibOr* 38 (4, '96) 209-225.

The article first considers the account of the slaying of the innocent children in Mt 2:16-18 and the place of the quotation from Jer 31:15 in it. Then it focuses on the tomb of Rachel: location, pertinent biblical evidence, and archaeology. Finally it discusses the significance of Rachel's tomb for understanding Jesus' Davidic lineage.—D.J.H.

Mt 3:13-17, § 41-1588.

1571. [Mt 4:1-11] B. REY, "L'engagement de la foi. D'Abraham à Jésus," *Christus* 44 (173, '97) 25-33.

After reflecting on the nature of Abraham's faith according to Genesis, this article considers Abraham as a model of faith in the NT (see Rom 4:11; Heb 12:2), with particular attention to the narrative of the temptations of Jesus in Mt 4:1-11.—D.J.H.

1572. M. PÖTTNER, "Metaphern der universalen Liebe (Mt 5,13a.14a)," *TheolLitZeit* 122 (2, '97) 105-122.

After considering Mt 5:13-16 in the context of the Sermon on the Mount, the article discusses its literary structure, rhetorical style, address structure, argumentative form, and semantic structure. Then it reflects on the nature of metaphor with reference to the views of Aristotle and C. S. Peirce, and gives particular attention to the idea of "creative metaphor" that opens up new realities and new possibilities of experience. Finally it shows how "salt of the earth" (Mt 5:13a) and "light of the world" (5:14a) function as creative metaphors under two headings: stable group identity versus universal love, and wisdom versus folly.—D.J.H.

Mt 6:9-13, § 41-1617r.

1573. [Mt 6:10] N. T. WRIGHT, "Thy kingdom come: Living the Lord's Prayer," *Christ Cent* 114 (9, '97) 268-270.

In Mt 6:10 Jesus teaches us to pray for God to become king on earth. He took the program in Isa 52:7-10 and set about implementing it: release for captive Israel, the defeat of evil, and the return of Yahweh to Zion. The kingdom did indeed come with Jesus (at Easter), but it will fully come when the world is healed and finally joins in Jesus' song.—D.J.H.

Mt 8:28-34, § 41-1593.

1574. G. Marcato, "Il Logion 'giovanneo' di Mt 11,25-30. Tradizione matteana e giovannea a confronto," *Angelicum* 74 (1, '97) 3-29.

This study presents a detailed form-critical analysis of Mt 11:25-30 with attention to the parallel text in Lk 10:21-24 and to the Johannine contribution (see Jn 6:37-46, 65) to clarify the origin of Mt 11:25-30. Whereas Mt 11:25-26 concerns the Father's revelation of the mysteries of the kingdom to infants, Mt 11:27 treats the divine origin of Jesus in the reciprocal knowledge of the Father and the Son. Mt 11:28 is a theological elaboration on Mk 6:31 extending an invitation to spiritual rest in Christ, to which has been added the saying on the yoke from Matthew's special material.—C.R.M.

Mt 12:32, § 41-1997.

1575. M. Ernst, "'. . . verkaufte alles, was er besass, und kaufte die Perle' (Mt 13,46). Der ἔμπορος im Neuen Testament und in dokumentarischen Papyri," *ProtoBib* 6 (1, '97) 31-46.

The ἔμπορος who is the subject of the parable of the pearl in Mt 13:45-46 should be viewed as a wholesale dealer. After discussing commerce and wholesale trading in the early Roman empire, the article gathers data about pearls in antiquity, and considers the dealings of ἔμποροι: the word-family and occurrences of εμπορ- in the NT, and the evidence about ἔμποροι in the documentary papyri (see P. Vindob. G 40822; P. Tebt. III/2 890).—D.J.H.

1576. J. B. Fuliga, "The Man Who Refused to be King (Matthew 14: 13-21)," *AsiaJourn Theol* 11 (1, '97) 140-153.

Seeing the miracle of Jesus feeding five-thousand persons (Mt 14:13-21; Mk 6:32-44; Lk 9:10-17; Jn 6:1-14), the people sought to entice Jesus to become their bread-maker and king. With reference to the four Gospel versions of the episode and related texts, the article considers the enormity of the problem, Jesus' identity as the prophet, the people's readiness to make him king, the true nature of Jesus' kingship, and so forth.—D.J.H.

Mt 16:21, § 41-1615.

1577. D. McClister, "'Where Two or Three Are Gathered Together': Literary Structure as a Key to Meaning in Matt 17:22–20:19," *JournEvangTheolSoc* 39 (4, '96) 549-558.

Within Mt 17:22–20:19, the second and third passion predictions (17:22-23 and 20:17-19) form an *inclusio,* and the materials in between are arranged chiastically with 18:18-20 ("agreement between heaven and earth") as the center. This chiastic structure provides a key to understanding the elements that make up the passage, and highlights the themes of Jesus' death as God's Servant and discipleship.—D.J.H.

1578. [Mt 18:1-35] M. H. Crosby, "House-based religion," *Priests & People* 11 (2, '97) 54-59.

The household code in Mt 18:1-35 suggests a model for nourishing faith in family living:

Avoid the situations that create tensions and scandal (18:1-11); make peace by affirming the significance of each member (18:12-14) and by following a process for settling confrontation (18:15-17); recognize the power of prayer among gathered family members (18:19-20); and be willing to forgive one another (18:21-35).—D.J.H.

Mt 20:20-28, § 41-1763.

Mt 21:33-41, § 41-1597.

1579. P. J. J. Botha, "Gelykenisse in konteks: Aantekeninge oor Matteus 24:45-25:30 (Parables in context: some comments on Matthew 24:45-25:30)," *SkrifKerk* 17 (2, '96) 271-291.

In contrast to the usual interpretation of Mt 24:45–25:30 as advice to the church on how to behave while awaiting the parousia, the article proposes that the three parables be read in the context of the Matthean community's conflict with formative Judaism. With the help of these parables, Matthew reflected on relations between various Jewish groups, established who the disciples of the kingdom were, and explained why formative Judaism was not a viable option for the future of Israel's inheritance.—D.J.H.

1580. J. D. M. Derrett, "Unfair to Goats (Mt 25:32-33)," *ExpTimes* 108 (6, '97) 177-178.

In Hebrew "goat" is *śāʿîr,* the phoneme also meaning "devil," while the similarly spelt *śēʿîr* ("abode of idols") belongs to Sammael, the angel of death. The scapegoat is a present to Azazel/Sammael. In Mt 25:32-33 the Messiah separates on the principle of personal morality. The left side (*śĕmoʾl*) suits the condemned because it belongs to Sammael.—D.J.H.

1581. [Mt 26:27-28] C. Traets, "Les paroles sur la coupe pendant la prière eucharistique. Trois considérations bibliques et liturgico-pastorales (II)," *QuestLiturg* 77 (4, '96) 213-228.

This installment [see § 41-914] considers the remaining parts of the eucharistic formula associated with the cup ("Drink from it, all of you. This is [the cup of] my blood," Mt 26:27-28/Mk 14:24/Lk 22:20/1 Cor 11:25; "Do this in memory of me," 1 Cor 11:25/Lk 22:19), with particular attention to their biblical backgrounds, anthropological and religious meaning, and liturgical significance.—D.J.H.

1582. [Mt 27:46] S. C. Layton, "Leaves from an Onomastician's Notebook," *ZeitAltWiss* 108 (4, '96) 608-620.

It is likely that ἠλί was a shortened form of the name Ἠλίας, and thus the vocative ἠλί meaning "my God" according to Mt 27:46 and the shortened form of Elijah's name were identical in sound. The other parts of the article concern Phoenician influence at Samaria, the deity name "El" in West Semitic proper names, epigraphic Hebrew *hwšʿm* and some kindred proper names, and the biblical proper name *kilyôn.*—D.J.H.

1583. [Mt 27:50-51] M. Gourgues, "'Desde su templo él escuchó mi voz.' Ecos del 'cántico de David' en el Nuevo Testamento," *AnáMnesis* [Xochimilco, Mexico] 6 (2, '96) 5-21.

After general comments on David's song in Psalm 18 and 2 Sam 22:1-51, the article argues that Ps 18:6-7/2 Sam 22:7-8 provides the background for the description of Jesus' death and the subsequent phenomena in Mt 27:50-51. Then it points to other echoes of Psalm 18/2 Samuel 22 in the NT (Rom 15:9; Acts 2:23-24; Heb 2:12; 5:7; Lk 1:68-75).—D.J.H.

Mark

1584. C. C. Black, "The Evangelist Mark. Some Reflections Out of Season," *Theology* 99 (793, '97) 35-42.

The fashioning of the figure of Mark as apostolic associate and interpreter was neither arbitrary, scattershot, nor purposeless. Historically unverifiable and therefore debatable, the carefully crafted figure of Mark the Evangelist was one aspect of the larger hermeneutical context within which the Second Gospel was preserved, read, and interpreted by the early church as a faithful testimony to the significance of Jesus.—C.R.M.

1585. W. M. Swartley, "The Role of Women in Mark's Gospel: A Narrative Analysis," *BibTheolBull* 27 (1, '97) 16-22.

By examining the narrative roles of four women (Mk 5:24b-34; 7:24-30; 12:41-44; 14:3-9) in relation to the narrator's development of key themes, the article shows that Mark's Gospel presents women in unusually positive roles among the various character groups depicted in it. These four stories prepare for the generally positive depiction of women that emerges in the passion and resurrection narrative.—D.J.H.

1586. J. Verheyden, "Mark and Q," *EphTheolLov* 72 (4, '96) 408-417.

The article first presents a general outline and summary of the conclusions of H. T. Fleddermann's *Mark and Q* (1995), concluding that even those who cannot agree with the general thesis of the book (Mark had direct access to Q) will recognize that Fleddermann has written a most complete and detailed monograph on the overlap texts. Then it discusses a recent article by B. T. Viviano [§ 41-854] on the importance of the overlap texts for our knowledge of the content of Jesus' preaching.—C.R.M.

1587. [Mk 1:2] M. A. Robinson, "Two Passages in Mark: A Critical Test for the Byzantine-Priority Hypothesis," *Faith & Mission* [Wake Forest, NC] 13 (2, '96) 66-111.

Analysis of the textual evidence for Mk 1:2 and Mk 13:14 (see Mt 24:15) indicates that in both cases the Byzantine/Majority version is not only defensible but may well represent "autograph authenticity." The Byzantine-priority position offers a greater degree of textual certainty—both in its premises and in its basic theory—than any eclectic alternative does.—D.J.H.

1588. [Mk 1:9-11] E. K. C. Wong, "Was Jesus Without Sin? An Inquiry into Jesus' Baptism and the Redaction of the Gospels," *AsiaJournTheol* 11 (1, '97) 128-139.

Detailed examination of the Gospel accounts of the baptism of Jesus shows that the question of Jesus' sinfulness was an issue among early Christians. It appears that the redactor of Mk 1:9-11 did not deny the connotation that Jesus, before his baptism, was sinful like all other people. In Mt 3:13-17, however, there is no implication that Jesus confessed his sins by committing himself to John's baptism. The position of Lk 3:21-22 after John's imprisonment (Lk 3:19-20) also serves to deny indirectly the implications drawn from Jesus' baptism that he might have admitted himself to be sinful. Finally, it seems that the redactor of Jn 1:29-34 knew the tradition about Jesus' baptism but deliberately omitted the straightforward account of Jesus' baptism by John.—C.R.M.

1589. J. G. Cook, "In Defence of Ambiguity: Is There a Hidden Demon in Mark 1.29-31?" *NTStud* 43 (2, '97) 184-208.

Mark and his audience could have interpreted the fever afflicting Peter's mother-in-law in Mk 1:29-31 as the result of medical causes, of God's work, or of demonic activity. Some of Mark's audience could have traced the fever to astrological causes. Of these four readings only the astrological one can be conclusively ruled out as an option for the Evangelist.—D.J.H.

1590. [Mk 2:15–3:6] M. A. Tolbert, "Is It Lawful on the Sabbath To Do Good or To Do Harm: Mark's Ethics of Religious Practice," *PerspRelStud* 23 (2, '96) 199-214.

This study examines the four controversy stories of Mk 2:15–3:6 as a way of exploring in more depth Mark's insistence on the integral bond between love of God and love of neighbor (Mk 12:29-31). After introductory observations on the rhetoric of 2:15–3:6, it looks at each of the controversy stories using ancient rhetoric as a primary context for understanding how and what Jesus is arguing in each case. These four stories portray Jesus articulating an exceptionally radical position in regard to what constitutes proper religious behavior. By not permitting the Pharisees any verbal response to Jesus' arguments, the ethical and theological implications of Jesus' position are actually muted by the Markan narrative. The God Jesus presents demands only love but demands that love always.—C.R.M.

1591. D. Graziani, "Mc 2,18-20: la gioia incompiuta dell'incontro nell'attesa," *Vivarium* [Catanzaro] 4 (3, '96) 361-390.

The article first presents a literary analysis of Mk 2:18-20: vocabulary, style, composition, redaction, and the earliest form of the text. Then it considers the tradition history of the text, with particular attention to the Pharisees, Jesus, and John's disciples.—D.J.H.

Mk 4:21-25, § 41-1614.

1592. A. M. Arul Raja, "Exorcism and the Dalit Self-Affirmation. A Reinterpretation of Mk 5:1-20," *Vidyajyoti* 60 (12, '96) 843-851.

The article seeks to create a conversation between the account of Jesus' healing of the Gerasene demoniac (Mk 5:1-20) and anti-Dalit biases and prejudices in India today. After analyzing the various parts of Mk 5:1-20, it focuses on the identity of Jesus, his authority, and his solidarity with the demoniac.—D.J.H.

1593. [Mk 5:1-20] M. A. Umeagudosu, "The Healing of the Gerasene Demoniac from a Specifically African Perspective," *African Christian Studies* [Nairobi] 12 (4, '96) 30-37.

After identifying problems associated with the term "miracle" and explaining the biblical concept of miracle, the article examines the Synoptic accounts of Jesus healing the Gerasene demoniac (Mk 5:1-20; Mt 8:28-34; Lk 8:26-34), with regard to context, geographical location, setting, and content. It concludes with reflections on the relevance of the NT miracle stories to Africans today.—D.J.H.

Mk 6:4, § 41-1998.

Mk 6:32-44, § 41-1576.

1594. S. H. SMITH, "Bethsaida via Gennesaret: The Enigma of the Sea-Crossing in Mark 6,45-53," *Biblica* 77 (3, '96) 349-374.

In Mk 6:45 Jesus sent the disciples off to Bethsaida but they arrived in Gennesaret (6:53). This study first surveys and evaluates proposed solutions to this puzzling change of destination. Then it suggests that the most likely solution to the problem is not natural, dislocational, textual, or structuralist, but literary. The fact that the disciples seem all set to reach Bethsaida in 6:45 but do not in fact arrive until 8:22 can be taken as an instance of Mark's plot suspension tactic. In narrative terms no progress can be made until the disciples have reached the "other side." The material in 7:1–8:21 is all parabolic in the sense that Jesus' words and actions drive home to the disciples of the story world the lesson about the universal mission.—C.R.M.

1595. B. CHILTON, "A Generative Exegesis of Mark 7:1-23," *Journal of Higher Criticism* [Madison, NJ] 3 (1, '96) 18-37.

A generative exegesis of Mk 7:1-23 reveals that Jesus engaged positively with issues of purity and cult. His position was transformed by rhetorical means into the claim that he redefined purity in the idiom of righteousness. That new claim was made to seem self-evidently valid by contexting it within a (trivial for non-Jewish Christians) dispute over handwashing. Finally the Markan redaction, by means of unique asides, portrayed Jesus as transcending Judaism. These steps in the generation of meaning correspond to the employment of specific rhetorical techniques.—D.J.H.

Mk 8:27-33, § 41-1426.

Mk 8:31, § 41-1615.

Mk 10:17-31, § 41-1978.

1596. D. VIEWEGER AND A. BÖCKLER, "'Ich gebe Ägypten als Lösegeld für dich'. Mk 10,45 und die jüdische Tradition zu Jes 43,3b.4," *ZeitAltWiss* 108 (4, '96) 594-607.

The article examines critically the thesis that Isa 43:3b, 4 ("I give Egypt as your ransom [*koper*]") provided the background for the expression λύτρον in Mk 10:45. It concludes that the thesis is not adequately supported by philology or tradition history.—D.J.H.

1597. W. SCHOTTROFF, "Das Gleichnis von den bösen Weingärtnern (Mk 12,1-9 parr.). Ein Beitrag zur Geschichte der Bodenpacht in Palästina," *ZeitDeutschPalVer* 112 (1, '96) 18-48.

After methodological observations, the article discusses tenant farming in the parable of the evil vinedressers (Mk 12:1-9; Mt 21:33-41; Lk 20:9-16) and its place in the Palestinian agricultural economy in the NT period: forms of agricultural production in 1st-century A.D. Palestine, the history of tenant farming in Palestine, and the parable of the evil vinedressers in its historical setting. Then it notes that the wrath of God constitutes the point of the parable.—D.J.H.

1598. T. PIPPIN, "A Good Apocalypse is Hard to Find: Crossing the Apocalyptic Borders of Mark 13," *Semeia* 72 ('95) 153-171.

The article describes a reading of Mark 13 that is shaped by cultural studies in postmodern apocalyptic, studies in fantasy (the supernatural) and horror theory, readings of US southern fiction, and ethical discourse about reading the end of the world. It seeks to read the text in terms of its "cultural presence" and to show how a more intimate cultural reading offers an alternative to reconstructionist hermeneutics.—D.J.H.

Mk 13:14, §41-1587.

1599. D. MARION, "Textes évangéliques sur l'Eucharistie. Marc *14,* 17-52: L'Eucharistie au coeur de la Passion," *EspVie* 106 (50-51, '96) 369*-377*.

Mk 14:17-52 consists of three units: the Last Supper (14:17-31), the agony (14:32-42), and the arrest (14:43-52). Each unit is organized in three sections, with a saying of Jesus (14:22-25, 36, 48-49) at the center. Jesus' prayer in the garden (14:36) is the center and summit of the first part of Mark's passion account.—D.J.H.

Mk 14:24, § 41-1581.

1600. [Mk 15:16-39] T. SCHMIDT, "Jesus' Triumphal March to Crucifixion. The Sacred Way as Roman Procession," *BibRev* 13 (1, '97) 30-37.

Another version of a study [§ 39-1482] that identifies the crucifixion procession as described in Mk 15:16-39 as a kind of Roman triumphal march with Jerusalem's Via Dolorosa replacing the Via Sacra of Rome. In this way Mark presents Jesus' defeat and death as a triumph.—C.R.M.

1601. P. DANOVE, "The Characterization and Narrative Function of the Women at the Tomb (Mark 15,40-41.47; 16:1-8)," *Biblica* 77 (3, '96) 375-397.

The article investigates the manner in which the evocation of narrative frames in Mk 15:40–16:8 permits the construction of a complex and nuanced characterization of the women at the tomb. After a brief introduction to semantic and narrative frames, it presents a detailed analysis of words and phrases within 15:40–16:8 that have received special narrative development and modification in the previous narration. The analysis reveals that the story of the women re-presents significant elements of the characterization of the (male) disciples of Jesus and establishes narrative grounds for aligning the women with the disciples, from their earlier positive presentation to their final negative valuation.—C.R.M.

Luke

1602. H. D. BUCKWALTER, "Luke as Writer of Sacred History," *EvangJourn* 14 (2, '96) 86-99.

We come closest to Luke's thinking on redemptive history when we read his writings as an extension of the story of God's redemptive activity in the OT. The article investigates how thoroughly Luke shaped his writing endeavor along this line under the following headings: fulfillment of OT promises/prophecies; the OT continuum of pious priestly service, historical events, and personalities; LXX language and style; resumption of divine communication; and OT typology and parallels.—C.R.M.

1603. F. G. Carpinelli, "'Being Children of the Resurrection': Ultimate Experience and Existence in Luke-Acts," *Ultimate Reality and Meaning* [Toronto] 20 (1, '97) 3-22.

The theology discernible in Luke and Acts can be described as a theory of relations laid open with narrative art. Luke explores the God-Jesus nexus through a selection of images, motifs, and themes taken from the institutions of 1st-century Judaism. Luke's play of images patterns, penetrates, and reveals both traditional and new facets of reality of the God-human bond evinced from the life, ministry, and death of Jesus. Luke's is not a God's-eye-view but a human's-eye-view of the Jesus story.—C.R.M.

1604. I. H. Marshall, "Reading the Book. 7. Luke-Acts," *ExpTimes* 108 (7, '97) 196-200.

The article offers a brief reading of Luke and Acts in light of the problems of their length, main story line, whether the two books are meant to be read as one story, and the individual reader's prejudices. In the Gospel Luke tells the story of Jesus in such a way that his power to change lives becomes evident. In Acts Luke shows that for all its weakness and sinfulness, the church did obey the call of Jesus.—C.R.M.

1605. M. Oberweis, "Unbeachtete Lk-Parallelen in Stoffauswahl und -anordnung des vierten Evangeliums," *EphTheolLov* 72 (4, '96) 321-337.

This examination of neglected Lukan parallels in the choice and arrangement of material in the Fourth Gospel treats the implicit influence of Lk in the Johannine chronological design, the first Temple scene and the encounter with pious Jews (Jn 2:1–3:21), the second Temple scene—seeking and finding (Jn 7), the third Temple scene—the question of authority and John's baptism (Jn 10:22-39), and the significance of the Temple for Johannine Christology. The procedure the fourth Evangelist utilized in assimilating Lukan themes in the shaping of the Temple scenes is also apparent in the Lazarus pericope (Jn 11:1-44). The number and sequence of thematic correspondences make it clear that the fourth Evangelist knew Lk and utilized it, in a free manner, as a source.—C.R.M.

1606. A. M. Okorie, "Meals as Type-Scenes in the Third Gospel," *MelTheol* 47 (1, '96) 17-26.

After introducing the defining characteristics of the meals in Lk that constitute them as type-scenes, the article examines the meals that may be included as type-scenes under two headings: pre-Jerusalem meals (5:27-39; 7:36-50; 11:37-52; 14:1-24), and Jerusalem-Emmaus meals (22:14-38; 24:13-33; 24:33-53). The meal scenes in Lk are revelations of who Jesus is, and revelations of salvation and judgment.—C.R.M.

1607. R. F. O'Toole, "Η Αυθεντία στην Εκκλησία κατά τα κείμενα Λουκάς-Πράξεις (The Authority of the Church according to Luke-Acts)," *DeltBibMel* 25 (2, '96) 10-47.

After discussing the place of "authority" in Luke's theology and Luke's view of the church, this investigation of the authority of the church in Luke-Acts considers in turn missionary/apostolic authority, the power to work miracles, the power to appoint successors, the Seven (see Acts 6:1-7), the elders, the power to take necessary decisions in the community, the decisions reached by the Jerusalem council according to Acts 15:1-35 (see 10:1–11:18; 16:4; 21:25), and the power to baptize and "break bread."—D.J.H.

Lk, § 41-1719.

1608. X. PIKAZA, "La Madre de mi Señor (Lc 1, 43)," *EphMar* 46 (3, '96) 395-432.

In Lk 1:42b-45, Elizabeth proclaims Mary as "blessed among women," the "mother of my Lord," and "happy" because she believed. The article explains these three expressions in the light of their possible OT backgrounds, with particular attention to the figures of Jael, Judith, and Esther. From this investigation emerges the image of Mary that Luke wished to recover: Mary is the "queen mother" insofar as she is the one who believes.—D.J.H.

1609. [Lk 1:46-55] J. BURGGRAF, "Das Verständnis der Frau am Beispiel der Magnifikat-Interpretationen im 20. Jahrhundert," *ForKathTheol* 13 (1, '97) 50-69.

With reference to the Magnificat (Lk 1:46-55), the article surveys how the figure of Mary has been interpreted (1) from the beginning of the 20th century to Vatican II, (2) after Vatican II, and (3) during the last quarter of the 20th century.—D.J.H.

1610. [Lk 1:50] H.-J. KLAUCK, "Gottesfürchtige im Magnificat?" *NTStud* 43 (1, '97) 134-139.

Independent of the evidence of the *Vorlage* with which he worked, the mention of "those who fear him" at Lk 1:50 shows that already in the Magnificat the author of Lk-Acts was thinking of the "God-fearers" as we know them in Acts (see Acts 10:2, 22, 34-35). The article advances six observations to suggest that a "bridge" reaches from Lk 1:50 to the promise of light for the Gentiles in the prophecy of Simeon at 2:32.—C.R.M.

1611. [Lk 2:8-20] L. LEGRAND, "Good News in the Shepherds' Field. A Christmas Meditation," *IndTheolStud* 33 (4, '96) 356-366.

An observer of the Roman empire in Jesus' time would have diagnosed an inflation of "good news" in the official rhetoric of the imperial establishment and a scarcity of it in the language and life of common folk. The "good news" proclaimed to the shepherds near Bethlehem in Lk 2:8-20 is distinctive for the newness of the message, its challenge to the good news of the mighty, and its witness to the truth of a concrete incarnation.—D.J.H.

1612. [Lk 2:12] J. WINANDY, "Le signe de la mangeoire et des langes," *NTStud* 43 (1, '97) 140-146.

The "sign" (σημεῖον) constituted by the manger and the swaddling clothes in Lk 2:12 points forward to the rock-hewn tomb and the linen shroud associated with Jesus' burial in Lk 23:53.—D.J.H.

Lk 3:21-22, § 41-1588.

1613. J. L. STALEY, "Narrative Structure (Self Stricture) in Luke 4:14–9:62: The United States of Luke's Story World," *Semeia* 72 ('95) 173-213.

The article contends that (1) Lk 1–9 has a coherent plot that the reader can track with relative ease and that Lk 4:14 marks a major shift within this plot; (2) the plot of 4:14–9:62 finds its unity in Jesus' growing reputation and activity as a prophet and in the growing opposition to him; (3) there is an important progressive plot development in Jesus' Galilean ministry—a particular order that moves from city to countryside, synagogue to house, Jew to Gentile, and ultimately, Jerusalem to Rome; and (4) this order is constructed largely to parallel Luke's conception of Paul's missionary activity. The argument is framed by the author's autobiographical narrative and is interlaced with interpretative footnotes that challenge and often subvert the very theory about unified Lukan narrative structure.—C.R.M.

1614. E. Ruch, "One More Look at 'Hiding the Light' in Luke 8:16-18 and Mark 4:21-25," *NotesTrans* 10 (4, '96) 11-17.

Contrary to S. M. Swartz [§ 39-1494], it is better to take Jesus as the implied agent of the verbs in Lk 8:16 (see Mk 4:21) and the disciples as the ones on whom the light shines (in semantic terms, the implied patient).—D.J.H.

Lk 8:26-34, § 41-1593.

Lk 9:10-17, § 41-1576.

1615. T. A. Friedrichsen, "Luke 9,22 — A Matthean Foreign Body?" *EphTheolLov* 72 (4, '96) 398-407.

The article [see § 34-1179] reviews the four minor agreements against Mk 8:31 that move R. H. Gundry to insist on Matthean influence (Mt 16:21) on Lk 9:22, and concludes that Lk 9:22 is positively Lukan.—C.R.M.

1616. U. C. Manus, "Lk 9, 46-50: Biblical Theological Reflections on an All-African War against Indiscipline, Corruption and Political Ineptitude," *Scriptura* 59 ('96) 451-460.

Jesus' sayings against strife about personal status (Lk 9:46-48) and against monopolistic egoism (Lk 9:49-50) teach that indiscipline is incompatible with Christian life and praxis. Addressed to the earliest disciples, these sayings also challenge African Christian conscience today.—D.J.H.

Lk 10:21-24, § 41-1574.

1617r. S. Carruth and A. Garsky, *Q 11:2b-4,* ed. S. D. Anderson [*NTA* 41, p. 144].

F. Neirynck, "Documenta Q: Q 11,2b-4," *EphTheolLov* 72 (4, '96) 418-424.—A description of the preliminary volume on the Lord's Prayer (Mt 6:9-13/Lk 11:2-4) in the Documenta Q series of the International Q Project. It includes discussion of the format of the volume, sigla, lacunae, citations in the database, arrangement of the database, the reconstructed text, and the evaluations.—C.R.M.

1618. M. C. Parsons, "Hand in Hand: Autobiographical Reflections on Luke 15," *Semeia* 72 ('95) 125-152.

The essay reflects on Lk 15, Rembrandt's "Return of the Prodigal," and Clarissa Estes's "Sealskin, Soulskin" story in light of Parsons's relationship with his father. It first focuses on the "homecoming" aspect of the prodigal son story by means of an embedded sermon. Then it considers the implications of autobiographical comments for cultural criticism, specifically in the area of gender. Finally it reflects on the articulation of an explicitly Christian male spirituality.—C.R.M.

1619. M. C. PARSONS, "The Prodigal's Elder Brother: The History and Ethics of Reading Luke 15:25-32," *PerspRelStud* 23 (2, '96) 147-174.

This essay attempts to trace how the treatment of the elder brother in the parable of the prodigal son (Lk 15:11-32) in literature and art has come to shape our contemporary reading of that story and the role the elder brother plays in it. It first treats the elder brother in verbal and visual representations from (1) late antiquity through the Medieval period (Jerome, Ambrose, Augustine, illuminated manuscripts), (2) the Reformation through the 19th century (Calvin; 16th- and 17th-century English Prodigal Son plays; Shakespeare; Rembrandt; neglect of the elder brother in the homiletic, iconographic, and dramatic traditions), and (3) the modern period (homiletic tradition, literary/dramatic tradition, contemporary visual traditions). Then it offers a rereading of the story of the elder brother that is rooted in both aesthetics and ethics and that might give some guidance to a contemporary understanding of the parable. To ask how the elder brother responds is one of the major points of the parable.—C.R.M.

Lk 20:9-16, § 41-1597.

1620. D. MARION, "Textes évangéliques sur l'Eucharistie. Luc *22,* 7-38: Le testament de Jésus," *EspVie* 106 (48-49, '96) 353*-361*.

After discussing the genesis of Lk 22:7-38 in the liturgical and catechetical practice of the early church, the article considers the primitive composition (22:15-18, 19-20, 28-30), the later additions and insertions (22:31-32, 35-38, 24-26 + 27), the Lukan supplements (22:21-23, 33-34, 7-14), and the whole text as Jesus' farewell testament.—D.J.H.

Lk 22:19-20, § 41-1581.

Lk 23:53, § 41-1612.

1621. F. NEIRYNCK, "A Supplementary Note on Lk 24,12," *EphTheolLov* 72 (4, '96) 425-430.

Observations on the status of Lk 24:12 as the "source" behind Jn 20:3-10 [see § 39-1503] in discussion with B. Shellard [§ 40-220] and B. D. Ehrman.—C.R.M.

John

1622. S. AGOURIDES, "Authority in the Church of the Fourth Gospel," *DeltBibMel* 25 (2, '96) 98-109.

This study first explores through exegesis of the relevant passages (chaps. 1; 6; 13; 17; 20) the importance of the Twelve for the Fourth Gospel and the comparison in terms of authority of Peter and John within the frame of the Twelve. Then it treats John 21 as an appendix to a new edition of the Fourth Gospel in which the redactor took up this comparison in order to answer a pastoral problem and ended up defending in an apologetic manner the superiority of the theological and historical picture of Jesus delineated by John.—C.R.M.

1623. T. Brodie, "St John: Mapping the world of the spirit," *Priests & People* 11 (1, '97) 511-515.

John's Gospel is a map of the human spirit. It tells not only of Jesus and the church but also of the way in which people journey toward believing or not believing. The article illustrates this spiritual dimension of John's Gospel with reference to the account of the man born blind (Jn 9) and to the larger pattern of Jesus' three-year ministry (1:1–2:22; 2:23–6:71; 7–12).—D.J.H.

1624. T. Brodie, "Saint John: Transforming the tradition," *Priests & People* 11 (2, '97) 68-72.

John used the other Gospels to clarify the map of the Spirit, the way in which, under Christ, the Spirit develops. John used much of Mark's framework and drew significantly on the discourses in Mt. This installment [see § 41-1623] considers the transformation of Mk 8:11–9:8 in Jn 9, the transformation of the conventional idea of a last discourse in Jn 13–17, John's image of Peter, and the human dimension of Jn 21.—C.R.M.

1625. M. Cagin, "Voir Jésus," *NovVet* 52 (1, '97) 5-18.

After discussing the various Greek terms used for "see" in John's Gospel and some related terms ("believe" and "know"), the article considers the Johannine theme of seeing Jesus under three headings: the vocation of the disciple as the call to look, the different views of Jesus and his works, and seeing Jesus and the Father in him.—D.J.H.

1626. L. Cardellino, "Leggere Giovanni," *BibOr* 38 (3, '96) 129-201.

The article presents the general lines of a study that proposes a new and comprehensive reading of the Fourth Gospel, featuring solutions to numerous old problems as well as coherent systematization of many recent and diverse proposals. Its principal premise is that the Gospel's kerygma derives from Jesus and that the evidence of Jn is reliable. Its six major sections include discussion of God's self-revelation in the hearts of the simple instead of to the learned in Scripture, Jn 1 as the ironic formulation of messianic expectation that becomes true with the cross, the principle of the signs, three "signs" of conversion in Jn (way, truth, and life), and so forth.—C.R.M.

1627r. A. García Moreno, *El evangelio de San Juan. Introducción y exégesis* (Badajoz-Pamplona, 1996).

S. Castro, "Un libro reciente sobre el cuarto evangelio," *RevistEspir* 55 (221, '96) 541-546.—Conceived as a textbook, this volume first discusses introductory issues (author, the Johannine question, literary genre, etc.) and offers exegeses of some Johannine passages (the Prologue, the inaugural week, the bread of life discourse, the passion). Although the author is a master of Johannine bibliography, he does not deal sufficiently with the Fourth Gospel as a literary work. Indeed, apart from the bibliography, the book could have been written thirty years ago.—D.J.H.

1628. M. Gawlick, "Mose im Johannesevangelium," *BibNotiz* 84 ('96) 29-35.

The references to Moses in the first half of the Fourth Gospel (see 1:17; 3:14; 5:45; 6:32; 7:22; 9:28-29) occur as part of the Evangelist's portrayal of the community's conflict with the "world" (κόσμος) and in particular with other Jews in East Jordan. Moses provided the hermeneutical framework without which the Fourth Gospel could not be understood.—D.J.H.

1629. J. F. McGrath, "Uncontrived Messiah or Passover Plot? A Study of a Johannine Apologetic Motif," *IrBibStud* 19 (1, '97) 2-16.

This study examines various passages in the Fourth Gospel (12:12-19; 8:49-50, 54; 6:15; 18:36; 10:8; 7:3-10; etc.) in order to demonstrate the existence of an apologetic tendency dating from an early stage in the Johannine community's history, when it was concerned to defend the messiahship of Jesus and convince other Jews to believe. The tendency to make certain material in the tradition more ambiguous (e.g. predictions of the resurrection) aimed at avoiding any suggestion that Jesus was staging or manipulating events in order to accomplish his purposes.—C.R.M.

1630. D. G. van der Merwe, "A historical survey and critical evaluation concerning discipleship in the Fourth Gospel," *SkrifKerk* 17 (2, '96) 427-442.

The article surveys bibliographies, articles, monographs, commentaries, theologies, and theological dictionaries and encyclopedias to determine how literature of the second half of the 20th century has contributed to the understanding of discipleship in the Fourth Gospel. Most scholars agree that the focal point of discipleship in Jn lies in the farewell discourses.—C.R.M.

1631. B. T. Viviano, "The Spirit in John's Gospel: A Hegelian Perspective," *FreibZeit PhilTheol* 43 (3, '96) 368-387.

An important key to the right understanding of the Johannine concept of the Spirit as a force working in the believers who live in the world of history is the incarnation, the Word of God made flesh in space and time (1:14). The article treats the Prologue (1:1-18), the principal Spirit texts in Jn 3–7, and the Paraclete texts (14:16-17; 14:26; 15:26-27; 16:7-15), using some insights derived from G. W. F. Hegel. While Hegel helps us to understand the fuller implications of the Johannine Spirit texts, at the same time it is clear that the Fourth Gospel was of great importance in the formulation of some of his most characteristic and genial insights.—C.R.M.

Jn, §§ 41-1463, 1605, 1666.

Jn 1:29-34, § 41-1588.

1632. [Jn 6] D. E. Fredrickson, "Eucharistic Symbolism in the Gospel of John," *Word World* 17 (1, '97) 40-44.

The sixth chapter of Jn, particularly vv. 51-65, makes more profound truth claims about God and the redemptive work of Christ than the metaphorical interpretative approach logically allows. At stake in the eucharistic interpretation of Jn 6 are the following items: the relation between Jesus' divinity and his ability to impart himself to others, Christ's redemptive work as communication of divinity, and the meaning for God of the mutuality of Christ and the church.—C.R.M.

Jn 6:1-14, § 41-1576.

Jn 6:37-46, 65, § 41-1574.

1633. C. Cory, "Wisdom's Rescue: A New Reading of the Tabernacles Discourse (John 7:1–8:59)," *JournBibLit* 116 (1, '97) 95-116.

The Tabernacles discourse in Jn 7:1–8:59 functions as an apologetic for a community trying to make sense of the death of Jesus the Wisdom of God, while coming to terms with the meaning of its own persecutions. After outlining the characteristic features of the Jewish wisdom tale, the article describes the extent to which Wisdom/Sophia traditions shape the portrayal of Jesus in Jn 7:1–8:59, shows how John appropriated the wisdom tale and conflated it with Wisdom/Sophia traditions in order to describe the rescue of Jesus, and concludes with suggestions concerning the implications of this thesis for understanding the special situation of the Johannine community and the Christology of John's Gospel.—D.J.H.

1634. [Jn 11:1-46] J. Barkhuizen, "Lazarus in the Tomb - and the *Topos* of the *Lament of Hades,*" *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 5 (1, '94) 83-105.

The article first analyzes the topos of the lament of Hades in three patristic homilies on the resurrection of Lazarus (see Jn 11:1-46) by Hesychius of Jerusalem, Basil of Seleucia, and Leontius of Constantinople, as well as Hymn 26 of Romanus Melodus. Then it discusses aspects of form (introductory formula, use of rhetorical questions, exclamations of woe) and content (the wrath of God; Enoch, Elijah, and Elisha; the Jewish-Judas connection; the defeat of Hades, Death, and the infernal powers).—D.J.H.

1635. [Jn 11:43-44] J. Barkhuizen, "The Reconstitution and Reanimation of Lazarus in the Preaching of the Early Church," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 76 (2, '94) 109-124.

With reference to patristic homiletic literature, the article discusses six aspects of the topos of the reconstitution and reanimation of Lazarus in the tomb (see Jn 11:43-44): the power of the divine word of Jesus, the physical situation of Lazarus before the command of Jesus, the actual physical reconstitution, the position of Lazarus' soul before his reanimation, the actual reanimation of his soul, and the manner in which Lazarus came forth from the tomb.—D.J.H.

1636. [Jn 15:14-15] F. Manns, "Je vous appelle mes amis," *BibOr* 38 (4, '96) 227-238.

After a literary analysis of Jn 15:1-17, the article discusses the literary structure of 15:12-17 and focuses on the concept of friend (φίλος) in 15:14-15 in light of pertinent texts in the Hebrew Bible and Septuagint, Hellenistic-Jewish writings, Qumran and other Jewish texts, and rabbinic literature. Finally it considers how Jn 15:14-15 was interpreted in patristic exegesis.—D.J.H.

1637. [Jn 18:28–19:16] C. Diebold-Scheuermann, "Jesus vor Pilatus: Eine Gerichtsszene. Bemerkungen zur joh Darstellungsweise," *BibNotiz* 84 ('96) 64-74.

After dividing the Johannine account of Jesus' trial before Pilate (Jn 18:28–19:16a) into eight scenes, the article considers the place of the first dialogue between Jesus and Pilate (18:33-38a) in the context of the trial narrative as a whole. Then it draws theological consequences from the analysis. The Evangelist wished to legitimate for his community Jesus as the Son of God and to confirm their faith in him, to help them go beyond Jesus' death and to encourage them to hold fast to their confession of Jesus in the face of Jewish rejection of him.—D.J.H.

1638. [Jn 19:25-27] M. SCHÖNI, "The Mother at the Foot of the Cross. The Key to the Understanding of St. John's Account of the Death of Jesus," *NESTTheolRev* 17 (2, '96) 71-95.

The significance of the figure of the mother in Jn 19:25-27 can only be understood in relation to the whole crucifixion narrative. The essay contends that the mother scene has been placed in the middle of a reflection on the fulfillment of Scripture (19:16-37) and that it provides a metaphorical clue that enlightens the significance of all the Scriptures that are cited or alluded to in the surrounding scenes. The article first examines the surrounding scenes (vv. 16-18 [introduction], 19-22, 23-24, 28-30, 31-37) and then reconstructs the meaning of the middle scene. The mother of Jesus in the Fourth Gospel represents the heritage of Israel as it has passed over into the church through faith in the crucified king of the Jews.—C.R.M.

1639. Y. SIMOENS, "La mort de Jésus selon Jn 19,28-30," *NouvRevThéol* 119 (1, '97) 3-19.

The love of Jesus, shown in action in Jn 13:1 and promulgated in 13:34-35 and 15:12-17, reaches its perfection in his death as it is described in 19:28-30. This love fulfills Scripture by giving a sacerdotal dimension to Jesus' death. By receiving the sour wine from the hyssop branch held out by the other people in the scene, Jesus integrates them into his mediating action. With Jesus giving up his spirit—the ultimate response to his betrayal by Judas—the covenant is sealed. By dying in this way, the Word, who was from the beginning, shows himself as the one who already conquers death.—D.J.H.

Jn 20:3-10, § 41-1621.

Jn 20:11-18, § 41-1969.

1640. D. F. TOLMIE, "John 21:24-25: A case of failed attestation?" *SkrifKerk* 17 (2, '96) 420-426.

The tendency to interpret Jn 21:24-25 as a sophisticated and effective narrative technique is not correct. Narratologically, Jn 21:24-25 should be seen for what it is: a bold attempt at attestation that unfortunately has to fail, because it is performed in an awkward manner.—C.R.M.

Acts of the Apostles

1641. J. CARRÓN, "The permanence of Christian experience in the Acts of the Apostles," *Communio/IntCathRev* 23 (2, '96) 207-224.

In Acts Luke tackles the subject of how the experience of salvation in contact with the person of Jesus recounted in the Gospel remains present in the period following the ascension. The fact that salvation is not only proclaimed, but also experienced becomes evident in three signs (among others): communion (κοινωνία), joy, and boldness. By his diligent investigation from the beginnings (Lk 1:3), Luke has shown that verification holds a key place in adhesion to Christianity.—C.R.M.

1642. E. RASCO, "Le tappe fondamentali della ricerca sugli Atti degli Apostoli," *Gregorianum* 78 (1, '97) 5-32.

This survey of fundamental steps in the history of research on Acts gives particular attention to the contributions of F. C. Baur, F. Overbeck, W. M. Ramsay, A. von Harnack, M. Dibelius, C. H. Dodd, P. Vielhauer, H. Conzelmann, E. Haenchen, J. Dupont, and C. K. Barrett. It also surveys methodological (narrative-critical, rhetorical, semiotic, etc.) developments in recent research on Acts.—D.J.H.

1643. T. R. VALENTINO, "The Homiletical Charge in the Book of Acts: Does Luke Reveal an Anti-Semitism?" *EvangJourn* 14 (2, '96) 62-76.

One recurring theme in Acts is the homiletical charge—the bold, direct assertion by the evangelist that one is guilty before God because of past treatment of or disposition toward Jesus Christ (e.g. 2:23, 36; 3:13-15; 4:10; 5:30; 7:51-52; etc.). The homiletical charge in Acts is one evangelistic tool among many utilized by the apostles to bring about a desired soteriological response. The article explores important mitigating factors that usually surround the homiletical charge, and assesses the allegation of Lukan anti-Semitism.—C.R.M.

Acts, §§ 41-1602–1604, 1607, 1610.

1644. [Acts 1–2] P. RICHARD, "El movimiento de Jesús después de su resurrección y antes de la Iglesia. Claves hermenéuticas para interpretar los Hechos de los apóstoles (I)," *RevistLatAmTeol* 13 (39, '96) 257-280.

Acts reconstructs the Jesus movement from his resurrection onward and before the institutionalization of the churches (ca. A.D. 70). This movement is animated by the Holy Spirit, is missionary, and has as its basic structure itinerant missionaries and small house communities. After a general introduction to Acts and a detailed outline of its content, this installment provides expositions of the introduction to the book (1:1-11) and of the description of the Jerusalem church in 1:12–2:47: summary (1:12-14), the twelve apostles (1:15-26), Pentecost (2:1-41), and summary (2:42-47).—D.J.H.

1645. D. SMITH, "What Hope After Babel? Diversity and Community in Gen 11:1-9; Exod 1:1-14; Zeph 3:1-13 and Acts 2:1-13," *HorBibTheol* 18 (2, '96) 169-191.

The Babel narrative in Gen 11:1-9 is not an isolated story but rather introduces motifs that echo through the rest of the Bible (see especially Exod 1:1-14; Zeph 3:1-13; Acts 2:1-13). The Babel narrative provided a model for Luke's story of Pentecost in language, shape of the narrative, and themes.—D.J.H.

1646. A. L. CAMP, "Reexamining the Rule of Concord in Acts 2:38," *RestorQuart* 39 (1, '97) 37-42.

In asserting that the rule of concord prohibits εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν from relating to βαπτισθήτω in Acts 2:38, L. B. McIntyre [§ 41-995] does not take into account the exceptional nature of the pronominal adjective ἕκαστος. Since ἕκαστος can serve as the antecedent of a plural personal pronoun, McIntyre's reliance on the rule of concord to separate baptism and forgiveness in Acts 2:38 is misguided.—C.R.M.

1647. A. VON DOBBELER, "Mission und Konflikt. Beobachtungen zu προσέχειν in Act 8,4-13," *BibNotiz* 84 ('96) 16-22.

Attention to the use of προσέχειν in Acts 8:4-13 allows one to conclude that Luke's account of the events in Samaria narrated in Acts 8:4-25 was based on two traditional episodes: Philip's mission to Samaria, inclusive of the conversion of Simon (vv. 4-13); and a report of a confrontation between Peter and Simon.—C.R.M.

Acts 8:9-24, § 41-1972.

1648. M. SÁNCHEZ DE TOCA, "Πορεύου κατὰ μεσημβρίαν (Hch 8,26)," *EstBib* 55 (1, '97) 107-115.

In order to explain the sense of the expression κατὰ μεσημβρίαν in Acts 8:26, it is necessary to study the biblical use of the terms "midday" and "to the south," and examine their use in Greek literature of the period. Various considerations favor the geographical sense ("toward the south") over the temporal sense.—C.R.M.

1649. J. PROCTOR, "Proselytes and Pressure Cookers: The Meaning and Application of Acts 15:20," *International Review of Mission* [Geneva] 85 (339, '96) 469-483.

This essay sketches recent discussions among NT scholars on the interpretation of the "apostolic decree" in Acts 15:20 and suggests how different readings of the text might lead us to think and act. It treats three suggestions about the decree's rationale and purpose under these rubrics: the perils of paganism—don't mix your religions (A. J. M. Wedderburn, B. Witherington); statutes for sojourners—a place in Israel/mission and love (R. Bauckham); and after the ark—ethics for people in God's image (M. N. S. Bockmuehl). We should not neglect the possibility that the decree was meant to articulate a basic and wide-ranging ethical standard.—C.R.M.

1650. [Acts 15:28-29] H. R. JOHNE, "The Prohibitions in the Jerusalem Council's Letter to Gentile Believers," *Wisconsin Lutheran Quarterly* [Mequon, WI] 94 (1, '97) 47-48.

The list of prohibitions for Gentile Christians in Acts 15:29 consists of three ἀδιάφορα (eating meat offered to an idol, meat not drained of its blood, and strangled animals) and one sin forbidden in the Decalogue (sexual immorality). When Christian love requires abstention from an ἀδιάφορον, that prohibition is as binding as the Ten Commandments are.—D.J.H.

Acts 16:12-20, § 41-1705.

Acts 16:16, § 41-1472.

1651. N. C. CROY, "Hellenistic Philosophies and the Preaching of the Resurrection (Acts 17:18, 32)," *NovTest* 39 (1, '97) 21-39.

After examining the general setting and description of the audience (Acts 17:16-21) of Paul's speech (17:22-31) before the Areopagus, the study considers two questions arising from 17:32-34: (1) How should we understand the two responses mentioned in v. 32?, and (2) Do these responses correspond to the two philosophical schools mentioned in v. 18? It constructs answers to these questions by considering the reactions to Paul's address, Greco-Roman views of the afterlife, Epicureanism and the afterlife, and Stoicism and the afterlife. It concludes that at the literary level it is probable that Luke intended the contrasting responses of derision and curiosity upon mention of the resurrection in 17:32 to refer to the Epicureans and Stoics, respectively.—C.R.M.

EPISTLES—REVELATION

Epistles (General)

1652r. G. STRECKER AND U. SCHNELLE (EDS.), *Neuer Wettstein. Texte zum Neuen Testament aus Griechentum und Hellenismus.* Band 2/1-2, *Texte zur Briefliteratur und zur Johannesapokalypse* (Berlin—New York: de Gruyter, 1996).

H.-J. KLAUCK, "Wettstein, alt und neu. Zur Neuausgabe eines Standardwerks," *BibZeit* 41 (1, '97) 89-95.—The volume constitutes a revision of the parts of J. J. Wettstein's apparatus (1751-52) that were devoted to Greek and Hellenistic parallels to the NT Epistles and Revelation. The article offers observations (with reference to specific examples) on the choice of material, the inclusion of "new" material, the layout and organization, and some methodological problems (the nature of a parallel, the lack of context, the sense of false security that such a collection might engender).—D.J.H.

Paul

1653. J.-N. ALETTI, "Bulletin d'exégèse du Nouveau Testament. Bulletin paulinien," *Rech SciRel* 85 (1, '97) 85-112.

This bulletin of Pauline studies [see § 40-296] is divided into three parts: introductions and commentaries (seven); the history of interpretation and theological questions (eleven); and the Pastorals, Hebrews, and other letters (five).—C.R.M.

1654. J.-B. BRUNON, "Une étude sur Saint Paul," *EspVie* 107 (1, '97) 1*-9*.

The article first discusses Paul's "identity card," various testimonies about Paul, reasons for studying Paul, and sources for our knowledge of Paul. Then it considers some keys for studying Paul, his life, and work: the environment (Jerusalem, Athens, Rome), Paul's conversion according to Acts 9, and the language of his letters (number and classification, general structure, material conditions of redaction, ways of writing).—D.J.H.

1655. C. T. CARRIKER, "A apocalíptica judaica e o evangelho de Paulo," *VoxScript* 6 (2, '96) 175-204.

Jewish apocalyptic literature is characterized by imminence and finality, cosmic dualism, extra-empirical revelations, and divine transcendence. Although little apocalyptic symbolism appears in Pauline literature, an apocalyptic worldview is present on many levels, including Paul's concepts of "I" and the "other," "calling," the world, the vindication of God, Jesus as the exalted Messiah, the messianic function, participative salvation, the age of the Spirit, and the place of the Law.—D.J.H.

1656. A. DESTRO AND M. PESCE, "'Οριακότητα' και 'Ολοκλήρωση.' Η Εκκλησία και 'οι εκτός' κατά τον απ. Παύλο. Ανθρωπο-κοινωνιολογική θεώρηση" ["Liminality" and "Wholeness." The Church and "the outsiders" according to the Apostle Paul. An Anthropo-Sociological Perspective], *DeltBibMel* 25 (1, '96) 38-51.

This anthropological and sociological study builds on the work of W. A. Meeks's *The First Urban Christians* (1983), with particular attention to the issue of the interaction between separation from and openness to the world as documented in the Pauline churches. In the transitional process Paul was concerned to maintain Christian identity through distinctive communal practices and ethical standards, yet remained open to contemporary society. The church does not need voluntarily to cut itself off from society; its wholeness is to be achieved in the eschatological future.—Th.S.

1657. H. DETERING, "The Dutch Radical Approach to the Pauline Epistles," *Journal of Higher Criticism* [Madison, NJ] 3 (2, '96) 163-193.

Dutch radical critics in the 19th century denied the authenticity of most or all of the Pauline epistles. The article first provides a short history of Dutch radical criticism (its purpose and methods), with particular attention to the views of W. C. van Manen. Then it suggests that many of the questions raised by the Dutch radical critics remain unanswered and deserve special attention, and concludes that their hypothesis of inauthenticity is plausible and enables us to solve all the problems with a single model of explanation.—D.J.H.

1658. R. EISENMAN, "Paul as Herodian," *Journal of Higher Criticism* [Madison, NJ] 3 (1, '96) 110-122.

There are materials in the NT, early Christian writings, rabbinic literature, and Josephus that point to some connection between Paul and the "Herodians." These materials provide valuable insights into problems related to Paul's origins, his Roman citizenship, the power that he wielded conspicuously in Jerusalem when still a young man, and the "Herodian" thrust of his doctrines (and those of the NT) envisioning a community in which Greeks and Jews would enjoy equal promises and privileges.—D.J.H.

1659. A. GIGNAC, "Comment élaborer une 'théologie paulinienne' aujourd'hui? (1^{re} partie: réflexion théorique)," *SciEsp* 48 (3, '96) 307-326.

In the light of recent research this installment argues that Paul should be regarded not as a theologian who proposed a system but rather as a "hermeneut" engaged in the process of theological creation. After explaining the pertinence of the concept of "model," the article discusses the problems associated with the old model of Paul as a theologian, the difficulties and criteria involved in working out a new model, and the emergence of the new model of Paul as "hermeneut."—D.J.H.

1660. J. GNILKA, "La dottrina paolina della giustificazione: legge, giustificazione, fede," *Annales Theologici* [Rome] 10 (1, '96) 93-108.

With particular attention to Paul's letters to the Galatians and Romans, the article outlines his approaches to the themes of the Law, justification, and faith. [The same fascicle contains three more papers on justification in the context of Lutheran-Catholic dialogue by B. Gherardini (pp. 109-117), G. Colzani (pp. 119-146), and P. O'Callaghan (pp. 147-211).]—D.J.H.

1661. J. L. HOULDEN, "Apostle to the world," *Times Literary Supplement* [London] March 28 ('97) 3-4.

Descriptions and evaluations of three recent books on Paul: M. Hengel and A. M. Schwemer, *Paul Between Damascus and Antioch;* A. N. Wilson, *Paul;* and N. T. Wright, *What Saint Paul Really Said.* Two issues dominate these books: Paul's cultural make-up (Jewish or pagan), and his role in the early development of Christianity and relationship to Jesus.—D.J.H.

1662r. J. MURPHY-O'CONNOR, *Paul. A Critical Life* [*NTA* 41, p. 161].

M. GOULDER, "Fly away, Paul," *Times Literary Supplement* [London] March 28 ('97) 4.—

Murphy-O'Connor is extremely well read, and knows a lot about archaeology and the social background of the NT. But his desire for vividness and concreteness sometimes triumphs over sober judgment, though there is no conclusion for which he does not put a reasoned argument. While his critical life of Paul may help scholars to explore possible byways, for the general reader less vivid but more dependable lives are available.—D.J.H.

1663. G. M. M. Pelser, "Die verhouding kerk en wêreld/kultuur in die lig van die Pauliniese 'asof nie' (ὡς μή) (The relationship church and world/culture in light of the Pauline 'as if not' [ὡς μή])," *HervTeolStud* 52 (4, '96) 715-733.

With particular attention to 1 Cor 7:17-24 and 7:29-31, the article argues that Paul's advice should be viewed against the background of his expectation of the imminent end of the world as well as his conviction that the believer's union with Christ makes any other relationship or involvement a matter of no consequence. Although Paul did not advocate asceticism or forbid Christians to take part in worldly matters and institutions, he did not expect them to play an active role in these things or to promote culture.—D.J.H.

1664. S. E. Porter, "Understanding Pauline Studies: An Assessment of Recent Research (Part One)," *Themelios* 22 (1, '96) 14-25.

This installment of a two-part survey and assessment of works on Paul and his writings published from 1991 to the present treats books on Paul and the issues that surround him and his letters under the following headings: fundamental studies, Paul and the Law, the Pauline letter and its legacy, Pauline ethics, Paul and the OT, Paul and Jesus, Paul and ancient rhetoric, and monographs on Paul.—C.R.M.

1665. N. Taylor, "Paul for Today: Race, Class, and Gender in the Light of Cognitive Dissonance Theory," *Listening* 32 (1, '97) 22-38.

Cognitive dissonance is that state of mind in which two or more incompatible but subjectively irrefutable data are contained within a single body of knowledge. With respect to race, slavery, and gender, Paul (despite the principle of equality in Christ in Gal 3:28) ultimately affirmed the conventions of the society in which he lived, at most moderating the oppression and domination involved in what were fundamentally unequal relationships. Paul's successors followed his example and apparently perceived even less conflict between the principle of equality in Christ and the conventions of dominance and subordination in the world and in the church.—D.J.H.

1666. L. Wehr, "Das Heilswirken von Vater, Sohn und Geist nach den Paulusbriefen und dem Johannesevangelium. Zu den neutestamentlichen Voraussetzungen der Trinitätslehre," *MünchTheolZeit* 47 (4, '96) 315-324.

Although the NT presents no developed teaching on the Trinity, it does place the Father, Christ, and the Spirit in relationship to one another. The article examines statements concerning the relation of the Spirit to the revelation of God in Jesus Christ in the genuine Pauline letters and the Fourth Gospel. It concludes that in spite of their chronological distance from one another, their distinct theological stances, and their lack of a direct literary connection, there is a significant concurrence between Pauline statements on the unity of God, Christ, and the Spirit and the corresponding declarations in the Fourth Gospel.—C.R.M.

Paul, §§ 41-1732, 1818, 1990.

Romans, 1–2 Corinthians

1667. V. Branick, "Romans: An Overview," *BibToday* 35 (2, '97) 72-76.

After discussing the historical context of Paul's letter to the Romans and his efforts at countering his critics, the article surveys the letter's content under three headings: everyone needs redemption; the cycle of sin, grace, and the Jewish faith; and the guarantee of God's promise.—D.J.H.

Romans 1–11, § 41-1700.

1668. [Rom 1:16–3:31] N. Bonneau, "The Gospel: God's Power for Salvation," *BibToday* 35 (2, '97) 77-82.

In Rom 1:16–3:31, Paul shows how the gospel reveals the truth about God and about humanity, and how it brings justification through faith in Christ. He describes humanity's plight in two stages: from Adam to Moses (1:18–2:11), and from Moses to Christ (2:12–3:20).—D.J.H.

1669. [Rom 5:1-11] P. M. McDonald, "United in Christ," *BibToday* 35 (2, '97) 83-87.

In Rom 5:1-11 Paul draws repeated attention to the de facto unity that exists between himself and those whom he addresses ("us"). The unity is not of Paul's making but God's; "we" are those whom God has justified by faith. The apostle and the recipients are united because they have accepted God's gift to them.—D.J.H.

1670. [Rom 6] E. Arens, "Participation and Testimony: The Meaning of Death and Life in Jesus Christ Today," *Concilium* (1, '97) 112-119.

After elucidating what Paul meant by "dying with Christ" with reference to the beginning of Romans 6 (dying with Christ in ritual initiation), the article discusses "living with Christ" as interactive communion in connection with Romans 8. Then it demonstrates the practical implications and consequences of death and life in Jesus Christ under the heading "bearing witness to Christ in the christopraxis of discipleship."—D.J.H.

1671. H.-J. Eckstein, "Auferstehung und gegenwärtiges Leben nach Röm 6,1-11," *Theol Beitr* 28 (1, '97) 8-23.

In the context of Paul's argument, Rom 6:1-11 is a witness for present (rather than future) eschatology. Concerned with the "already now" and "no more," this text combats the attempt to misinterpret Paul's gospel so as to remain in sin, focuses on the risen Christ as well as the crucified one, and leads into paraenesis in 6:12-23. It urges the Roman Christians to consider what Christ has done for them and what they already are in Christ.—D.J.H.

1672. [Rom 6:4] G.-H. Baudry, "Le baptême. Mise au tombeau avec le Christ," *EspVie* 107 (6, '97) 120-127.

The article traces the Pauline theme of baptism as being buried with Christ from Rom 6:4 (see Col 2:12), through patristic sources from the 2nd and 3rd centuries, to the 4th century (Cyril of Jerusalem, Basil of Caesarea, John Chrysostom and Theodore of Mopsuestia, Apostolic Constitutions, and Ambrose of Milan).—D.J.H.

Rom 8, § 41-1670.

1673. [Rom 8:20] S. Moyise, “Is Life Futile? Paul and Ecclesiastes,” *ExpTimes* 108 (6, ’97) 178-179.

The use of the Hebrew term *hebel* (“futility”) in Ecclesiastes should be allowed to influence the interpretation of Rom 8:20: “creation was subjected to futility” (mataiovth"). While Paul hopes that one day creation will be redeemed, the dynamic of hope is that, in the present, it feels like absence.—D.J.H.

Rom 8:29, § 41-1764.

1674. K. Haacker, “Die Geschichtstheologie von Röm 9–11 im Lichte philonischer Schriftauslegung,” *NTStud* 43 (2, ’97) 209-222.

After commenting on the relative lack of attention paid to Philo’s works in interpreting Paul’s letters, the article examines three themes in Romans 9–11 that are greatly illuminated by recourse to Philo: the relativizing of Israelite descent, Gentile Christians/proselytes as compensation for Israelites who have “fallen away,” and hope for Israel as hope for the world.—D.J.H.

1675. [Rom 9–11] J. M. Ryan, “God’s Fidelity to Israel and Mercy to All,” *BibToday* 35 (2, ’97) 89-93.

In Romans 9–11 Paul makes clear to the Christians at Rome how his mission to the Gentiles works for the sake of Israel, as part of God’s continuing way with the people of divine election. At the same time, Paul provides the concluding response to his Jewish opponents in affirming the gospel’s final vindication of God’s fidelity to Israel.—D.J.H.

1676. J. A. Mindling, “Thoughts on Romans 11,” *BibToday* 35 (2, ’97) 95-99.

In the latter part of Romans 11 Paul urges his Gentile readers to embrace an attitude of deferential respect toward the people of the ancient covenant. Paul’s own conduct toward non-Christian Israel drew on the biblical phrase “making Israel jealous” (see Deut 32:21; Rom 11:11, 13-14) to remind readers that one way God reacted to the rebelliousness of Israel in the past was by threatening to trigger a jealousy in them over the favors shown to others.—C.R.M.

1677. R. Bergmeier, “Die Loyalitätsparänese Röm 13:1-7 im Rahmen von Römer 12 und 13,” *TheolBeitr* 27 (6, ’96) 341-357.

After assessing critically the arguments for taking Rom 13:1-7 as a non-Pauline insertion, the article surveys the Jewish background of Paul’s summons to loyalty and its context, considers the early Christian tradition of loyalty paraenesis and its context (with a chart comparing texts in 1 Thessalonians 4–5, Romans 12–13, and 1 Peter 2–4), and places Rom 13:1-7 in the context of Romans 12–13.—D.J.H.

1678. J. L. P. Wolmarans, “The Rhetoric and Logic of Romans 13:1-7,” *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 76 (2, ’94) 187-199.

Using the method of analyzing argumentation in NT discourse developed by J. D. N. Van der Westhuizen [§ 41-1456], the article examines the logic of Rom 13:1-7: the symbolic lack, formulation of the proposition, type of argument, explicit and implicit premises, analysis of premises, and representation and evaluation of the argument. Paul does not put forward a systematic metaphysics of the relationship between the authorities and God. Rather, he uses an ad hoc argumentation to confer a strategy to his readers that maximal conformation to the environment ensures survival.—D.J.H.

1679. J.-B. BRUNON, "Étude de Saint Paul: Les lettres de Paul (suite). II - La première épître aux Corinthiens; III - La deuxième épître aux Corinthiens," *EspVie* 107 (4, '97) 49* - 59*.

This installment [see § 41-1709] first (pp. 49*-57*) offers a general presentation of 1 Corinthians, and focuses on ecclesial questions (chaps. 1–4), moral questions (5–10), liturgical questions (11–14), and a dogmatic question (15). Then (pp. 58*-59*) it treats the various parts of 2 Corinthians: the tearful letter (10–13), the letter of reconciliation (1–7), and the collection (8–9).—D.J.H.

1680. J. K. CHOW, "Christians in an Ever-Changing World: Lessons from I Clement and I Corinthians," *Listening* 32 (1, '97) 39-47.

The study examines 1 Corinthians and *1 Clement* with attention to their attitudes toward the outside world. After briefly reviewing their common traditions, it concentrates on their different emphases and contexts. It concludes that while Paul worked from the margins of society to transform the world through the building up of different Christian communities, the author of *1 Clement,* perhaps speaking from the center of the establishment, accepted the prevailing ethos and sought to gain the approval of Christian Roman elites.—C.R.M.

1681. [1 Cor] D. WENHAM, "Whatever Went Wrong in Corinth?" *ExpTimes* 108 (5, '97) 137-141.

After introducing the problems that arose in the Corinthian church after Paul's first stay there, the article first reviews what the Corinthians were taught under four headings: kingdom, Spirit, and baptism; Christian freedom; equality of men and women; and the imminent return of the Lord. Then it notes how things went wrong by treating problems over (1) spiritual wisdom; (2) marriage, sex and gender; and (3) other issues. Finally it reflects on what can be learned from the Corinthians.—C.R.M.

1682. B. W. WINTER, "Gluttony and Immorality at Élitist Banquets. The background to 1 Corinthians 6:12-20," *Jian Dao* [Hong Kong] 7 ('97) 77-90.

The background to 1 Cor 6:12-20 is banqueting, and the elitist's justification ("all things are permitted") for notorious conduct by Christians concerned eating, drinking, and sexual immorality at private banquets. The study examines (1) the origins of the aphorism "all things are permitted"; (2) the nexus between gluttony, drunkenness, and sexual indulgence; and (3) elitist ethics and 1 Cor 6:12-20. In addition to establishing the social context in which gluttony and fornication occurred together, the study affirms that some Corinthian Christians held high social status.—C.R.M.

1683. J. D. M. DERRETT, "Right and Wrong Sticking (1 Cor 6,18)?" *EstBib* 55 (1, '97) 89-106.

In 1 Cor 6:12-20 Paul advises against πορνεία (Hebrew *zĕnût*), since even many non-prohibited forms of intercourse entail the risk that one may "stick" (see κολλώμενος in vv. 16-17) to the sexual partner rather than to God. Between spouses "sticking" is tolerable if it is consistent with sticking to God and to Christ. Just as eating "idol meat" risks idolatry unawares, so sexual intercourse (whether prohibited or not) carries the risk of disloyalty to God or idolatry (which can be viewed as *zěnût*/πορνεία).—D.J.H.

1 Cor 7, § 41-1663.

1684. M. P. Martens, “First Corinthians 7:14: ‘Sanctified’ by the Believing Spouse,” *NotesTrans* 10 (3, ’96) 31-35.

In 1 Cor 7:14 Paul states that an unbelieving spouse does not taint a believing spouse but is sanctified by association with the believer. By “sanctified” Paul means either that the marriage is legitimate in God’s sight or that the unbelieving spouse is dedicated or consecrated to God in some way.—C.R.M.

1685. A. Papathomas, “Das agonistische Motiv 1Kor 9.24ff. im Spiegel zeitgenössischer dokumentarischer Quellen,” *NTStud* 43 (2, ’97) 223-241.

This study utilizes information from documentary sources (papyri, inscriptions) to analyze the contemporary background of the Pauline metaphor of Christians as athletes in 1 Cor 9:24-27 to determine the extent to which Paul’s image corresponds to the surviving data of his time. It first presents an extended analysis of the term στέφανος and its connotations during the time of the Roman empire. Then it surveys the remaining pertinent concepts (ἐν σταδίῳ; τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε; etc.) in order to assess their relation to the actual agonistic terminology documented for Paul’s time. It concludes that Paul’s images and phraseology reflect the agonistic terminology of his day.—C.R.M.

1686. [1 Cor 10–11] C. R. Koester, “Promise and Warning: The Lord’s Supper in 1 Corinthians,” *WordWorld* 17 (1, ’97) 45-53.

Surprisingly it is not the Evangelists but Paul who most fully explores the theological and practical implications of the Lord’s Supper. The article follows Paul’s treatment of the issues in 1 Corinthians 10–11 under three headings: grace and sin, salvation and judgment, and inclusion and exclusion. The interplay between the divine yes and the divine no in 1 Corinthians constantly presses for clarity and integrity in practices surrounding the Lord’s Supper, whether in the 1st or the 20th century.—C.R.M.

1687. J. Smit, “‘Do Not Be Idolaters.’ Paul’s Rhetoric in First Corinthians 10:1-22,” *NovTest* 39 (1, ’97) 40-53.

This study employs rhetorical analysis to show that 1 Cor 10:1-22 forms a distinct and coherent round of argument within Paul’s discussion of idol offerings (8:1–11:1) in which Paul expertly performs his duties as a rhetor in composing a persuasive speech. It treats Paul’s approach to the problem, argumentation and disposition, and the elocution. Paul’s argumentation in 10:1-22 consists of a disjunctive syllogism, which he twice elaborates (vv. 1-13, 14-22) in a similar manner: the theological significance of participation in baptism and/or the Lord’s Supper (10:1-5, 14-17), the theological significance of participation in pagan sacrificial meals (10:6-10, 18-20), and participation in baptism and/or the Lord’s Supper excludes participation in sacrificial meals (10:11-13, 21-22).—C.R.M.

1 Cor 11:25, § 41-1581.

1 Cor 12:13, § 41-1476.

1688. M. P. Martens, “First Corinthians 13:10: ‘When That Which is Perfect Comes,’” *NotesTrans* 10 (3, ’96) 36-40.

After an overview of 1 Cor 13:1-10, the article considers two interpretations of “the perfect” (τὸ τέλειον) in v. 10: (1) Christian maturity, and (2) the Christian’s state after the parousia. It offers two arguments in favor of the latter choice.—C.R.M.

1689. C. Nuccum, “The Voice of the Manuscripts on the Silence of Women: The External Evidence for 1 Cor 14.34-5,” *NTStud* 43 (2, ’97) 242-255.

The article reexamines the textual evidence for the omission of 1 Cor 14:34-35, the transposition of these verses after v. 40, and their traditional placement. Since no extant manuscript offers evidence of an original omission of 1 Cor 14:34-35, and since the transposition occurs in only a few, closely related manuscripts from northern Italy, no other reading has claim to being “original” other than that preserving the traditional sequence of verses.—C.R.M.

1690. J. Smit Sibinga, “1 Cor. 15:8/9 and Other Divisions in 1 Cor. 15:1-11,” *NovTest* 39 (1, ’97) 54-59.

In light of the number of words (160) in 1 Cor 15:1-11 and the sense of proportionality in ancient numerical literary technique (the “golden mean”), a break of some sort between verses 8 and 9 (Ἐγώ is word no. 101) is entirely appropriate.—D.J.H.

1691. G. Hotze, “Schatz in tönernen Gefässen – Der zweite Korintherbrief (Teil 1),” *Bib Liturg* 70 (1, ’97) 47-52.

After reflecting on why 2 Corinthians has been relatively neglected, the article discusses its historical and epistolary situation, various attempts at identifying Paul’s opponents, and the course of events presupposed by it. Then it considers whether 2 Corinthians is one or several letters.—D.J.H.

1692. M. Quesnel, “Circonstances de composition de la seconde épître aux Corinthiens,” *NTStud* 43 (2, ’97) 256-267.

The article first presents three thesis on the composition of 2 Corinthians: (1) 2 Cor 6:14–7:1 does not belong to the letter sent by Paul to Corinth before the first canonical epistle (see 1 Cor 5:9); (2) 2 Corinthians 9 is not part of the same dispatch as 2 Corinthians 8; and (3) 2 Corinthians 10–13 is not the “letter of tears” (see 2 Cor 2:4); it was written after 2 Corinthians 1–8. Then it offers a reconstruction of the events based on the proposal that the chronological order of the successive letters contained in 2 Corinthians (chaps. 1–8 [without 6:14–7:1]; chap. 9; chaps. 10–13) is identical to the order in which these sections are found in the manuscripts. The editor of 2 Corinthians assembled the separate letters of Paul with attention to the order of their reception by the Corinthian church.—C.R.M.

1693. [2 Cor 2:14–3:18] R. W. Scholla, “Into the Image of God: Pauline Eschatology and the Transformation of Believers,” *Gregorianum* 78 (1, ’97) 33-54.

In 2 Cor 2:14–3:18 Paul describes the eschatological reality that has been initiated in the Christ-event and continues to be realized through the transformation of those who “turn to the Lord” (3:16). The article addresses central Pauline themes in the passage in four steps: God’s definitive victory—the eschatological triumph realized by God in the Christ-event (2:14–

3:1a); Christ made manifest—the christological revelation that believers themselves continue to present to the world (3:1b-6); Law and glory—Paul's evaluation of the theophany disclosed at Sinai and in the Christ-event (3:7-14); and God's project of transformation—God's ongoing project to shape believers in the image of God's glory (3:15-18).—D.J.H.

1694. J. ECKERT, "Die Befähigung zu 'Dienern des Neuen Bundes' (2 Kor 3, 6). Neutestamentliche Perspektiven zum Amt in der Kirche," *TrierTheolZeit* 106 (1, '97) 60-78.

This investigation of how Paul understood himself as among the ministers of a new covenant (2 Cor 3:6) considers the apostle and his community in light of the programmatic statements in 2 Cor 2:14–3:3, the OT precedents for Paul's terminology in 2 Cor 3:5-18 (and especially 3:6), and the meaning of Paul's claim that God "has made us competent to be ministers of the new covenant, not of letter but of spirit" (3:6).—D.J.H.

1695. M. LANG, "Erwägungen zu 2Kor 5,19a," *BibNotiz* 84 ('96) 46-50.

The participle as predicate noun describes correctly the construction ἦν . . . καταλλάσσων in 2 Cor 5:19a. The temporal aspect plays no role in this construction.—D.J.H.

1696. J. LAMBRECHT, "Paul's Appeal and the Obedience to Christ: The Line of Thought in 2 Corinthians 10,1-6," *Biblica* 77 (3, '96) 398-416.

After clarifying Paul's line of thought in 2 Cor 10:1-6 by a close reading of the text, the article takes up three special items: Paul's use of παρακαλῶ, his ἐξουσία to build up, and the παράκλησις given in 2 Cor 12:19–13:11. Then it examines the formula "by the meekness and gentleness of Christ" (10:1a) in connection with Paul's appeal to the Corinthians and their obedience to Christ. Paul's mention of these characteristics of Jesus was intended to ground his appeal and provide an example for the Corinthians.—D.J.H.

1697. J. LAMBRECHT, "Strength in Weakness. A Reply to Scott B. Andrews' Exegesis of 2 Cor 11.23b-33," *NTStud* 43 (2, '97) 285-290.

In his attitude toward difficulties in 2 Cor 11:23b-33, Paul was in no way following a populist model or using demagogic tactics. By no means was he "too weak not to lead." It is not only the oddity of this last expression that irritates; it is also Andrews's view [§ 39-1594] of the form and function of the catalogue in chapter 11 that cannot be true.—D.J.H.

1698. [2 Cor 12:7-9] R. RUSSELL, "Redemptive Suffering and Paul's Thorn in the Flesh," *JournEvangTheolSoc* 39 (4, '96) 559-570.

After introductory remarks on suffering and public debate about sustaining life versus eliminating suffering, the article reviews attempts by the church to respond to the place of suffering in the lives of the terminally ill. Then it reflects on the perspective on human suffering offered by the account of Paul's "thorn in the flesh" in 2 Cor 12:7-9. Paul's experience with suffering from the thorn was redemptive—it brought divine education or improvement to him.—C.R.M.

1699. P. C. BROWN, "What Is the Meaning of 'Examine Yourselves' in 2 Corinthians 13:5?" *BiblSac* 154 (614, '97) 175-188.

In 2 Cor 13:5 Paul used irony bordering on sarcasm to communicate his final emotional appeal. To the Corinthians who had been scrutinizing him and questioning his authority, Paul in 13:5a says that they should test and examine themselves. His question in 13:5b ("Do you not recognize this about yourselves, that Jesus Christ is in you?") expects a positive answer. The structure of the phrase "unless you fail the test" in 13:5c shows that Paul considered that possibility unreal. This passage should not be used as a yardstick to measure the reality of one's salvation or the quality of one's Christian life.—D.J.H.

Galatians–Philemon

1700. J.-B. BRUNON, "Étude de Saint Paul: Les lettres de Paul (suite). IV - L'Épître aux Galates; V - L'Épître aux Romains," *EspVie* 107 (5, '97) 65*-76*.

This installment [see § 41-1679] first (pp. 65*-68*) treats the Judaizing crisis and Paul's response to it in his letter to the Galatians (major characteristics, plan, leading ideas). Then (pp. 68*-76*) it discusses the historical setting and plan of Paul's letter to the Romans, and examines Paul's development of the theme of salvation by faith in Jesus Christ in the various parts of Romans 1–11.—D.J.H.

Galatians, § 41-1859.

1701. K. K. YEO, "Christ-Centered Multi-Cultural Hermeneutics. The Examination of Galatians 2:15-16, 3:1-20," [in Chinese] *Jian Dao* [Hong Kong] 7 ('97) 57-76.

The article first examines Gal 2:15-16 to understand how Paul viewed Christ as the inclusive and all-sufficient symbol of the people of God—a people created out of diverse cultural and religious backgrounds. Then it looks at Gal 3:1-20, with particular attention to Paul's hermeneutics and his approach to Christ and the Law, and notes that Paul was pressed to state one side of the case because of the opposition from the Judaizers.—D.J.H.

Gal 3:1-20, § 41-1701.

1702. N. BONNEAU, "The Logic of Paul's Argument on the Curse of the Law in Galatians 3:10-14," *NovTest* 39 (1, '97) 60-80.

The key to an adequate interpretation of Gal 3:10-14 lies in placing the passage within the unfolding argument of the letter as a whole. Paul is seeking to dissuade those members of the Christian community who are being tempted to abandon the gospel as he had preached it for a derivative gospel based on a deficient appreciation of consequences flowing from God's eschatological initiative in Jesus' death and resurrection. The logic implied in 3:10-14 can be teased out from earlier sections of the letter, in particular the account of the incident at Antioch. The argument on the curse of the Law is designed to show that in espousing the other gospel the Galatians would in the end be counter-witnessing to the truth of the crucified and risen Jesus.—D.J.H.

1703. [Gal 4–6] S. C. KEESMAAT, "Paul and His Story: Exodus and Tradition in Galatians," *HorBibTheol* 18 (2, '96) 133-168.

This examination of Paul's use of Scripture in Galatians explores how the exodus tradition is echoed in Galatians 4–6. It first treats this topic under three rubrics: slavery and sonship, promise and inheritance, and slavery and freedom. Then it discusses the Galatian context, the transformational continuity of Paul's telling of the Christian story with its Hebrew antecedents, and the ongoing debate concerning the nature of Paul's relation to his Scriptures. While Paul uses the exodus narrative as foundational for his discussion of Christian identity with the Galatians, the tradition has been transformed in such a way that it bears new contemporary fruit.—C.R.M.

1704. E. Best, "Who Used Whom? The Relationship of Ephesians and Colossians," *NTStud* 43 (1, '97) 72-96.

After a brief review of previous attempts to solve the problem of the relation between Ephesians and Colossians, the various possible solutions to the question of authorship, and methodological considerations, this examination of the purely literary aspect of the problem examines passages put forward by C. L. Mitton as especially suggestive of the dependence of Ephesians on Colossians. It concludes that in almost every case it is impossible to say with any certainty that the author of Ephesians used Colossians or that the author of Colossians used Ephesians. In many instances the similarity exists simply because both were indebted to tradition. The similarities and dissimilarities of the two letters can be explained most easily on the assumption of distinct authors who were members of the same Pauline school and had discussed together the Pauline theology that they had inherited.—C.R.M.

1705. A. B. Luter, "Partnership in the Gospel: The Role of Women in the Church at Philippi," *JournEvangTheolSoc* 39 (3, '96) 411-420.

Paul's letter to the Philippians and Acts 16:12-20 agree in portraying the significance of key women in the church at Philippi. Philippians tactfully but directly addresses (see 4:2-3) a growing rift in which the prominent women, Euodia and Syntyche, are the central figures. Acts 16:12-20, in harmony with Phil 4:3, indicates that the roles of women in the Philippian church had begun (i.e. with at least Lydia and the slave girl) in a very positive light.—D.J.H.

1706. D. Thomas, "Rejoice in the Lord? Cohesion in Philippians 3:1," *NotesTrans* 10 (4, '96) 53-54.

In Phil 3:1 "rejoice" is a mistranslation of χαίρετε. Rather, the context suggests that Paul is saying, "Pin your hopes on the Lord (not elsewhere)!"—D.J.H.

Colossians, § 41-1704.

1707. J. Behr, "Colossians 1:13-20: A Chiastic Reading," *StVladTheolQuart* 40 (4, '96) 247-264.

There is no reason to assume that the author of the "hymn" in Col 1:15-20 (if it is a "hymn") is anyone other than the author of the epistle. Thus the demarcation of the "hymn" need not be so rigid as is usually assumed. It is possible to take 1:13-14 as an integral part of the passage, chiastically paralleling v. 20. The article proposes a nine-part chiastic structure for 1:13-20 (with v. 18a at the center: "He is the head of the body, the church") and presents a commentary on the passage.—C.R.M.

1708. D. A. Campbell, "The Scythian Perspective in Col. 3:11: A Response to Troy Martin," *NovTest* 39 (1, '97) 81-84.

Martin's suggestion [§ 40-1016] that the couplet "barbarian Scythian" (βάρβαρος Σκύθης) in Col 3:11 can be given the antithetical force it needs in context if it is read from a "Scythian viewpoint" is implausible. Further his Cynic reading of the couplet is implausible because of the term that Σκύθης opposes, namely βάρβαρος (a Cynic reading requires the contrasting term Ἕλλην). The suggestion that Scythian be correlated with "slave" and barbarian with "free" brings the four couplets of 3:11 into overall balance [see § 40-1613].—C.R.M.

1709. J.-B. Brunon, "Étude de Saint Paul: Les lettres de Paul. I - Les épîtres aux Thessaloniciens," *EspVie* 107 (3, '97) 36*-38*.

After discussing the founding of the church at Thessalonica and the subsequent crisis there, the article sketches the contents of 1 Thessalonians and 2 Thessalonians, respectively. It concludes with a note on their authenticity.—D.J.H.

1710. [1–2 Thess] D. N. Howell, "Confidence in the Spirit as the Governing Ethos of the Pauline Mission," *TrinJourn* 17 (2, '96) 203-221.

Paul's dependence on and confidence in the empowering presence of the Spirit can be seen at every level of his Gentile mission. The article first examines Paul's explicit references to the Spirit in the Thessalonian correspondence (1 Thess 1:5-6; 4:8; 5:16-24; 2 Thess 1:11; 2:1-2; 2:13). Then it treats apostolic parousia and team ministry in the Pauline mission, and reflects on the Pauline principle at work in Japan.—C.R.M.

1711. C. Demke, "Theology and Literary Criticism in 1 Thessalonians," *Journal of Higher Criticism* [Madison, NJ] 3 (2, '96) 194-214.

The study intends to awaken debate on the literary unity of 1 Thessalonians by discussing whether two epistolary conclusions are present in 3:11–4:1 and 5:23-28, presenting observations on the use of language in the epistle, and by examining the relation between word and faith in 1 Thessalonians. It concludes that the difficulties in the structure of the epistle and the tensions in its terminology and theology indicate that a post-apostolic author created this writing using (parts of) an authentic Pauline letter.—C.R.M.

1712. D. A. deSilva, "'Worthy of his Kingdom': Honor Discourse and Social Engineering in 1 Thessalonians," *JournStudNT* 64 ('96) 49-79.

After establishing a method for analyzing the rhetorical impact of honor discourse and its potential for sustaining group values and commitment in a text from the Greco-Roman world, the article shows that in 1 Thessalonians Paul insulates his readers from concern for the opinion and approval of the nonbelieving world by censuring outsiders as unreliable guides to honorable behavior. Paul directs the ambitions of his readers to the eternal honor to be gained by securing God's approval. The group members are called to reinforce one another's commitment to those distinctive Christian values that will result in honor on the last day.—D.J.H.

1 Thess 4:4, § 41-1889.

1713. [1 Thess 5:17] C. Smith, "'Ἀδιαλείπτως Προσεύχεσθε: Is Paul Serious?" *Presbyterion* 22 (2, '96) 113-120.

A discussion of how the adverb ἀδιαλείπτως in 1 Thess 5:17 should be translated and in what sense it modifies the verb προσεύχομαι. In the context of prayer ἀδιαλείπτως should be rendered "persistently" or "constantly."—C.R.M.

1714. A. van Aarde, "The Second Letter to the Thessalonians Reread as Pseudepigraph," *Journal of Higher Criticism* [Madison, NJ] 3 (2, '96) 237-266.

This study suggests a new socio-historical frame of reference within which 2 Thessalonians may have communicated meaningfully with its intended readers. After detailing the traditional view (Paul as the author and the delayed parousia as the problem) and an alternate view (2 Thessalonians as a pseudepigraph; an open question whether the delayed parousia is really the problem), the article suggests that 2 Thessalonians may be read against the background of an anti-Sadducean polemic. Read in this way, the coherent pattern of exegetical problems identified on the basis of existing research more clearly takes shape. For example, the lawless figure who takes his seat in the Temple, proclaiming himself to be God (2:4), may be seen to symbolize the Sadducean Temple authorities. The Roman administration can be seen as the "restrainer" (2:7) of this "destroyer."—C.R.M.

1715. P. H. Towner, "Feminist Approaches to the New Testament. With 1 Timothy 2:8-15 as a Test Case," *Jian Dao* [Hong Kong] 7 ('97) 91-111.

This study identifies some of the key features that distinguish two groups of feminist scholars by examining the very different roles played by biblical material in their respective feminist programs: (1) scholars who are dedicated to the construction of a feminist biblical hermeneutic committed to the liberation of women from androcentric and patriarchal structures (including the Bible), and (2) scholars who maintain optimism toward the usefulness of biblical texts properly understood against their historical and cultural backgrounds. Interpretations of 1 Tim 2:8-15 illustrate the different approaches of the two groups.—C.R.M.

1716. [1 Tim 2:15] D. Thomas, "Saved by Childbearing!" *NotesTrans* 10 (2, '96) 52.

A midrash on Prov. 5:21 suggests that a woman in giving birth is in mortal danger and so is especially aware of her sins. Paul's claim in 1 Tim 2:15 that women are saved by childbearing may refer to the fact that facing possible death has a way of making people confront spiritual realities.—D.J.H.

1717. B. Campbell, "Rhetorical Design in 1 Timothy 4," *BiblSac* 154 (614, '97) 189-204.

After outlining five steps in rhetorical analysis, the paper presents a classical-rhetorical analysis of 1 Timothy 4. Thus it treats the narration (4:1-5), *expolitio* (4:6-10—"a good servant of Jesus Christ"), and epilogue (4:11-16). It concludes with an evaluation of Paul's rhetorical effectiveness and pastoral considerations.—C.R.M.

1718. P. V. Kea, "Paul's Letter To Philemon: A Short Analysis of its Values," *PerspRel Stud* 23 (2, '96) 223-232.

The study first surveys recent scholarship on Philemon to determine the historical circumstances reflected in the letter. Then it examines the cultural rhetoric of the letter to determine the relation of Paul's rhetoric to the values of the larger Greco-Roman culture. The letter assumes several cultural values quite central to the 1st-century Greco-Roman world: honor/shame, obedience, ordering (respect for hierarchy), patron/client, and debt of gratitude. Paul's effort to persuade Philemon to receive Onesimus as a brother "both in the flesh and in the Lord" (v. 16) or as he would Paul (v. 17) displays no conflict with the dominant values of Greco-Roman culture.—C.R.M.

Hebrews

1719. D. L. Allen, "The Lukan Authorship of Hebrews: A Proposal," *JournTransTextling* 8 ('96) 1-22.

Five lines of evidence support the independent Lukan authorship of Hebrews: lexical, stylistic, and textlinguistic similarities between Lk-Acts and Hebrews; comparison of the purposes of Lk-Acts and Hebrews; theological similarities; the Jewish background of Lk-Acts; and the historical reconstruction of the background of Hebrews (the recipients were former Jewish priests who had been converted to Christianity; see Acts 6:7). Luke wrote Hebrews in Rome about A.D. 67.—C.R.M.

1720. G. K. BARR, "The Structure of Hebrews and of 1st and 2nd Peter," *IrBibStud* 19 (1, '97) 17-31.

Comparison of the "prime patterns" of Hebrews, 1 Peter, and 2 Peter by means of "scalometry" [see § 40-1553] reveals closely corresponding scaling structures coinciding precisely with identifiable discourse units relating to widely differing subjects. This evidence in tandem with text-linguistic analysis suggests that these three works come from the same hand; internal evidence points to Silvanus.—C.R.M.

1721. B. B. COLIJN, "'Let Us Approach': Soteriology in the Epistle to the Hebrews," *JournEvangTheolSoc* 39 (4, '96) 571-586.

For the author of Hebrews, salvation is a pilgrimage toward a promise, a journey toward God. It is grounded in relationship. After reviewing the basis of salvation as presented in Hebrews, the article explores the eschatological character of salvation in Hebrews, the images of salvation as pilgrimage and worship, and the results of salvation—soteriology as the foundation for ethics. It concludes that for the author of Hebrews the essence of salvation is worship.—C.R.M.

1722. M. E. ISAACS, "Priesthood and the Epistle to the Hebrews," *HeythJourn* 38 (1, '97) 51-62.

After discussing the limited use of priestly language in Hebrews, the article considers its presentations of Jesus as the high priest and as the Melchizedekian priest, and the character of Jesus' priesthood. That Jesus was not literally a priest is a fact that the author of Hebrews exploited positively in claiming uniqueness for Jesus. By opening up access to God through his death and resurrection, Jesus fulfilled the purpose for which the priesthood was instituted.—D.J.H.

1723. Z. DE A. SEVERA, "Entre o presente e o futuro: a escatologia em Hebreus," *VoxScript* 6 (2, '96) 205-223.

The elements of future eschatology in Hebrews include the world to come, the future "rest," the return of Christ, the resurrection of the dead, the final judgment, and the removing of what can be shaken (see 12:26-28). The elements of realized eschatology include the presence of the last days, the present reign of Christ, participation in the present "rest," experience of the powers of the coming age, the new covenant, and fellowship with God. In the midst of this now and not-yet tension, Hebrews calls the believer to faith, hope, and perseverance toward sanctification.—D.J.H.

1724. J. R. WALTERS, "The Rhetorical Arrangement of Hebrews," *Asbury Theological Journal* [Wilmore, KY] 51 (2, '96) 59-70.

After reviewing different attempts to define the arrangement of Hebrews, the article contends that the entire document falls readily into a structure organized according to six primary scriptural quotations (see Heb 2:6-8; 3:7-11; 5:6; 8:8-12; 10:37-38; 12:5-6) and directed toward exhortation. Thus the rhetorical arrangement of Hebrews is fairly simple, consisting of an introduction (1:1–2:4) utilizing a catena of OT texts, six sections coordinated with the primary scriptural quotations (2:5-18; 3:1–4:13; 4:14–7:28; 8:1–10:31; 10:32–12:2; 12:3–13:19), and a conclusion (13:20-21).—C.R.M.

1725. B. Heininger, "Sündenreinigung (Hebr 1,3). Christologische Anmerkungen zum Exordium des Hebräerbriefs," *BibZeit* 41 (1, '97) 54-68.

After describing various aspects of the literary artistry of the exordium in Heb 1:1-4, the article focuses on the content of 1:3 with particular attention to its interpretation of Jesus' death as a purification for sins. Then it considers as models for its thought the Jewish wisdom tradition (especially Wis 7:22–8:1), the ritual for the Day of Atonement in Leviticus 16, and the Alexandrian synthesis developed by Philo in *De fuga et inventione* 87-118 (see especially his idea of the Logos/high priest in 108) on Num 35:9-34.—D.J.H.

1726. L. Burns, "Hermeneutical Issues and Principles in Hebrews As Exemplified in the Second Chapter," *JournEvangTheolSoc* 39 (4, '96) 587-607.

The article discusses hermeneutical issues in recent studies of Hebrews, and shows how various parts of chapter 2 illustrate them. With particular attention to the author's use of the OT in Hebrews 2, it discerns and explains his three fundamental principles of interpretation: pastoral/rhetorical, christological, and contextual.—D.J.H.

1727. [Heb 3:1–4:11] H. Weiss, "*Sabbatismos* in the Epistle to the Hebrews," *Cath BibQuart* 58 (4, '96) 674-689.

After outlining four main opinions for understanding the notion of God's Sabbath celebration (σαββατισμός), or God's rest, in Hebrews, the essay attempts to elucidate the motif with attention to the text of Heb 3:1–4:11 by answering the following three questions: What in the author's agenda introduced the notion of God's rest? In connection with which arguments did the author exhort the readers to enter God's rest? and, In view of the author's argument where did he or she belong within the spectrum of contemporary views? For the author of Hebrews God's Sabbath is a reality into which believers have not yet quite entered, even if by faith and hope they can claim it.—C.R.M.

1728. J. Swetnam, "Hebrews 11,1 - 13,24: A Suggested Structure," *MelTheol* 47 (1, '96) 27-40.

The interpretive key to Hebrews 11–13 [see §§ 37-1414; 39-1620] is the description of faith as ὑπόστασις ("underlying reality") in 11:1 (see 1:3; 3:14). The passage regards in turn the past (11:1-40), the future (12:1-29), and the present (13:1-17). Faith is a factor in all three sections.—D.J.H.

1729. M. E. Isaacs, "Hebrews 13.9-16 Revisited," *NTStud* 43 (2, '97) 268-284.

After arguing for the integrity of Hebrews 13 and locating 13:9-16 within the structure of 13:7-19, the study suggests a reading of 13:9-16 within the context of Hebrews as a whole. The key interpretative issue is the identification of the altar in v. 10. Detailed consideration of the principal scholarly proposals yields the conclusion that the altar in 13:10 is a metonym for the sacrificial death of Jesus. It is located neither in heaven, nor on earth at the Eucharist, but represents the death of Jesus understood in terms of ancient Israel's sacrificial cult.—C.R.M.

1730. [Heb 13:17] W. D. MEYER, “Obedience and Church Authority: The Problem of the Book of Hebrews,” *AshTheolJourn* 28 (’96) 9-28.

Taken in isolation, the call to obey church leaders in Heb 13:17 (see also 13:7) seems to contradict the antihierarchical implications of Hebrews. Taken in context, however, the text is a call to Christian community solidarity, not the “cadaver” obedience of authoritarian denominations where leadership’s word is law. The consistent message of the NT is antagonistic to notions of absolute obedience to hierarchical church authority.—D.J.H.

Catholic Epistles

1731. V. K. ROBBINS, “Making Christian Culture in the Epistle of James,” *Scriptura* 59 (’96) 341-351.

The epistle of James illustrates how early Christians renamed certain Jewish practices, modified Jewish practices and beliefs by using different language, and introduced new rules designed to nurture their own groups. Abraham’s venture of faith provided the underlying guidelines for approaching Christian life. The addition of the Lord Jesus Messiah, however, created new rules and practices that gradually created a new culture. The analysis suggests that a model of making Christian culture should replace the model of trajectories in studying early Christianity.—D.J.H.

1732. P. ROLLAND, “James and Paul in Dialogue,” *Kephas* [Paris] 1 (1, ’97) 1-33. [See § 41-1078.]

Rather than being an adversary of Paul, James added his weight to Paul’s efforts to call the Pauline communities to order. Examination of rare words and phrases indicates a relationship of interdependence between the letters of James and Paul: James was written in response to 1 Corinthians; Paul was aware of it, with some reticence, when he wrote Philippians, Galatians, and 2 Corinthians; and eventually, in Romans, Paul accepted its content. On the basis of details in Acts 20:1-12, the celebration of the Eucharist at Troas and Paul’s arrest in Jerusalem could only have taken place in A.D. 58. This means that it is possible to date 1 Corinthians to spring A.D. 56, James to summer 56, Galatians to winter 56-57, and Romans to winter 57-58.—D.J.H.

1733. J. W. SEMMELINK, “Daniel Patte’s Semiotic Model Applied to James,” *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 76 (1, ’94) 31-47.

The article first surveys previous research on James to demonstrate its focus on matters other than the convictions of the implied author and implied readers. Then with attention to James, it illustrates the hermeneutical value of utilizing Patte’s semio-structural methodology for working with patterns of faith systems behind a text.—C.R.M.

1734. M. J. TOWNSEND, “Reading the Book. 5. The Epistle of James,” *ExpTimes* 108 (5, ’97) 134-137.

James is a Jewish Christian writing that shows how Jews who had come to believe that Jesus was the Messiah employed the wisdom tradition and the teaching of Jesus to wrestle with the practical implications of their discipleship. The first chapter announces the themes to be discussed and chapters 2–5 expand on these topics. The are five major themes in James: (1) living with trials—1:2-4; 5:7-11; (2) the need for wisdom—1:5; 3:13–4:10; (3) the dangers of wealth—1:9-11; 2:1-13; 4:13-16; (4) Christian speaking— 1:19, 26; 3:1-12; and (5) faith in action—1:22-25; 2:14-16.—C.R.M.

1735. R. W. YARBROUGH, "Biblical Authority and the Ethics Gap: The Call to Faith in James and Schlatter," *Presbyterion* 22 (2, '96) 67-75.

After commenting on major areas of discussion with respect to biblical authority (inerrancy, application, hermeneutics), the article discusses the answer of James to the "ethics gap," the relation between James and Paul on this issue, and A. Schlatter and the message of James.—C.R.M.

1736. J. L. P. WOLMARANS, "ὁ θεὸς ἀπείραστός ἐστιν κακῶν (James 1:13)," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 76 (1, '94) 106-108.

The lack of clarity in the phrase ὁ θεὸς ἀπείραστός ἐστιν κακῶν in Jas 1:13 is bound up with the meaning and reference of the adjectives ἀπείραστος and κακῶν. The following translation renders the logic of the argument transparent: "God cannot be tested (for the giving) of evil things."—C.R.M.

1737. D. J. VERSEPUT, "Reworking the Puzzle of Faith and Deeds in James 2.14-26," *NTStud* 43 (1, '97) 97-115.

After noting the significance of Jas 1:26-27, the article examines the relation between faith and works in the various parts of 2:14-26 (vv. 14-17, 18-19, 20-26). In urging consistency of behavior, the author appears to revive the critique of the OT prophets against cultic abuse, insisting in accordance with the traditional pattern that piety without righteousness is vain and ineffectual, unable to achieve the recognition of God, whereas deeds of obedience to the divine will can be said to constitute the proper and valid religion of which God approves. James was not seeking to downgrade the importance of faith. On the contrary, faith retains its role as the primary distinguishing feature of the community.—D.J.H.

1738. J. BUTLER, "Grace and Suffering. A Study in 1 Peter," *NotesTrans* 10 (3, '96) 58-60.

The theme of suffering is prominent throughout 1 Peter. The "grace" that is the theme of the whole of 1 Peter is defined in 2:19-20 as grace manifested in suffering that glorifies God.—C.R.M.

1 Peter, § 41-1720.

2 Peter, § 41-1720.

1739. R. M. BRUSIC, "A River Ride with 1 John: Texts of the Easter Season," *WordWorld* 17 (2, '97) 212-220.

In its progressive yet repetitious way, 1 John addressed issues of Christology, behavior, eschatology, and the role of the Holy Spirit. The body of the article provides expositions of six passages used in the Sunday lectionary for the Easter season of Year B: 1 Jn 1:1–2:2; 3:1-7; 3:16-24; 4:17-21; 5:1-6; and 5:9-13.—D.J.H.

1740. R. R. RENO, "Theological Exegesis of the First Letter of John for Easter," *Pro Ecclesia* [Northfield, MN] 6 (1, '97) 43-54.

Not only does the allusive depth of 1 Jn 1:1 suggest multiple senses of "beginning," but the semantic field of allusion also reinforces the particular way in which the ἀρχή and τέλος, the alpha and omega, come into the tightest interrelationship in the singular figure of Christ. Taking 1 John seriously entails allowing oneself to be pulled through the plenitude of sense evoked by the particular semantic intensity of the diamond sharp formulations that give the letter its distinctive character. Its proclamation has the power of fellowship: our fellowship with each other, our fellowship with God, and the fellowship of the Father with his Son. In this way 1 John is the paradigmatic Easter text.—D.J.H.

1741. T. Veerkamp, "Weltordnung und Solidarität oder Dekonstruktion christlicher Theologie. Auslegung des ersten Johannesbriefes und Kommentar," *Texte & Kontexte* [Berlin] 19 (71-72, '96) 1-141.

The article presents an exposition of 1 John according to the following general outline: title and foreword (1:1-4); light and darkness (1:5–2:17); the Messiah, his time, and his opponents (2:18-28); the revelation of the Messiah and the reassurance of the heart (2:29–3:24a); and victory over the world order (3:24b–5:21). It concludes with a seventeen-page essay on the deconstruction of Christian theology through "John."—D.J.H.

Revelation

1742. J. M. Court, "Reading the Book. 6. The Book of Revelation," *ExpTimes* 108 (6, '97) 164-167.

Though we need not take Revelation literally, we should take it seriously. It shows a relationship between pain, martyrdom, and Christian belief. After an outline of the book as a whole, the article presents a "reading" of the text in terms that are appropriate for the end of the second millennium.—D.J.H.

1743. J. J. Engelbrecht, "Die houding van die Openbaring van Johannes teenoor kultuur (The attitude of the Apocalypse of John towards culture)," *HervTeolStud* 52 (4, '96) 894-909.

Those who really believe in the one who is proclaimed in Revelation do not need to exchange the culture of their people for that of another group. But if a certain aspect of one's culture is contrary to the gospel or a hindrance to passing on the gospel to all human beings, the gospel should have priority over one's beloved culture and traditions.—D.J.H.

Revelation, §§ 41-1463, 1977.

1744. [Rev 1:13-18] L. T. Stuckenbruck, "Ο υιός του ανθρώπου ως παλαιός των ημερών. Στο βιβλίο του Δανιήλ και την Αποκάλυψη του Ιωάννη" [The Son of Man as the Ancient of Days. In the Book of Daniel and the Apocalypse of John], *DeltBib Mel* 25 (1, '96) 8-14.

The article offers an analysis of the initial vision in Rev 1:13-18 in the light of Daniel 7 [see § 40-1823]. The Christology of Rev 1:13-18 includes angelic features, despite the fact that the prophet later moves beyond an angelic Christology to that of the triumphant slain Lamb worthy of worship.—Th.S.

1745. P. Coutsoumpos, "The Social Implication of Idolatry in Revelation 2:14: Christ or Caesar?" *BibTheolBull* 27 (1, '97) 23-27.

The evil behavior of the Nicolaitans (and "Balaam" and "Jezebel") centered on the issue of eating meat sacrificed to idols and what that practice implied (see Rev 2:14-15). They probably agreed with the "strong" Christians at Corinth (see 1 Cor 8:1-13; 10:23–11:1) that pagan deities did not really exist and that a Christian might without scruple participate freely in the social life, commerce, and politics of a pagan city. John, however, was adamantly opposed to cultural accommodation on the part of the Christians at Pergamum.—D.J.H.

1746. P. B. Duff, "'I Will Give to Each of You as Your Works Deserve': Witchcraft Accusations and the Fiery-Eyed Son of God in Rev 2.18-23," *NTStud* 43 (1, '97) 116-133.

In Rev 2:18-23 John the seer depicts the risen Jesus (the fiery-eyed Son of God) paying back "Jezebel" in kind for her participation in illicit sorcery. After discussing the powerful (or "evil") eye and its relation to magic and witchcraft, the article considers societies that incorporate the phenomena of magic and witchcraft into their worldviews. Then it looks at the communities of Revelation as "witchcraft societies" and explores how John used the language of magic and witchcraft to support his bid for leadership within those communities.—D.J.H.

1747. [Rev 6] F. Manns, "Liturgie juive et liturgie chrétienne. Un problème de méthode," *EphLiturg* 111 (1, '97) 28-36.

The article first examines two liturgical texts—*Targum Neofiti* of Exod 20:13-17, and Rev 6:1-9—and notes the similarities in their lists of plagues. Then it suggests that, even if some issues of dating remain unresolved, one can use Jewish liturgical texts to illuminate Christian liturgical texts.—D.J.H.

1748. [Rev 15:3-4] J. A. du Rand, "David and Goliath in the Apocalypse of John?" *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 76 (1, '94) 25-30.

The OT background of the Song of Moses and the Song of the Lamb in Rev 15:3-4 is to be found in Deuteronomy 32 and Jeremiah 11. The fragment from the *Tosefta Targum* of 1 Samuel 17 that describes the victory of the "lamb" David over the "bear" Goliath may also contribute to the background for the liberation song of the Lamb.—D.J.H.

1749. I. Provan, "Foul Spirits, Fornication and Finance: Revelation 18 from an Old Testament Perspective," *JournStudNT* 64 ('96) 81-100.

The point of departure and the conditioning factors of Revelation 18 lie not in the Roman empire and its economic policies but rather in the OT Scriptures that have shaped the worldview, beliefs, and even language of the author. From this perspective, the case for identifying Babylon as Jerusalem rather than Rome is compelling. The material found in Revelation 18 does not lend itself to the kind of historical-critical reading to which it has so often been subjected.—D.J.H.

1750. [Rev 20:1-6] P. A. Rainbow, "Millennium as Metaphor in John's Apocalypse," *WestTheolJourn* 58 (2, '96) 209-221.

The description of the millennium in Rev 20:1-6 should be interpreted from the perspective of metaphor, and with reference to the concrete historical situation of the churches in Roman Anatolia. As John metaphorically slides the whole pattern of final events back to intra-historical realities, the round figure of a thousand years mirrors the idea of a period that is both indefinite (see Ps 90:4) and bounded. The abiding value of such imagery remains its graphic image of the utter subordination of demonic power to divine control during the present age, and its unique unveiling of the church triumphant.—D.J.H.

1751. J. du Preez, "All Things New: Notes on the church's mission in the light of Revelation 21:1-8," *Missionalia* [Menlo Park, South Africa] 24 (3, '96) 372-382.

In the light of God's mission (the renewal of creation) as described in Rev 21:1-8, the church's mission can be described in seven dimensions: urgently calling everyone to serve God as creator of heaven and earth, getting involved in God's renewal of his whole creation, proclaiming God as perfecter of creation, reflecting God's compassion, doing covenant work for the sake of the kingdom of God, preparing a bride for the heavenly bridegroom, and giving praise to God and the Lamb.—D.J.H.

1752. S. Goranson, "The Text of Revelation 22.14," *NTStud* 43 (1, '97) 154-157.

Patristic references, literary analysis, and consistency with the worldview of Revelation all favor the reading οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ ("those who do his commandments") in Rev 22:14 over οἱ πλύνοντες τὰς στολὰς αὐτῶν ("those who wash their robes").—D.J.H.

BIBLICAL THEOLOGY

1753. W. Brueggemann, "Biblical Theology Appropriately Postmodern," *BibTheolBull* 27 (1, '97) 4-9.

The loss of hegemonic privilege among Christian interpreters (the "postmodern context") permits and requires biblical theology to be done differently. Any Christian biblical theology must lower its voice in order to recognize that it is one of many closely contexted participants in a quite open interpretive conversation. The dislocation of Christian privilege in interpretation may permit renewed participation in a shared conversation of Jewish voices in what passes for biblical theological interpretation. The article explores an interpretation that is processive (dialogic rather than positivistic), open to ambiguity and contradiction (resisting the Christian propensity to closure), and local and provisional (taking into account the elusiveness at the heart of disclosure).—C.R.M.

1754. W. Vogels, "Cette impossible théologie biblique? Bilan et prospectives," *SciEsp* 48 (3, '96) 251-271.

After reflecting on the nature of biblical theology, the article describes three perspectives on biblical theology: historical (favoring the biblical authors; organized by themes, by salvation history, around a center, or according to literary blocks), canonical (favoring the biblical text), and existential (favoring the reader).—D.J.H.

Christology

1755. M. Amaladoss, "'Who Do You Say that I Am?' Speaking of Jesus in India Today," *Vidyajyoti* 60 (12, '96) 782-794.

One can look at the story of Jesus historically, typologically, and eschatologically. The criterion of the truth of God's humanity in Jesus is not abstract dogmas but a community that opts for the poor and does justice, respecting the divine and human freedoms operative in history leading it to a fulfillment that we can only affirm in faith and hope. This is the best language in which we can speak about Jesus today. [The same issue (pp. 795-805) contains a bibliography of Amaladoss's publications from 1969 to 1996.]—D.J.H.

1756. A. F. BUZZARD, "The Nature of Preexistence in the New Testament," *JournRadRef* 6 (1, '96) 15-23.

The notion that Jesus was really alive and conscious before his birth in Bethlehem is a very un-Jewish idea. The so-called pre-human existence of Jesus refers to Jesus' prior existence in God's plan and vision (foreknowledge). To confuse existence in God's plan with actual preexistence produces a non-fully human Jesus.—D.J.H.

1757. J. CUNNINGHAM, "Christology and the Angel of the Lord," *JournRadRef* 6 (2, '97) 3-15.

Trinitarians have seized upon references to the mysterious angel of the Lord in the OT (Gen 16:7-10; 22:11-13; 32:24-30; etc.) to prove that Christ was active in OT times. But the NT does not make the connection between Christ and the angel of the Lord anywhere. Both OT and NT passages indicate that the angel of the Lord really was an angel.—C.R.M.

1758. P. GISEL, "The Limits of Christology or the Temptation to Absoluteness," *Concilium* (1, '97) 69-79.

Jesus should be regarded not as the founder of Christianity but rather as the central point of reference for Christian faith. He should be regarded not as the representative in place of God but rather as the figure of a reference to God (to the Father and the Spirit). The temptation to absoluteness is that of isolating the figure of Jesus Christ to make it a reality to which one commits oneself, in and for itself. In that case it no longer reveals and is no longer mediation.—D.J.H.

1759. L. T. JOHNSON, "How does Jesus save us?" *Priests & People* 11 (4, '97) 129-133.

The understandings of salvation in gnosticism and liberation theology oversimplify the situation humans need saving from, the witness of Scripture, and the story of salvation. According to the NT, Jesus saves by transforming human freedom so that we can be in right relationship with God and with each other.—C.R.M.

1760. J. MOINGT, "The Christology of the Primitive Church: The Cost of a Cultural Mediation," *Concilium* (1, '97) 61-68.

The presence of the term "Logos" in early Christology was the operative factor and the indication of a cultural shift of prime importance in relation to the symbolism of the OT (which was still very much alive in the NT). Christian faith, while drawing its arguments from the Scriptures, took its signifiers from the Hellenistic religions and the culture that had shaped the minds of these believers. The real "cost" of this move was to allow themselves to be distracted from the history of Jesus Christ, revelation, and salvation.—D.J.H.

1761. M. J. PENTON, "Christology in the Early Church. A Brief Examination of the Christian Fathers," *JournRadRef* 6 (1, '96) 3-14.

It is arguable whether the NT writings ever refer to Christ as divine or preexistent. After examining three pertinent texts in John's Gospel (1:1; 1:18; 20:28), the article considers how various Church Fathers from Justin Martyr to Origen and Arius understood the relationship between God the Father and Jesus Christ as his Son.—D.J.H.

1762r. W. M. THOMPSON, *The Struggle for Theology's Soul* [*NTA* 40, p. 547].

G. S. SLOYAN ET AL., "Four Perspectives," *Horizons* 23 (2, '96) 306-330.—Sloyan (pp. 306-315) notes that Thompson sees the struggle over the use of Scripture for the sake of Christology as theology's very soul, and provides a detailed summary of the book. According to J. Kopas (pp. 315-316), Thompson offers a sound proposal for recovering theology's soul and infuses a rich new/old spirit into current christological debates. P. Perkins (pp. 316-320) discerns a disdain for patient exegetical work, and an assumption that dogmatics and spirituality can get to the core meanings of biblical texts with only minimal boosts from exegesis. B. Cooke (pp. 320-323) observes that Thompson treats Scripture as something important that theology must deal with, as a text to be exegeted carefully and prayerfully, but not itself intrinsic to the theologizing that is taking place. Thompson responds to the four essays on pp. 323-330.—D.J.H.

Christology, §§ 41-1408, 1522, 1863.

Church and Ministry

1763. M. O. BAMIDELE, "Privilege and Responsibility: A Mother's Request," *ETSI Journal* [Igbaja, Nigeria] 2 ('96) 43-51.

Taking as its starting point the mother's request for her sons in Mt 20:20-28 (see Mk 10:35-45), the article first discusses leadership and responsibility from the perspective of the social sciences (psychological, behavioral, sociological). Then it considers biblical examples that establish leadership as privilege and responsibility, and focuses on eight characteristics of the leadership style of Jesus: confirmed by God, knowing followers, courageous, gentle, breaking customary barriers, generous, speaking and doing the truth, and exhibiting forgiveness.—D.J.H.

1764. BUETUBELA B., "Aux sources de l'Église-famille de Dieu. La fraternité en Jésus Christ, premier-né (Rm 8,29)," *Telema* 23 (1-2, '97) 69-75.

With reference to various biblical texts, the article discusses the theological foundations of the idea of the church as the family of God: the experience of God as Father, Jesus as the Son of God the Father, the believer as the child of God the Father and the brother/sister of Jesus, and the demands of the new fraternity (the law of love, fraternal forgiveness).—D.J.H.

1765. J. E. CIANCA, "The Biblical Nature of Leadership: From Theocracy to Community," *BaptRevTheol/RevBaptThéol* 6 (2, '96) 33-52.

The article considers the biblical nature of leadership under five headings: the new leadership, leadership and tradition, anointed leadership, apostolic leadership, and leadership and NT authority. NT leaders are not autocrats who for some reason have been elevated above the rest or who appeal to divinely conferred authority. Rather, they seek to lead through the assent of their followers, functioning as facilitators who see value in their subordinates and work to unleash the power of God that resides in them.—D.J.H.

1766. R. F. COLLINS, "Did Jesus Found the Church? Which Church?" *LouvStud* 21 (4, '96) 356-364.

There is no simple answer to A. Denaux's question [see §§ 40-1662; 41-471], Did Jesus found the church? The article investigates how it might be answered by those NT books that use the term ἐκκλησία: Paul's letters, Acts, Colossians and Ephesians, 1 Timothy and Titus, and Matthew's Gospel.—D.J.H.

1767. S. FARRIS, "The New Testament, the Holy and Reformed Identity," *Encounter* 57 (4, '96) 313-325.

In some ways worship in the NT era was very much like our own. But in one respect the worship of that period reflects a worldview quite different from our own. Early Christians had stopped believing in the essential distinction between the sacred and the profane, while the modern church still seems to operate on that distinction. With respect to worship our worldview has been shaped less by the NT than by certain strands of the OT. Confining God to the realm of the sacred creates in a secular and secularizing age a God who is constantly shrinking.—C.R.M.

1768. G. LEONARDI, "I fondamenti biblici della vita consacrata in tre studi recenti," *StudPat* 43 (1, '96) 153-167.

The article first describes three recent studies on the biblical basis of consecrated life, the monograph by A. Dalbesio entitled *E lasciato tutto lo seguirono* (1993), and the essays by B. Maggioni (1994) and G. Cappelletto (1994). Then it reflects on some perspectives and methodological problems that arise out of these studies.—D.J.H.

1769. D. A. MAPPES, "The New Testament Elder, Overseer, and Pastor," *BiblSac* 154 (614, '97) 162-174.

The three NT terms πρεσβύτερος, ἐπίσκοπος, and ποιμήν are different names for those who occupy the same office. The word πρεσβύτερος stresses godly wisdom and maturity, ἐπίσκοπος points to oversight and rule, while ποιμήν points to feeding and tending the flock. Eldership involves both office and function. The elder's chief duties were giving oversight (ruling, guiding, caring for), and teaching or preaching.—D.J.H.

1770. É. NODET, "Riflessioni sulle origini del cristianesimo," *Firmana* [Fermo] 11 ('95) 93-139.

The article first considers episodes in Acts about Peter at Cornelius' house (baptism in Jesus' name) and about Paul at Troas (the breaking of bread). Then it discusses baptism with reference to John the Baptist, Jesus' baptism, and Christian baptism. Next it deals with the Last Supper: the problem of the calendar, and the search for the meaning of the supper. Then it deals with Jewish Galilee in Jesus' time, and before and after the fall of Jerusalem. Finally it focuses on episodes in Acts that concern Apollos, Aquila, and Paul at Ephesus and Corinth.—D.J.H.

1771. P. P. ZERAFA, "Notions of New Testament Priesthood," *MelTheol* 48 (2, '96) 63-91.

After discussing the pertinent terminology (deacons, presbyters, inspectors/bishops, priests), the article considers the Canaanite and Jewish temple priesthoods, the priesthood of the OT people of God (see Exod 19:5-6; Isa 61:5-6), the synagogue and its ministers, Christ the high priest (especially Hebrews), the priesthood of the Christian people (see 1 Pet 2:5, 9;

Rev 1:6; 5:10; 20:6), and the Christian church and its ministers (the church; the Twelve and the Seven; presbyters, deacons, bishops; priests; women).—D.J.H.

Various Themes

1772. ANON., "Da Mosè a Gesù: la rivelazione di Dio," *CivCatt* 148 (3520, '97) 319-329.

The God revealed in the OT through the patriarchs, Moses, the prophets, and the sages is the same as the God revealed in the NT through Jesus and his apostles. However, what is said about God in the Bible must be interpreted in the light of three principles: history, progressive development, and the unity of the two Testaments. The novelty of the NT doctrine of God is unity (one God) in trinity (Father, Son, and Holy Spirit).—D.J.H.

1773. K. BACKHAUS, "Kult und Kreuz. Zur frühchristlichen Dynamik ihrer theologischen Beziehung," *TheolGlaub* 86 (4, '96) 512-533.

The debate whether early Christianity was cultic or noncultic is rooted in unclear definitions of "cult," in the pluriformity of cults in the NT world, and in the dialectic relation of early Christianity to "cult" itself. There was a rather fluid or diffuse situation in early Christian circles as converts moved away from Jewish or pagan rituals and toward organizing distinctively Christian modes of worship. What served as the basis and norm in the development of Christian worship was the cross.—D.J.H.

1774. M. BARKER, "Food in Scripture," *Way* 37 (1, '97) 17-24.

Food is central to the biblical description of our relationship with God. The biblical picture of food gives us much to ponder: the joy of food as the sign of God's goodness, the image of the cosmic covenant where God's law for human society is seen as directly affecting the fertility of creation, the last judgment as the great harvest of evil and injustice, and the kingdom of God as a time when all have enough to eat.—D.J.H.

1775. P. BEYERHAUS, "The Authority of the Gospel and Interreligious Dialogue," *TrinJourn* 17 (2, '96) 131-145.

In the biblical view a saving fellowship with the triune God is enjoyed only by those who through repentance and faith have become accepted into the new people of God. Contemporary theologians distinguish between an exclusive, an inclusive, and a pluralistic view of other religions. Within the strategy of evangelism, interreligious dialogue has both limitations and legitimate purposes.—D.J.H.

1776. E. COTHENET, "Liturgie et évangélisation dans le Nouveau Testament," *EspVie* 107 (5, '97) 97-104.

After discussing the primacy of evangelization in the NT, the article considers the synagogue as providing the context for and influence on early Christian evangelization. Then it shows how in various NT texts liturgy moves the community toward mission. No text expresses better the relation between liturgy and evangelization than 1 Pet 2:4-10 does.—D.J.H.

1777. W. D. DAVIES, "Reflections on 'Mystical Anti-Semitism,'" *PerspRelStud* 23 (2, '96) 129-145.

In *The Satanizing of the Jews* (1992), J. Carmichael describes as "mystical anti-Semitism" the attitude that the Jews, however weak, have cosmic (because satanic) power. But Carmichael's case is weakened by self-contradictions and reductionism. Furthermore, he does not give sufficient attention to the emergence of the church with the incursion of Gentiles into the "Israel of God." Finally he seems to share the lachrymose view of Jewish history.—D.J.H.

1778. F. de Coninck, "Péché collectif et responsabilité collective," *RevRéf* 48 (1, '97) 51-60.

The NT condemns not only individual sins but also the sins of social groups or of local churches, of the powerful, and of nations. It highlights the social structures that work destruction, death, and oppression. It combats the ideologies, customs, and rituals that imprison humans.—D.J.H.

1779. R. E. Doud, "The Biblical Heart and Process Anthropology," *Horizons* 23 (2, '96) 281-295.

This article aims to integrate the biblical-theological idea of the heart with A. N. Whitehead's ideas concerning human selfhood as a process. After discussing biblical scholarship and the process paradigm, it considers the theology of the heart in both Testaments (a symbol for all that we are as persons), Whitehead's concept of the heart as actual entity or living person, and covenant and the language of the heart.—D.J.H.

1780. M. García Cordero, "La correlación de la fe y las obras en la justificación del creyente según los escritos del Nuevo Testamento (y III)," *Ciencia Tomista* [Salamanca] 123 (3, '96) 429-447.

The first two installments in this investigation of the relation between faith and works in the justification of the believer dealt with the Gospels, Acts, and James [§ 40-1686], and with 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, and Romans [§ 41-336]. This installment treats the theme in Ephesians, Philippians, Colossians, Hebrews, the Pastorals, 1 and 2 Peter, 1 John, and Revelation.—D.J.H.

1781. P. Garuti, "Pantokrator e *kosmokratores.* Appunti di cosmologia neotestamentaria," *Firmana* [Fermo] 11 ('95) 39-91.

After introducing the motifs and data of NT cosmology (including a basic bibliography), the article presents detailed literary and theological discussions of the following pertinent passages: 1 Pet 3:18-22; Col 1:13-23; 2:9-15; 2:18-23; Eph 1:20-23; 2:14-18; 3:5-13; 6:10-17; and 1 Cor 2:6-9.—D.J.H.

1782. J. M. Gundry-Volf, "Gender Distinctives, Discrimination, and the Gospel," *Evang RevTheol* 21 (1, '97) 41-50.

The overcoming of gender discrimination in Jesus' ministry is manifest also in the early church, at its very beginning. The NT teaching that relates to gender distinctives is complex. Creation acts as a guide, but it can support both patriarchal and egalitarian construals of gender. To be a woman in the church today should not mean to be excluded, marginalized, or debased.—D.J.H.

1783. N. Habel, "The Crucified Land: Towards Our Reconciliaiton with the Earth," *Colloquium* 28 (2, '96) 3-18.

With reference to the book of Jeremiah and other biblical texts, the article proposes a four-step process for reconciliation between humans and the earth: raising our consciousness of the crime, listening to the voice of the earth, justice and reconciliation for the earth, and renewing the earth.—D.J.H.

1784. D. HAMM, "Preaching Biblical Justice. To Nuture the Faith That Does It," *Studies in the Spirituality of Jesuits* [St. Louis] 29 (1, '97) 1-33. [See § 40-1687.]

The main biblical vocabulary of justice (*ṣĕdāqâ* and δικαιοσύνη) refers to a right ordering of relationships between God and humans and between humans. A phrase that captures the wider context of biblical justice is fidelity to the demands of covenant relationships. After reflecting on the preacher's situation regarding biblical justice, the article sketches various approaches to justice (Torah, Prophets, Jesus, early church, postbiblical tradition), gives five examples of preaching biblical justice, and offers twelve practical guidelines.—D.J.H.

1785. K. HESKIN, "Let us worship at the feast," *Priests & People* 11 (1, '97) 502-506.

The article considers the Sabbath and the three harvest festivals that occur in the Jewish religious calendars: Passover, Pentecost, and Tabernacles. It discusses the place of each in the broader Semitic world, ancient Israel's adaptations of these feasts, and how and to what extent they became part of the Christian calendar.—D.J.H.

1786. R. KIEFFER, "Kingdom of God, Justification and Salvation," *Concilium* (1, '97) 102-111.

Starting from the canonical Gospels, the article considers the notions of the kingdom of God and eternal life. Then with the help of Paul and John, it tries to illuminate the profound meaning of justification, salvation, and the new creation. Such teaching can inspire Christians today, provided that they have a personal experience of an encounter with Christ.—D.J.H.

1787. C. R. KOESTER, "Infant Communion In Light of the New Testament," *LuthQuart* 10 (3, '96) 233-239.

The Lord's Supper was instituted "for the forgiveness of sins" and is to be received with a discerning faith. Adults and children who recognize their sin and seek forgiveness should be encouraged to partake of the meal. Since infants are not capable of recognizing sin or desiring forgiveness, they should not participate in the Lord's Supper.—D.J.H.

1788. M. LÀCONI, "L'attesa del Signore glorioso nella Chiesa delle origini," *SacDoc* 42 (1, '97) 7-32.

This investigation of eschatological expectation centered on the "coming" (παρουσία) of the glorious Christ first considers its roots in the teachings of Jesus: the coming of the Son of Man at the end of time, the resurrection of the dead, eschatological judgment, and the gathering of the "elect" with the glorious Lord. Then it considers how the theme was developed in the early church with reference to the church in crisis, Luke and the eschatological inheritance of Jesus, the historical presence of the kingdom, eschatological experience and the significance of individual death, and the intermediate state between personal death and eschatological resurrection.—D.J.H.

1789. M. R. MACINA, "À propos d'une prétendue condamnation eschatologique des Juifs: Réflexions sur une grave manipulation exégétique," *FoiVie* 95 (5, '96) 47-65.

Published in France and Belgium in the spring of 1994, the *Bible des Communautés*

Chrétiennes often presents Jews and Jewish customs in a negative and even insulting way. This article takes issue with the exegetical manipulations involved in its attributing to 1 Thess 2:16 and 2 Thess 2:6 an eschatological judgment pronounced upon the Jewish people. [The same issue (pp. 66-69) contains Macina's dossier of reactions to the book between December 1994 and October 1996.]—D.J.H.

1790. M. R. MACINA, "Caducité ou irrévocabilité de la première Alliance dans le Nouveau Testament? A propos de la 'formule de Mayence,'" *Istina* 41 (4, '96) 347-400.

At Mainz in November 1980 Pope John Paul II spoke of the Jewish people as the people of God of the old covenant that has never been revoked by God. After looking at the history of this statement in recent Roman Catholic documents, the article examines critically and attempts to refute A. Vanhoye's approach to the topic in light of his readings of certain NT texts [§ 39-1568]. Then it deals with the issue as a problem of fundamental theology and of ecclesiology.—D.J.H.

1791. C. MAUNDER, "Mother or disciple: the quest for the historical Mary," *Month* 29 (12, '96) 494-499.

Even if one follows the work of biblical critics and doubts the historicity of the stories of Jesus' conception and birth in Lk 1–2, one does not need to move the basis for a biblical Mariology from mother to disciple. Mariology may rest on the belief that motherhood denotes initiative, the preceding in faith and inspiring others, and that Mary was paradigmatic of those women who "heard the word of God and did it."—D.J.H.

1792. A. M. OKORIE, "Biblical Themes of Liberation Theology," *ETSI Journal* [Igbaja, Nigeria] 2 ('96) 30-38.

Liberation theology's hermeneutics consists of using those biblical passages that speak to the particular situation of the readers. Three important biblical themes of liberation theology are the exodus narratives (Deut 26:5-9), "knowing God" narratives (see Jer 22:13-16; Jas 2:14-16; etc.), and "identity" narratives (Lk 4:16-20; Phil 2:5-8). [The same issue (pp. 39-42) contains a response by S. Cunningham.]—D.J.H.

1793. D. P. O'MATHÚNA, "Abortion: Biblical Considerations," *AshTheolJourn* 28 ('96) 60-73.

With reference to A. Eggebroten (ed.), *Abortion: My Choice, God's Grace* (1994) and P. Stallsworth (ed.), *The Church and Abortion* (1993), the article deals with biblical issues raised in them: revelation versus experience, judging others, the biblical arguments, the issue of control, and servanthood. [The same fascicle (pp. 45-59) contains A. R. Bevere's philosophical and theological considerations on these books.]—D.J.H.

1794. G. OSTDIEK, "Who's Invited?" *WordWorld* 17 (1, '97) 67-72.

Jesus' parable of the great supper (Mt 22:1-10/Lk 14:15-24) challenges our expectations when we ask who's invited to meals in God's reign. This essay first refines the question, recalls some pertinent facets of the Last Supper and meals in Jesus' ministry, and concludes with some reflections on the challenges this memory presents.—C.R.M.

1795. D. PATTE, "New Testament Ethics: Envisioning Its Critical Study in this Day and Age," *PerspRelStud* 23 (2, '96) 175-198.

Taking as its starting point quotations from D. O. Via's *The Ethics of Mark's Gospel in the*

Middle of Time (1985), the article considers the implications for the critical study of NT ethics of (1) an affirmation of "the polyvalence of narrative art and the propriety of multiple interpretation," (2) an acknowledgment of the importance of ethicists (such as A. MacIntyre and S. Hauerwas) and their diverse ethical theories, and (3) a recognition of the relationship between narrative and ethics.—D.J.H.

1796. J. PAWLIKOWSKI, "A faith without shadows: liberating Christian faith from anti-semitism," *Theology Digest* [St. Louis] 43 (3, '96) 203-217.

The article explores biblical and other topics that need continued attention if Christian faith is to be liberated once and for all from its shadow side: the problem of NT anti-Semitism, responsibility for the crucifixion of Jesus, the term "the Jews" in the Fourth Gospel, Paul and the Torah, the 1st-century context, patristic anti-Semitism, the *adversus Judaeos* legacy, covenantal theology, worship/liturgy, and the Jewish roots of Christian faith.—D.J.H.

1797. M. PERANI, "Giudaismo e cristianesimo 'falsi gemelli': Saggio di antiebraismo teologico e di polemica confessionale antigiudaica. A proposito di due libri recenti di André Paul," *RivistBib* 44 (4, '96) 455-473.

The article enters into critical dialogue with the positions espoused in two books by A. Paul, with particular attention to his thesis that Judaism and Christianity are "false twins": the Italian version (1993) of *Le judaïsme ancien et la Bible* (1987), and *Leçons paradoxales sur les Juifs et les Chrétiens* (1992).—D.J.H.

1798. K. SCHOLTISSEK, "Das Herrenmahl im Spiegel der neueren exegetischen Forschung," *BibLiturg* 70 (1, '97) 39-44.

In the light of recent research, the article discusses the relation between Jesus' Last Supper and the Lord's Supper, Jesus' eschatological symbolic actions, Jesus' self-understanding, Jesus' deeds and words, and the relation between symbolic action and sacrament.—D.J.H.

1799. A. B. SPENCER, "Father-Ruler: The Meaning of the Metaphor 'Father' for God in the Bible," *JournEvangTheolSoc* 39 (3, '96) 433-442.

God is Father in the Bible because "father" in the ancient world was a helpful metaphor to communicate certain aspects of God's character. God is spirit, neither male nor female, and has no form at all (see Deut 4:15-16). Therefore many metaphors and similes, actions, and descriptive adjectives are needed to help us to understand God.—D.J.H.

1800. D. STACEY, "The Wilderness Experience," *EpworthRev* 24 (2, '97) 18-27.

In the OT the wilderness appears as a barren and desolate place; the place where God's voice can be heard and there are manifestations of God's glory; the place of Israel's trials, complaining, and apostasy; the place of God's gracious and saving acts; the place of covenant; the stage of transition through which Israel had to pass before entering the promised land; and the place of Israel's innocence before coming into contact with the temptations of Canaan. In the NT (which follows the OT) the desert is treated both negatively and positively. There is only the slimmest evidence for connecting the discovery of God with physical privation; indeed, deliberate and full-blooded espousal of the desert way of life has no place in Scripture.—D.J.H.

1801. J. J. TAMAYO-ACOSTA, "Dios en la Biblia. Bibliografía crítica," *RazFe* 235 (1181, '97) 319-323.

Descriptions and evaluations of three recently published treatments of God in the Bible: J. Briend, *Dios en la Escritura;* T. N. D. Mettinger, *Buscando a Dios;* and J. Schlosser, *El Dios de Jesús.*—D.J.H.

1802. E. TOURON, "De María Reina a María liberadora," *EphMar* 46 (3, '96) 465-482.

With Jesus there occurred a revolution in the way in which messianic/royal power was exercised—through words and deeds in the service of others, and oriented toward their liberation. The queenship of Mary must be understood in the same framework: She is a queen but a liberating one.—D.J.H.

1803. T. TRUMPER, "The Metaphorical Import of Adoption: A Plea for Realisation. I: The Adoption Metaphor in Biblical Usage," *ScotBullEvangTheol* 14 (2, '96) 129-145.

Whereas Paul used the term υἱοθεσία to refer to "adoption" through union with Christ, John preferred τέκνα as a relational term and reserved υἱός for Jesus. Paul's emphasis was on the Christian's freedom and status in Christ, while John stressed the ideas of birth and nature with regard to the τέκνα θεοῦ and those born ἐκ τοῦ θεοῦ.—D.J.H.

1804. F. G. UNTERGASSMAIR, "Biblische Anthropologie. Das Menschenbild im Neuen Testament," *Catholica* 50 (4, '96) 315-330.

After methodological observations, the article sketches the foundations of a NT anthropology: the salvation-historical starting point, the Christ-event and humankind, the human person as one "dazzled" by the kingdom of God, new life in and with Christ, the human person as a historical being in the light of faith (the "old man" and "new man"), the "new man" as shaped by Christ, the significance of Jesus' incarnation and resurrection for humans, the "new man" in the dialectic of glory and sin, the human person as a member of the new community "in Christ," and the human person in God's new community by the power of the Spirit. It concludes with some systematic observations on the topic.—D.J.H.

1805. A. VAN AARDE, "Armoedekultuur: Die leefwêreld van die Nuwe Testament en die situasie in Suid-Afrika vandag (Culture of poverty: The world of the New Testament then and the situation in South Africa today)," *HervTeolStud* 52 (4, '96) 947-964.

The article first explains poverty in the NT world in light of the social dynamics of the 1st-century eastern Mediterranean, with particular attention to the subculture of the disreputable poor. Then it reflects on why poverty is intensifying in South Africa today and suggests guidelines for Christians in using the NT to challenge the threat of poverty.—D.J.H.

1806. H. WANSBROUGH, "Mary in the mystery," *Month* 29 (12, '96) 455-462.

In the NT Mariology goes hand in hand with Christology. The understanding of Mary and her part in redemption deepens as and only as the understanding of Jesus develops. The article traces this development with reference to Paul and Mark (who pay little attention to Mary), Matthew (Mary as the fulfillment of Scripture), Luke (Mary as the ideal disciple), Acts (Mary as the cement of church unity), and John (the midwife of Jesus' ministry and revelation, and part of the nucleus of the church of Jesus' disciples).—D.J.H.

1807. R. D. WILLIAMS, "Interiority and Epiphany: A Reading in New Testament Ethics," *Modern Theology* [Oxford] 13 (1, '97) 29-51.

The narrative (and not simply the recorded teaching) of Jesus functions in such a way that it mediates historically the meaning of a non-negotiable and therefore non-competitive presence "before" which ethical discourse is conducted. Pauline and Matthean theology approach ethics and spirituality by (1) drawing out how Christian behavior is to be interpreted in terms of the manifestation of God through Jesus Christ, and (2) making it plain that this manifestation is not restricted to successful performance.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1808. P. ARZT, "Ägyptische Papyri und das Neue Testament. Zur Frage der Vergleichbarkeit von Texten," *ProtoBib* 6 (1, '97) 21-29.

Comparison of Egyptian documentary papyri with texts from outside Egypt (e.g. P. Masada 741 and P. Dura 66Q) shows that there are many common features (in writing, language, formulas, etc.) as well as some local traits.—D.J.H.

1809. A. M. BERLIN, "Between Large Forces: Palestine in the Hellenistic Period," *BibArch* 60 (1, '97) 2-51.

Most historical reconstructions of the Hellenistic period focus on its inaugural and subsequent military clashes. In order to assess what life was actually like in Hellenistic Palestine, this study presents the period's material and architectural remains, analyzes changes in settlement patterns, and evaluates each region's material culture. Looking outside of the historian's agonistic filter, the country appears to have been largely peaceful. Up until the end of this period most residents became increasingly wealthy and cosmopolitan. Lifestyles and routes of exchange were ordered by two forces more fundamental and long-lived than battle formations: commercial opportunity and religious affiliation. A four-page ceramic primer illustrating Hellenistic household pottery is included.—C.R.M.

1810. F. BLANCHETIÈRE, "Comment *le même* est-il devenu *l'autre*? ou comment Juifs et Nazaréens se sont-ils séparés?" *RevSciRel* 71 (1, '97) 9-32.

After noting the antiquity and importance of the term *nôṣrîm* as a designation for disciples of Jesus, the article considers some criteria for identifying them: membership in the elect people of God, circumcision, observance of various practices, and distinctive approaches to Scripture. Then it examines when and how the *nôṣrî* became a *nokrî* ("stranger, foreigner"): the steps in the differentiation, the motivations for it, and the modalities of the separation.—D.J.H.

1811. J. H. ELLENS, "The Ancient Library of Alexandria. The West's Most Important Repository of Learning," *BibRev* 13 (1, '97) 18-29, 46.

The Alexandria Library developed into a huge research institution comparable to a modern university. Its history falls into five stages: Aristotelian science (306 to ca. 150 B.C.), Platonic preoccupation with metaphysics and religion (150 to 30 B.C.), the influence of Philo (30 B.C. to A.D. 150), the Christian Catechetical School (A.D. 150 to 350), and the philosophical movement known as the Alexandrian School (A.D. 350 to 642). No other institution has proved to be so long-lived or so intellectually dominant of its world and subsequent history.—D.J.H.

1812. J. M. FORD, "The Crucifixion of Women in Antiquity," *Journal of Higher Criticism* [Madison, NJ] 3 (2, '96) 291-309.

The article documents twenty-two cases of the "crucifixion" of women in the ancient world from Babylonian and Assyrian sources, Jewish sources, Greco-Roman literature, and mythical references. It concludes that many women in the ancient world must have felt the threat of crucifixion; thus the logion to take up one's cross and follow Christ applied to women as well as men. Moreover, the fascinating myth of Andromeda would have enabled women in the Greco-Roman world to see the possibility of crucified female redeemers.—C.R.M.

1813. D. FRANKFURTER, "Apocalypses Real and Alleged in the Mani Codex," *Numen* 44 (1, '97) 60-73.

The article suggests that the "florilegium" of apocalyptic *incipits* assembled by Mani in the *Cologne Mani Codex* might be governed by an ideological scheme, and that the florilegium's alleged sources may have been invented for the purpose of locating Mani in the lineage of a particular type of revelatory hero. It considers problems in the "sources" of the florilegium, themes in its construction (the genealogy of the true prophet), and the significance of the antediluvian seer in the Manichaean mission. The florilegium was produced not to document sources consulted but to associate Mani with antediluvian figures who might symbolize his ecumenical, pan-religious authority.–C.R.M.

1814. H. HARRAUER, "Wie finden Papyri den Weg nach Wien – und haben sie uns etwas zu sagen?" *ProtoBib* 6 (1, '97) 15-19.

After explaining how the largest collection of papyri (180,000 items) came to reside in Vienna, the article discusses the various spheres of life in Ptolemaic and Roman Egypt (literature, religion, magic, medicine, instruction, economy, trade, police and military, etc.) that these texts illuminate.—D.J.H.

1815. R. MACMULLEN, "Paganism—Hard to Kill," *Journal of Higher Criticism* [Madison, NJ] 3 (1, '96) 3-17.

We have a wrong picture of how the ancient world was Christianized. The article contends that the necessary explanation for the slow progress of Christianizing after A.D. 312 may be developed in three areas: lack of will for the job, lack of means, and the special structure of polytheism. Throughout the empire to the end, non-Christian practices persisted in full public, though generally reprobated by the church leadership. It was a matter not only of credo but of structure.—C.R.M.

1816. M. MCDONNELL, "Writing, Copying, and Autograph Manuscripts in Ancient Rome," *ClassQuart* 46 (2, '96) 469-491.

This paper surveys some of the conditions under which writing was done by elite Romans and those close to them. It also draws attention to how Latin authors distinguished between the act of writing itself and the process of having works copied by trained slaves. By underlining the wider currency of writing, it illustrates that (1) the evidence for bogus autograph manuscripts is less abundant than some have thought, and (2) the act of writing, far from being thought of as a predominantly slave occupation, was closely connected to other activities—reading, literary composition, public speaking and public administration—that were of central importance to privileged, literate Romans. If only because of its importance to the elite, the ability to write in one's own hand, like the ability to read, almost certainly carried social prestige, a prestige that was diminished no more by the presence of professional scribes than that of reading was diminished by literate slaves.—C.R.M.

1817. B. SCHWANK, "Vom Mandelbaum," *ErbAuf* 73 (1, '97) 59-61.

As the first tree to "wake up" in the spring in the Holy Land, the almond tree (*šāqēd*) is associated with "watching" (*šāqad*) and with God's word (see Jer 1:11-12) and the incarnation (see Wis 18:14; Jn 1:14). [A color photograph of an almond blossom is included between pp. 64 and 65.]—D.J.H.

1818. C. D. STANLEY, "'Neither Jew nor Greek': Ethnic Conflict in Graeco-Roman Society," *JournStudNT* 64 ('96) 101-124.

A careful study of disputes between Jews and their non-Jewish neighbors across the Near East beginning about 49 B.C. and spanning two centuries illuminates the social and rhetorical significance of Paul's references to Jews and Greeks. The article focuses on conflict in Asia Minor in the late 1st century B.C. under these headings: identifying the opponents; Greeks and barbarians; "Jews" and "Greeks" as ethnic groups; "Jews" and "Greeks" in conflict; and Paul, "Greeks," and "Jews." Paul was aware of the inevitable tensions that would result from his efforts to unite Jews and Greeks into a novel social institution. When he affirms that "in Christ there is . . . neither Jew nor Greek" (Gal 3:28), and when he argues that all were baptized into one body, whether Jews or Greeks (1 Cor 12:13), he has real Jews and real Greeks in mind.—C.R.M.

1819. W. WEISER AND H. M. COTTON, "'Gebt dem Kaiser, was des Kaisers ist . . . .' Die Geldwährungen der Griechen, Juden, Nabatäer und Römer im syrisch-nabatäischen Raum unter besonderer Berücksichtigung des Kurses von Selaʿ/Melaina und Lepton nach der Annexion des Königreiches der Nabatäer durch Rom," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 114 ('96) 237-287.

The article first surveys the evidence for denominations of money in the papyri from Arabia and Judea: the *melainai* and *lepta* in the Naḥal Ḥever papyri, and other currencies in the papyri. Then it discusses the currencies of the Greeks, Jews, Nabateans, and Romans in the area of Syria-Nabatea: numismatic prolegomena, the Greco-Roman coinage system in the Syrian region, currencies in rabbinic sources, the Nabatean coinage system, and so forth.—D.J.H.

1820. G. WOOLF, "Beyond Romans and natives," *World Archaeology* [London] 28 (3, '97) 339-350.

Revisionist studies of Roman imperialism and Romanization continue to show traces of modern debates on imperialism and colonialism, and in particular a tendency to analyze cultural change in terms of the interaction of two ethnic cultures. But analysis of the changing unities and diversities in Roman Gaul suggests a new view of the nature and genesis of Roman imperial culture. Rather than conflict, competition, or interaction between two cultures, we have to do with the creation of a new imperial culture that supplanted earlier Roman cultures just as much as it did the earlier cultures of indigenous peoples.—D.J.H.

Archaeology

1821. D. BAHAT, "Jerusalem Down Under. Tunneling Along Herod's Temple Mount Wall," *BibArchRev* 21 (6, '95) 30-47.

Between 1968 and 1982 and from 1985 onward, over 900 feet of the Western Wall of the Temple Mount in Jerusalem were exposed by digging a tunnel beneath the structures above. The project has produced some highly enlightening results: Wilson's Arch turns out to have been built in the 7th or 8th century A.D.; we can now locate the Hasmonean fortress known as the Baris (or Birah); the pillars that stand on the street abutting the wall give us an idea of how the Temple Mount and its environs looked; and there is evidence to locate the limit of the earlier Temple Mount before Herod enlarged it to nearly twice its previous size.—D.J.H.

1822. A. J. BIJ DE VAATE, "Note on L. Y. Rahmani, *A Catalogue of Jewish Ossuaries,* nos. 319 and 322," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 113 ('96) 187-190.

Two ossuaries from the western slope of Mount Scopus and dated before A.D. 135 bear inscriptions that consist of four Greek letters: ΙΦΚΞ (Rahmani, no. 319), and ΞΨΑΒ (no. 322). These inscriptions probably reflect some kind of "atbash" arrangement, perhaps for magical purposes.—D.J.H.

1823. R. COHEN AND Y. YISRAEL, "Hḥpyrwt bᶜyn-ḥṣbh/tmr hmqrʾyt whrwmyt (The Excavations at ᶜEin Ḥaẕeva/Israelite and Roman Tamar)," *Qadmoniot* 29 (2, '96) 78-92, plates 1-3.

The article reports (with photographs and drawings) on the results of the excavations of the six occupational strata at ᶜEn Ḥazeva/Tamar. It includes sections on the artifacts discovered in the early Roman stratum (no. 3, pp. 85, 88) and the late Roman stratum (no. 2, pp. 88-91). Also included on plates 1-3 are a color plan of the site, a color aerial photograph of it, and color photographs of earthenware objects from the "Edomite sanctuary" in stratum 4.—D.J.H.

1824. P. J. E. DAVIES, "The Politics of Perpetuation: Trajan's Column and the Art of Commemoration," *AmJournArch* 101 (1, '97) 41-65.

The frieze on Trajan's Column in Rome requires visitors to walk around it in order to read it. The spiraling motion of the frieze was designed to manipulate viewers into a reenactment of ancient funerary ritual as described in literary sources. Furthermore, the column functioned as a viewing station. The helical staircase inside its shaft cast visitors into disorienting darkness, before thrusting them at the summit into dazzling sunlight, simultaneously presenting a dramatic vista that promoted Trajan as an accomplished general who restored Rome's self-esteem and its coffers through military victory.—D.J.H.

1825. H. GOREN, "Titus Tobler's Legacy: Two Sources," *Bulletin of the Anglo-Israel Archaeological Society* [London] 14 ('94-'95) 57-62.

Tobler (1806-77), a Swiss physician, introduced two scholarly tools into Holy Land studies: the monograph and the bibliography. The article discusses two items from his personal library that have been discovered in libraries in Berlin and Munich, respectively: his annotated copy of his *Bibliographia Geographica Palaestinae* (1867), and a collection of drawings and plans made during his travels in Palestine.—D.J.H.

1826. Z. GREENHUT, "Šty mᶜrwt qbwrh mymy hbyt hšny brḥbyh, yrwšlym (Two Burial Caves of the Second Temple Period in Reḥavia, Jerusalem)," *ᶜAtiqot* 29 ('96) 41*-46*, 109.

The article describes the two burial caves (A and B) discovered in the Reḥavia neighborhood of Jerusalem. The small number of ossuaries and the fact that none was decorated indicate that the caves served a low-income population and were used for a short time only. [The same issue (pp. 47*-49*, 110) contains H. Misgav's article on an alphabetical sequence on one of the ossuaries (a partial abecedary, perhaps with magical intent).]—D.J.H.

1827. S. GUDOVITCH, "Mᶜrt qbwrh mn htqwph hrwmyt bmwṣ' ᶜylyt (A Late Roman Burial Cave at Moẓa ᶜIllit)," *ᶜAtiqot* 29 ('96) 63*-70*, 111-112.

The burial cave excavated in 1988 at Moẓa ᶜIllit, west of Jerusalem, was initially hewn and used in the late 1st or early 2nd century A.D. (as indicated by the ossuaries), probably by a Jewish family. It was extensively used in the 3rd century A.D. and probably served for burial until the late 4th or early 5th century A.D., as indicated by a Julian coin.—D.J.H.

1828. J. A. HACKETT ET AL., "Defusing Pseudo-Scholarship. The Siloam Inscription Ain't Hasmonean," *BibArchRev* 23 (2, '97) 41-50, 68.

These seven critical responses to the suggestion by J. Rogerson and P. R. Davies [§ 41-1216] that the Siloam inscription is Hasmonean deal with spelling differences and letter shapes as telltale signs (Hackett, pp. 42-44), their failure to see differences (F. M. Cross, p. 44), their lack of epigraphical training (P. K. McCarter, pp. 45-46), the impossibility of changing the dates of clearly stratified inscriptions (A. Yardeni, p. 47), the absence of any foundation for their suggestion (A. Lemaire, pp. 47-48), the scientific basis of paleography and its successes (E. Eshel, pp. 48-49), and how philology recapitulates paleography (A. Hurvitz, pp. 49-50).—D.J.H.

1829. R. S. HENDEL, "The Date of the Siloam Inscription: A Rejoinder to Rogerson and Davies," *BibArch* 59 (4, '96) 233-237.

The alleged inconclusiveness of paleography in dating the Siloam inscription is crucial to the larger argument made by J. Rogerson and P. R. Davies [§ 41-1216] that the Siloam tunnel dates to the Hasmonean era. But it is quite easy to tell that the script of the Siloam inscription belongs to the 8th-7th century sequence and not to the paleo-Hebrew sequence of the Hasmonean era or later.—D.J.H.

1830r. J. HOFTIJZER AND K. JONGELING, *Dictionary of the North-West Semitic Inscriptions* (Leiden: Brill, 1996).

D. R. HILLERS AND E. CUSSINI, *Palmyrene Aramaic Texts* [*NTA* 40, p. 555].

A. GIANTO, "What's new in North-West Semitic lexicography and Palmyrene studies?" *Orientalia* 65 (4, '96) 440-449.—The material covered by Hoftijzer and Jongeling includes inscriptions written before A.D. 300 in various languages (e.g. Hebrew, Old and Official Aramaic, Nabatean, and Jewish Aramaic). Hillers and Cussini present all known Palmyrene inscriptions (nos. 1 to 2832). Both works deserve praise for making valuable material available to a larger public. The article points out the distinctive features of each work, and offers some critical comments on them (only to indicate how important they are for future research in North-West Semitic philology).—D.J.H.

1831. A. KLONER, "A Tomb with Inscribed Ossuaries in East Talpiyot, Jerusalem," *ʿAtiqot* 29 ('96) 15-22.

Of the ten ossuaries found in the burial cave at Talpiyot in Jerusalem, six are inscribed (five in Hebrew, one in Greek). The burial cave was probably used for three or four generations (i.e. from the late 1st century B.C. or early 1st century A.D. to ca. A.D. 70).—D.J.H.

1832. A. KLONER, "Underground Metropolis. The Subterranean World of Maresha," *Bib ArchRev* 23 (2, '97) 24-35, 67.

There is no doubt that Tell Sandahanna is biblical and Hellenistic Maresha. Most of the underground caves and painted tombs there date to the Hellenistic period (3rd to 2nd centuries B.C.). After considering the topography of the site, the article discusses its underground olive oil workshops, pigeon cotes, and burial caves (tombs and inscriptions). Between 6,000 and 10,000 people lived at Maresha in the Hellenistic period.—D.J.H.

1833. R. LAST AND A. ANGERT, "Inscribed Slab from Caesarea Maritima," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 114 ('96) 288.

A Latin inscription on a gray marble slab found at Caesarea Maritima refers to the province of Syria Palestine. Parallels indicate a date in the 2nd or very early 3rd century A.D.—D.J.H.

1834. G. LEHRER-JACOBSON, "Fake! The Many Facets of the Forger's Art," *BibArchRev* 23 (2, '97) 36-39, 67.

Fakes and forgeries of archaeological artifacts can be detected by the use of modern technology and by finding errors in details. Whereas forgeries from the 19th century are now relatively easy to detect, modern forgeries are becoming increasingly sophisticated.—D.J.H.

1835. P. MAYERSON, "Another Unreported Ascalonian Jar: The *Sabitha/Sapation,*" *Isr ExplJourn* 46 (3-4, '96) 258-261.

In *De mensuribus et ponderibus,* Epiphanius (ca. A.D. 315-403) referred to a vessel called the "Sabitha" (or "Sapation") that was used to draw off the must (i.e. the new unfermented wine) from the wine press. This special jar was part of the process that led to the export and fame of Palestinian wines, particularly of Ascalonian and Gazan vintages, throughout the Mediterranean and as far north as France.—D.J.H.

1836. G. MAZOR, "Mʿrt qwlwmbrywm brʾs ʾ-šyyḥ ʿnbr, mmzrḥ lyrwšlym (A Columbarium Cave at Ras esh-Sheikh ʿAnbar, East of Jerusalem)," *ʿAtiqot* 29 ('96) 51*-55*, 110.

The article describes a rock-cut columbarium cave excavated ca. one km. east of Mount Scopus in Jerusalem. Two distinct levels can be distinguished in the fill within the cave. But their contents—pottery sherds (apparently refuse) and coins—were similar, all dating mainly to the 1st century A.D. The date of the initial quarrying remains unclear.—D.J.H.

1837. E. M. Meyers, “The Making of *The Oxford Encyclopedia of Archaeology in the Near East,*” *BibArch* 59 (4, ’96) 194-197.

The five-volume *Oxford Encyclopedia of Archaeology in the Near East* (1996) contains more than 1,100 entries and has enlisted 560 contributors from more than two dozen countries. The presentation of sites (almost 450 entries) stands at the very core of the work and represents the first time that site reports of the archaeology of the entire Near East have been brought together in a single work. Several kinds of specialty articles distinguish the work from all other presentations.—D.J.H.

1838. P. Porat, “Tombs at Tell el-Ḥammam (Ḥ. Ḥaman),” *ʿAtiqot* 29 (’96) 29-33.

The article describes the twelve tombs discovered in 1981 at Tell el-Ḥammam, a known necropolis of Beth-shean (Scythopolis). Plans of the tombs and photographs of artifacts found in them [see § 41-1842] are provided.—D.J.H.

1839. Y. Porath, “Ḥ ʿʾmpytyʾṭrwn’ šbnh hwrdws bqysryh wglgwlyw hmʾwḥrym (Herod’s ‘Amphitheatre’ at Caesarea),” *Qadmoniot* 29 (2, ’96) 93-99, plate 4.

This report [see § 40-486] on the excavation of the amphitheater that Herod the Great built at Caesarea Maritima (see Josephus *Ant.* 15:341; *War* 1:415) considers its construction and plan, its uses for large-scale public entertainments, and the improvements and changes made in it. A color aerial photograph of Herod’s amphitheater at Caesarea is provided on plate 4.—D.J.H.

1840. R. Riesner, “Archäologische Neuigkeiten aus Qumran,” *BibKirch* 51 (4, ’96) 184-185.

The results of radio-carbon 14 testing and recent archaeological discoveries cast doubt on the challenges by R. H. Eisenman, N. Golb, and others to the position that Qumran was an Essene center.—D.J.H.

1841. R. Rubin, “Urbanization, Settlement and Agriculture in the Negev Desert — The Impact of the Roman-Byzantine Empire on the Frontier,” *ZeitDeutschPalVer* 112 (1, ’96) 49-60.

The flourishing of desert settlement in the Negev between the 4th and 7th centuries A.D. was strongly influenced by the Roman-Byzantine empire, its interests, institutions, and civilization, as opposed to the desert nomadic tradition. This influence was both on material culture as in agriculture and architecture, and on the “mentality” as expressed in the Christian faith and the Greek language.—D.J.H.

1842. I. Skupinska-Løvset, “Funerary Busts from Tell el-Ḥammam,” *ʿAtiqot* 29 (’96) 35-41.

Excavations at Tell el-Ḥammam [see § 41-1838] in 1981 yielded six stone monuments with human representations. The article provides photographs, a description, and an interpretation for each one. The information provided by these busts, augmented by the study of Scythopolitan sculptural techniques, contributes to the question of likeness, or lack of such, in funerary portraiture in the north of the land of Israel.—D.J.H.

1843. R. R. R. Smith and C. Ratté, "Archaeological Research at Aphrodisias in Caria, 1995," *AmJournArch* 101 (1, '97) 1-22.

New York University's campaign of archaeological research at Aphrodisias in 1995 [see § 40-1757] consisted of field projects designed to investigate the city's urban plan, including excavation, architectural recording, and geophysical survey; an intensive program of sculpture documentation; and a major conservation project to restore and display a nearly complete Roman togate portrait statue from the mid-2nd century A.D. Other work included a site-conservation project to protect exposed walls by using lime mortar, and the continuation of a number of study projects on specific buildings and groups of sculpture.—D.J.H.

1844. T. Weber, "Gadarenes in Exile. Two Inscriptions from Greece Reconsidered," *ZeitDeutschPalVer* 112 (1, '96) 10-17, plates 4-6.

The funerary inscription of "Epikarpia, (daughter of) Eunous, from Gadara" found at Athens and the dedicatory inscription to Artemis by "Ision, son of Dineos (Dinaios), from Gadara" found on Delos testify to the presence of Gadarene citizens in mainland Greece and the Aegean archipelago during the late Hellenistic period. The personal names display certain affinities to the fertility cults attested from their place of origin. The presence of such Gadarenes abroad was most likely due to the rigid Hasmonean rule of northern East-Jordan.—D.J.H.

1845. H. Weiss, "Archaeology in Syria," *AmJournArch* 101 (1, '97) 97-148.

The article presents twenty-seven reports on archaeological activity in Syria between 1993 and 1995. They appear in alphabetical order (from ʿAbd to Umm el-Marra), since many of them summarize research across several different time periods.—D.J.H.

1846. L. Wexler and G. Gilboa, "Oil Lamps of the Roman Period from Apollonia-Arsuf," *TelAviv* 23 (1, '96) 115-131.

This discussion of Roman oil lamps uncovered in the southern area (Area E) in Apollonia-Arsuf gives particular attention to the decorative motifs on the rim and on the discus, two additional features, classification by type, some exceptional lamps, and a Roman chandelier. Albeit influenced by the center of the art of oil-lamp making in Rome, the local industry in Syria Palestine displayed a rich variety of decorative motifs, its distinctive double-axe plus volute ornamentation being an example par excellence.—D.J.H.

1847. S. Wolff, "A Second Temple Period Tomb on the Shuʿafat Ridge, North Jerusalem," *ʿAtiqot* 29 ('96) 23-28.

This report on a salvage excavation conducted in 1992 at the Shuʿafat Ridge in North Jerusalem describes the tomb, the ossuaries and their contents, and the pottery and other finds. The tomb is situated beyond the major northern necropolis of Second Temple Jerusalem and seems to have gone out of use in the 1st century A.D.—D.J.H.

1848. B. Zissu, "Šny mgdly qwlwmbʾrywm hrwdyʾnyym bḥwrbt ʿlq wbḥwrbt ʾbw ḥʹp (Two Herodian Columbarium Towers at Khirbet ʿAleq and Khirbet Abu Ḥof)," *Qadmoniot* 29 (2, '96) 100-106.

The article first describes (with photographs and drawings) the two Herodian-age towers used as dovecotes that have been excavated at Khirbet ʿAleq and Khirbet Abu Ḥof, respectively. Then it discusses the towers in the light of ancient Greco-Roman and Jewish sources about dovecotes.—D.J.H.

Archaeology, §§ 41-1494, 1809.

Dead Sea Scrolls

1849. P. S. Alexander, "The Redaction-History of *Serekh ha-Yaḥad:* A Proposal," *RevQum* 17 (65-68, '96) 437-456.

The Qumran Cave 1 *Serek* scroll was intended as a manual of instruction for the Maskil to inform him of his distinctive duties toward the community not only in this age (1QS) but also in the age to come (1QSa and 1QSb). There are at least three recensions of *Rule of the Community* in the Qumran manuscripts: (1) 1QS and $4QS^c$; (2) $4QS^e$; and (3) $4QS^b$ and $4QS^d$. Three charts are included as appendixes.—D.J.H.

1850. J. Ash, "The Dead Sea Scrolls and Jesus," *Midstream* [New York] 43 (1, '97) 14-16.

The Dead Sea scrolls provide background on the historical Jew, Jesus of Nazareth, in a Jewish historical setting. In particular, they clarify the apocalyptic and messianic dimensions of Jesus' life and teaching.—D.J.H.

1851. G. Bearman and S. Spiro, "Imaging: Clarifying the Issues," *DeadSeaDisc* 3 (3, '96) 321-328.

In response to B. Zuckerman's overview of imaging techniques applied to the Dead Sea scrolls [§ 41-1262], the article offers observations and conclusions that differ markedly from his views.—D.J.H.

1852. M. Bernstein, "Šlš hʿrwt šl ʿl tʿwdt qwmrʾn 4Q464 (Three Notes on 4Q464)," *Tarbiz* [Jerusalem] 65 (1, '95) 29-32.

With particular attention to the place of 4Q464 relative to other early sources of Jewish biblical exegesis, the article discusses three exegetical features of the fragmentary text pertaining to the narratives of Genesis that was published in 1992 by M. E. Stone and E. Eshel [§ 37-1570].—D.J.H.

1853. G. J. Brooke, "*4Q252* as Early Jewish Commentary," *RevQum* 17 (65-68, '96) 385-401.

4Q252 represents a middle course between rewritten biblical texts and explicit exegesis (as in the Pesharim). It deserves the designation "commentary," or perhaps more precisely "excerpted" or "selective" commentary. Its coherence is predominantly controlled by the motifs of its explicit exegesis.—D.J.H.

1854. J. H. Charlesworth and B. A. Strawn, "Reflections on the Text of *Serek ha-Yaḥad* Found in Cave IV," *RevQum* 17 (65-68, '96) 403-435.

This attempt to clarify and refine the proper approach to the Qumran Cave 4 manuscripts of *Rule of the Community* (4Q255-264) first takes up two methodological issues: the relation of the Cave 4 and Cave 1 manuscripts to *Rule of the Community,* and paleographical information regarding these manuscripts and its implications. Then it considers the significance of reading *mqdš* ("sanctuary") or *qwdš* ("holy") in 4Q259 1 iii 1.—D.J.H.

1855. J. J. COLLINS, "*Pseudo-Daniel* Revisited," *RevQum* 17 (65-68, '96) 111-135.

The ps.-Danielic document preserved in 4Q243-244 views Israel in the context of universal history, and is concerned with the problem of foreign domination. After an introduction to this document and its genre and provenance, the article offers a reconstructed Aramaic text, a translation, a commentary, and photographs (pp. 131-135).—D.J.H.

1856. P. R. DAVIES AND J. E. TAYLOR, "On the Testimony of Women in 1QSa," *Dead SeaDisc* 3 (3, '96) 223-235.

Despite scholarly attempts to emend it or explain it away, the Hebrew text of 1QSa i 11 appears to refer to the case of a wife giving testimony against her husband in matters of *zĕnût,* i.e. having sexual intercourse without the possibility of procreation.—D.J.H.

1857. J. R. DAVILA, "The *Hodayot* Hymnist and the Four Who Entered Paradise," *RevQum* 17 (65-68, '96) 457-478.

The story of "the four who entered paradise" in the rabbinic corpus and Hekhalot literature has significant parallels in the hymn preserved in 1QH^a xvi 4-26. The two texts inhabit the same thought world, and the parallels in *Hodayot* support the contention that the earliest recoverable version of the story of "the four" dealt with the mystical ascent.—D.J.H.

1858. L. DOERING, "Jub 2,24 nach 4QJub^a VII,17 und der Aufbau von Jub 2,17-33," *Bib Notiz* 84 ('96) 23-28.

The reading of *Jubilees* 2:24 according to 4Q216 (4QJub^a) vii 17 as *wzʾt htʿwdh whtwrh hrʾš[wnh . . .]* ("And this is the testimony and the first law . . . ") shows that this clause marks the beginning of a new (second) unit in the Sabbath passage in 2:17-33.—D.J.H.

1859. J. D. G. DUNN, "4QMMT and Galatians," *NTStud* 43 (1, '97) 147-153.

The parallels between 4QMMT and Galatians suggest that the former preserves a vocabulary and manner of theologizing that left its mark on a wider spectrum of Jewish thought and practice, and that it was just this sort of theologizing and practice that confronted Paul in Antioch (see Gal 2:11-14) and that he wrote his letter to the Galatians to counter.—D.J.H.

1860. T. ELGVIN, "Wisdom in the *Yaḥad: 4QWays of Righteousness,*" *RevQum* 17 (65-68, '96) 205-232.

4QWays of Righteousness is a sapiential composition preserved in two copies (4Q420 and 4Q421). It deals with sectarian organization, the righteous person, and the temple service. After a physical description, and treatments of paleography and of orthography and morphology, the article presents transcriptions, notes on readings, translations, comments, and photographs (pp. 231-232).—D.J.H.

1861. E. ESHEL, "*4Q471B:* A Self-Glorification Hymn," *RevQum* 17 (65-68, '96) 175-203.

After offering a reading and reconstruction of 4Q471^b 1-2 and its parallel manuscripts (4Q491^c 1-2, 4QH^a 7 i and 12, 1QH^a xxvi), the article provides reconstructions of the two recensions (A and B) of the "self-glorification hymn," considers it as part of the *Hodayot* scroll, and discusses the identification of the speaker of the hymn (the eschatological high priest, who is perhaps associated with the Teacher of Righteousness).—D.J.H.

1862. G. FAU, "Les Esséniens dissidents de Damas et les manuscrits de la Mer Morte," *Cahiers du Cercle Ernest Renan* [Paris] 44 (196, '96) 51-56.

Far from representing a unified Essenism, the Qumran manuscripts (especially *Damascus Document*) are the documents of a dissident Essene sect (from which Christianity issued through Paul).—D.J.H.

1863. C. FLETCHER-LOUIS, "4Q374: A Discourse on the Sinai Tradition: The Deification of Moses and Early Christology," *DeadSeaDisc* 3 (3, '96) 236-252.

4Q374 is best understood as focused on Sinai. Fragment 2 describes the theophanic effect that Moses' deified identity had on his fellow Israelites. This reading is supported by the Jewish Moses tradition and by the details of 4Q374 2. It also sheds light on the origin and shape of Christian beliefs about Jesus.—D.J.H.

1864. P. W. FLINT, "*4Qpseudo-Daniel ar^c (4Q245)* and the Restoration of the Priesthood," *RevQum* 17 (65-68, '96) 137-150.

This preliminary edition of 4Q245 first deals with (1) physical description, columns, and measurements, (2) paleography and date, (3) relationship to 4Q243-244, and (4) provenance, date of composition, and interpretation. Then for its four fragments it presents transcriptions, notes on readings, translations, commentary, and photographs (p. 150).—D.J.H.

1865. F. GARCÍA MARTÍNEZ AND E. J. C. TIGCHELAAR, "Psalms Manuscripts from Qumran Cave 11: a Preliminary Edition," *RevQum* 17 (65-68, '96) 73-107.

For the material in 11Q6 (Psalms^b), 11Q7 (Psalms^c), and 11Q8 (Psalms^d), respectively, this article provides material descriptions and introductions, transcriptions, notes on the readings, comments, variants, and photographs (pp. 102-107).—D.J.H.

1866. D. J. HARRINGTON, "The *Rāz Nihyeh* in a Qumran Wisdom Text *(1Q26, 4Q415-418, 423),*" *RevQum* 17 (65-68, '96) 549-553.

The article seeks to illuminate the usage and meaning of the expression *rz nhyh* ("the mystery to be/come") in Qumran *Sapiential Work A.* After discussing the expression itself, it looks at parallel phrases in the hope of getting some idea of its content. The *rz nhyh* seems to have been a body of teaching (written or oral) that concerned behavior and eschatology.—D.J.H.

1867. C. HEMPEL, "The Earthly Essene Nucleus of 1QSa," *DeadSeaDisc* 3 (3, '96) 253-269.

An association of the communal rules in 1QSa i 6–ii 11a with the Qumran community as described in 1QS is quite misleading. Rather, 1QSa i 6–ii 11a comprises traditional Essene communal legislation, with some elements of a Qumranic recension. It presupposes a similar, if not identical, social situation as *Damascus Document* does.—D.J.H.

1868. R. KUGLER, "A Note on 1QS 9:14: The Sons of Righteousness or the Sons of Zadok?" *DeadSeaDisc* 3 (3, '96) 315-320.

The reading *bny hṣdq* ("sons of righteousness") in 4QS^e is representative of an early recension of *Rule of the Community* that gave the Maskil judgment over the spirits of all community members. The reading *bny ḥṣdwq* ("sons of Zadok") in 1QS ix 14 typifies a later recension that introduced the Zadokites as prominent and authoritative community members who were nevertheless subject to the Maskil.—D.J.H.

1869. R. A. KUGLER, "Some Further Evidence for the Samaritan Provenance of *Aramaic Levi (1QTestLevi; 4QTestLevi),*" *RevQum* 17 (65-68, '96) 351-358.

Further support for J. T. Milik's suggestion that *Aramaic Levi* was of Samaritan origin can be found in its sacrificial regulations, admonitions regarding priestly marriage and personal purity, and close association of Joseph with Levi.—D.J.H.

1870. A. LEMAIRE, "Nouveaux fragments du *Rouleau de Temple* de Qumrân," *RevQum* 17 (65-68, '96) 271-274.

The article presents two previously unpublished fragments of *Temple Scroll:* A = xiv 13-16, and B = xiv 10 (provisionally). A photograph of frg. A is included on p. 274.—D.J.H.

1871. N. LEWIS, "In the World of P. Yadin: Where did Judah's Wives Live?" *IsrExplJourn* 46 (3-4, '96) 256-257.

The characterization of Miriam in P. Yadin 26 as an "ᶜEn-Gedian" describes only her origin, not her place of residence when the document was written. Miriam would scarcely have been able to grab Judah's household effects at Maoza before Babatha did, if she were living in ᶜEn-Gedi, some 50 km. away.—D.J.H.

1872. J. MAIER, "Messias oder Gesalbter? Zu einem Übersetzungs- und Deutungsproblem in den Qumrantexten," *RevQum* 17 (65-68, '96) 585-612.

After reflecting on methodological issues regarding the terms "messiah" and "messianism" in recent research, the article discusses "anointed" figures in the OT and early Jewish writings. Then it considers "anointed" leaders in various Qumran texts: priest-leader, lay-leader, and Torah revealer; the prince of the congregation (the shoot of David); and two controversial texts (4Q285 and 4Q521). In Qumran texts the translation "anointed" is generally preferable to "messiah."—D.J.H.

1873. T. MURAOKA, "Notae Qumranicae Philologicae," *RevQum* 17 (65-68, '96) 573-583.

The article presents philological notes on Column i of 1QS (*Rule of the Community*), with particular attention to biblical and other Qumran texts.—D.J.H.

1874. G. W. NEBE, "Die beiden griechischen Briefe des Jonatan Archivs in Engedi aus dem zweiten jüdischen Aufstand 132-135 nach Chr.," *RevQum* 17 (65-68, '96) 275-289.

The article presents transcriptions, translations, and commentaries for the two Greek letters in the Jonathan Archive from En-gedi: 5/6Hev 52 = pap letter gr Yadin 52 = grSK 3; and 5/6Hev 59 = pap letter gr Yadin 59 = grSK6. It concludes with reflections on their significance for Jewish life in Palestine during the Bar Kokhba revolt (A.D. 132-135).—D.J.H.

1875. B. NITZAN, "*4Q302/302A* (Sap. A): Pap. Praise of God and Parable of the Tree. A Preliminary Edition," *RevQum* 17 (65-68, '96) 151-173.

4Q302 + 4Q302a consists of twenty-three papyrus fragments, three of which (frgs. 1-3) contain major portions of text. After a brief introduction, the article presents for frgs. 1-3 transcriptions, notes on readings, translations, and comments. Then it offers general comments on genre (an admonition of the *rîb* pattern), and origin and date (presectarian). Photographs are included on pp. 171-173.—D.J.H.

1876. D. W. PARRY, "Retelling *Samuel:* Echoes of the *Books of Samuel* in the Dead Sea Scrolls," *RevQum* 17 (65-68, '96) 293-306.

After a brief introduction, the article presents a catalogue of possible textual connections between 1 and 2 Samuel and the Dead Sea scrolls.—D.J.H.

1877. S. J. PFANN, "*4QDaniel^d (4Q115):* a Preliminary Edition with Critical Notes," *RevQum* 17 (65-68, '96) 37-71.

After a twenty-five page introduction to 4QDaniel^d (provenience, state of preservation, ruling, etc.), the article presents transcriptions of and notes on the texts (Dan 3:5-7, 8-10; 3:23-25; etc.), along with photographs (pp. 70-71). Written in early Herodian formal script on ruled skin, the manuscript originally contained 17 (or 35) columns of the book of Daniel and some other text(s). The consonantal text does not generally reflect typical Qumran spellings. It agrees consistently with the *kětîb* readings of the Masoretic text. A special feature is the use of a system of enlarged spaces of varying size to denote clause and sentence division.—D.J.H.

1878. D. M. PIKE, "The 'Congregation of YHWH' in the Bible and at Qumran," *RevQum* 17 (65-68, '96) 233-240.

This preliminary publication of the Qumran Cave 4 fragment designated #5 on PAM plate 43.679 (which contains the expression *ʿdt yhwh*) is followed by a discussion of the phrase "congregation of YHWH" in the Bible and the Dead Sea scrolls.—D.J.H.

1879. É. PUECH, "Jonathan le prêtre impie et les débuts de la communauté de Qumrân. *4QJonathan (4Q523)* et *4QPsAp (4Q448),*" *RevQum* 17 (65-68, '96) 241-270.

The article first presents an edition of 4Q523 1-5 (date, language, photographs, transcriptions, notes on readings, translations, commentary), with particular attention to its mention of a figure named "Jonathan." Then it offers a new analysis of the three parts (A, B, C) of 4Q448, with special reference to its mention of "Jonathan the king" (B 2). Finally it suggests that "Jonathan" in these texts refers more likely to Jonathan Maccabeus than to Alexander Jannaeus.—D.J.H.

1880r. E. QIMRON AND J. STRUGNELL, *Qumran Cave 4.* Vol. 5, *Miqṣat Maʿaśe Ha-Torah* [*NTA* 39, p. 360; § 39-1156r].

J. M. BAUMGARTEN, "The 'Halakha' in *Miqṣat Maʿaśe Ha-Torah (MMT),*" *JournAmOrSoc* 116 (3, '96) 512-516.—A survey of the seventeen laws in MMT B yields eight about which there exists substantial doubt regarding the nature of the legal ruling. However, there is hardly any uncertainty about the rulings pertaining to the red cow and the streams of liquids. These latter are the laws for which we have specific parallels in the Mishnah that enable us to identify them with Sadducean positions.—D.J.H.

1881r. IBID.

I. KNOHL, "Re-Considering the Dating and Recipient of *Miqṣat Maʿaśe Ha-Torah,*" *Hebrew Studies* [Madison, WI] 37 ('96) 119-125.—No reader can help but be impressed by the editors' achievement in producing such a fine edition of this text. But the dating of the composition of *MMT* to the early Hasmonean period is problematic. The reference to the sacrifice of the Gentiles in B 8-9 may well contain an interdiction against receiving the offerings of non-Jews as well as a special denunciation of the sacrifice performed in the Jerusalem Temple for the well-being of the Roman emperor. This would suggest that the work was composed between 29 and 1 B.C., and that its recipient was Shimon the son of Beithus, the founder of the Beithus dynasty of priests.—D.J.H.

1882. A. RUDERMAN, "A Dead Sea Psalm," *Jewish Bible Quarterly* [Jerusalem] 25 (1, '97) 59-60.

One text in 4Q448 contains the first known reference in the Dead Sea scrolls to a Jewish historical figure: "King Jonathan," or Alexander Jannaeus. The other text in it matches part of Psalm 154.—D.J.H.

1883. L. H. SCHIFFMAN, "The Construction of the Temple According to the *Temple Scroll,*" *RevQum* 17 (65-68, '96) 555-571.

The article outlines those features of the Temple (terraces and storied structures, temple [*byt*], portico, Holy of Holies, upper chamber) that can be gathered from *Temple Scroll,* and compares them systematically to what is known from the descriptions of the Tabernacle, the Solomonic Temple, Ezekiel's Temple, Josephus, and the Mishnah. The entire Temple complex, with its three concentric courtyards, is built to imitate the Israelite encampment from the wilderness period. Moreover, the other plans were taken by the author/redactor as descriptive and not prescriptive.—D.J.H.

1884. D. R. SEELY, "The 'Circumcised Heart' in *4Q434 Barki Nafshi,*" *RevQum* 17 (65-68, '96) 527-535.

The most common leitmotif in the Qumran *Barki Nafshi* texts (4Q434-438) is "heart." The article focuses on the image of the "circumcised heart" first in the Bible and then in 4Q434 1 i 2-4 where it is found in conjunction with the power of God to open the eyes and ears of his people so that they might hear and understand his word, and that they might walk in his way (see Deut 29:4; 30:6).—D.J.H.

1885. H. STEGEMANN, "Some Remarks to *1QSa,* to *1QSb,* and to Qumran Messianism," *RevQum* 17 (65-68, '96) 479-505.

1QSa is the earliest rule-book of the Essenes; it was composed not only before *Damascus Document* but also before 1QS v–xi at least in its present form (i.e. including the secondary section viii 15b–ix 11). When 1QSa and 1QSb were completed, the Essenes expected the imminent coming of the royal messiah. The "priest" of 1QSa ii 19 and the high priest of 1QSb are not messianic figures. The ideas of a future priestly messiah and of a future prophet (see 1QS ix 11 and 4QTestimonia) were developed by the Essenes only after the composition of 1QSa and 1QSb.—D.J.H.

1886. A. STEUDEL, "The Eternal Reign of the People of God—Collective Expectations in Qumran Texts *(4Q246* and *1QM),*" *RevQum* 17 (65-68, '96) 507-525.

After discussing the collective expectations related to the "saints of the Most High" in Daniel 7, the article proposes collective interpretations for the "people of God" in 4Q246 and for the people of God/Israel in *War Scroll* (see 1QM i 5; x 8-12; xi 6-7; xii 15-16). The people of God (the pious ones of Israel) acts as one would expect from the messiah: It wages war, judges, and has an eternal reign.—D.J.H.

1887. M. E. STONE, "The Dead Sea Scrolls and the Pseudepigrapha," *DeadSeaDisc* 3 (3, '96) 270-295.

The most obvious contribution of the Dead Sea scrolls to the study of the Apocrypha and Pseudepigrapha is that manuscripts of certain of them have been discovered at Qumran: Ben Sira, Epistle of Jeremiah, Tobit, *1 Enoch, Jubilees,* and *Aramaic Levi Document.* The Dead Sea scrolls also have enhanced our knowledge of "lost" texts: *Book of the Giants, Book of Noah,* Daniel Apocrypha, and Solomon Apocrypha. There seems to have been special interest in the period from Enoch to Noah and in the Levitical priesthood.—D.J.H.

1888. M. E. STONE AND J. C. GREENFIELD, "The Third and Fourth Manuscripts of *Aramaic Levi Document* from Qumran (4QLevi^c aram and 4QLevi^d aram)," *Muséon* 109 (3-4, '96) 245-259.

For 4QLevi^c aram and 4QLevi^d aram [see §§ 39-1792; 41-587], the article presents material descriptions, photographs, transcriptions, translations, comments, and reconstructions (texts, comments, translations). Also included are an edition of 4QUnidentified (PAM 430.243) and additional philological comments by M. Morgenstern (pp. 258-259).—D.J.H.

1889. J. STRUGNELL, "More on Wives and Marriage in the Dead Sea Scrolls: (*4Q416* 2 ii 21 [Cf. *1 Thess* 4:4] and *4QMMT* § B)," *RevQum* 17 (65-68, '96) 537-547.

(1) 4Q416 2 ii 21 refers to the sage's wife as either *kly ḥyqkh* ("the vessel [= wife] of thy bosom") or *kly ḥwqkh* ("thy lawful vessel [= wife]"). This text greatly illuminates Paul's use of σκεῦος to refer to a "wife" in 1 Thess 4:4. (2) 4QMMT (see B 48, 81) contains several regulations about sexual contacts and avoiding the impurity deriving from them. (3) These passages give no support for celibacy at Qumran. Indeed, they argue to the contrary.—D.J.H.

1890. S. TALMON, "Fragments of a Psalms Scroll—MasPs^a Ps 81:2^b-85:6^a (1039-160; Masle; final photo 5255)," *DeadSeaDisc* 3 (3, '96) 296-314.

MasPs^a encompasses the Hebrew text of Pss 81:2b–85:6a in one complete and two partial columns of hemistichs. The manuscript can be dated to the end of the 1st century B.C. Although the text generally corresponds to the Masoretic text, there are some noteworthy textual differences.—D.J.H.

1891. S. TALMON, "Masada 1045-1350 and 1375: Fragments of a Genesis Apocryphon," *IsrExplJourn* 46 (3-4, '96) 248-255.

This edition of the Masada fragments 1045-1350 and 1375 provides photographs, transcriptions, a discussion of the script (ca. 50-25 B.C.), and comments. These fragments are probably remains of an apocryphal composition based on the Joseph story or the entire book of Genesis, which was of the same genre as *Genesis Apocryphon,* the *Joshua Apocryphon* from Masada, or a similar work. It may have been brought to Masada by a member of the Covenanters' community when the Romans overran the settlement at Qumran.—D.J.H.

1892. E. TOV, "'Discoveries in the Judaean Desert,'" *RevQum* 17 (65-68, '96) 613-621.

The article describes the "Discoveries in the Judaean Desert" (DJD) series, with particular attention to its history, publications, and format.—D.J.H.

1893. E. Ulrich and P. W. Skehan, "An Edition of *4QIsa*^{e}, Including the Former *4QIsa*^{l}," *RevQum* 17 (65-68, '96) 23-36.

The article presents the texts of Isaiah in what had been designated 4QIsa^{e} (now frgs. 4-16) and 4QIsa^{l} (frgs. 1-3, 17-24) as well as one fragment (frg. 25) that had been assigned to 4QIsa^{h}. After a material description, it provides transcriptions of the texts (Isa 2:1-4; 7:17-20; etc.) along with comments and lists of variant readings. Photographs are supplied on pp. 32-36.—D.J.H.

1894. A. S. van der Woude, "Once Again: The Wicked Priests in the *Habakkuk Pesher* from Cave 1 of Qumran," *RevQum* 17 (65-68, '96) 375-384.

The article responds to challenges to the thesis that the wicked priest(s) of 1QpHab viii-xii should be identified with the series of Jewish priests from Judas Maccabeus to Alexander Jannaeus [§ 27-762] made by T. H. Lim [§ 38-510] and by I. R. Tantlevskij in *The Two Wicked Priests in the Qumran Commentary on Habakkuk* (1995). It concludes that nothing said by Lim or Tantlevskij demands that this part of the "Groningen hypothesis" needs to be abandoned.—D.J.H.

1895. S. Venturini, "1Sam 10,27-11,1: Testo Masoretico e 4QSam^{a}. Le posizioni di alcuni autori e un tentativo di soluzione," *RivistBib* 44 (4, '96) 397-425.

While F. M. Cross and T. L. Eves believe that the reading of 1 Sam 10:27–11:2 in 4QSam^{a} is original, A. Rofé and S. Pisano defend the originality of the Masoretic text. This article contends that the Masoretic text of 1 Sam 10:27–11:1 is not corrupted and that the reading of 4QSam^{a} represents the editorial activity of a scribe who arranged his text according to similar passages elsewhere in the Bible.—D.J.H.

1896. S. White Crawford, "Has *Esther* Been Found at Qumran? *4QProto-Esther* and the *Esther* Corpus," *RevQum* 17 (65-68, '96) 307-325.

A relationship of direct dependency between 4Q550 and the biblical book of Esther, such as J. T. Milik wished to show, cannot be proved. However, there are enough parallels in setting, plot, and even specific details to make some kind of connection seem plausible. The relationship can be clarified by substituting the title *4QTales of the Persian Court* for *4QProto-Esther*.—D.J.H.

Dead Sea Scrolls, §§ 41-1411, 1497, 1540, 1808, 1819, 1840, 1909, 1917.

Jewish World

1897. C. Begg, "Ahaz, King of Judah According to Josephus," *ScandJournOT* 10 (1, '96) 28-52.

This comparison of the Ahaz narratives in 2 Kgs 16:1-20; 2 Chr 28:1-27; and Josephus' *Antiquities* 9:243-257 appears under four headings: Ahaz introduced, military developments, cultic measures, and Ahaz's end. Josephus oscillated between the two biblical presentations. Despite his various rewriting techniques, Josephus did not present a dramatically different picture of Ahaz's reign from those of the biblical accounts.—D.J.H.

1898. C. Begg, "The Ark in Philistia According to Josephus. *Ant.* 6,1-6," *EphTheolLov* 72 (4, '96) 385-397.

This essay investigates Josephus' version in *Ant.* 6:1-6 of the account of the ark's stay in

Philistine country according to 1 Samuel 5. It compares Josephus' narrative with the major biblical witness and nonbiblical accounts according to the biblical ordering of the ark's three successive "stations" in Ashdod/Azotus (1 Sam 5:1-6/*Ant.* 6:1-3), Gath (1 Sam 5:7-9), and Ekron/Ascalon (1 Sam 5:10-12/*Ant.* 6:4-5a). Josephus has the ark proceed from Azotus to Ascalon and finally to the remaining cities of the Philistine Pentapolis (*Ant.* 6:5b-6). Josephus' account depended on a text like that of the Lucianic manuscripts of the LXX/Codex Vaticanus as opposed to the MT. Josephus' version presents a streamlined, generalized, clarifying, and verbally varied retelling of the source story.—C.R.M.

1899. C. BEGG, "David's Philistine Service According to Josephus," *Jian Dao* [Hong Kong] 7 ('97) 1-16.

This comparison of the accounts of David's service to Achish of Gath in 1 Sam 27:1–28:2 and Josephus' *Antiquities* 6:319-326 is carried out under four headings: David's flight to Gath; David given Ziklag; David's raids; and David mustered. Josephus presents David as an exemplary Jew in his dealings with a Gentile ruler, who at the same time does not harm Jewish interests and in fact "hoodwinks" the overlord about his activities.—D.J.H.

1900. C. T. BEGG, "The Last Six Kings of Israel According to Josephus. *Ant.* 9,228-278," *EphTheolLov* 72 (4, '96) 371-384.

The study examines Josephus' account of the last six rulers of Israel in comparison with its biblical source as represented by the major textual witnesses. It attends to the question of which text form(s) Josephus had available for his composition as well as how, why, and with what effect he dealt with the data of his source. Thus it treats (1) Zechariah and Shallum (*Ant.* 9:228/2 Kgs 15:8-13, 15); (2) Menahem (*Ant.* 9:229-233a/2 Kgs 15:14, 16-22); (3) Pekahiah and Pekah (*Ant.* 9:233b-235/2 Kgs 15:23-29, 31); and (4) Hoshea (*Ant.* 9:258-260, 277-278/2 Kgs 15:30; 17:1-6; cf. 18:9-12). There is little in the way of definite indications as to what text form(s) of 2 Kings Josephus had available for his account. He presents a portrait of Israel's last six kings in which those figures and their period appear in an even more unfavorable light than they do in the Bible.—C.R.M.

1901. C. T. BEGG, "Solomon's two dreams according to Josephus," *Antonianum* 71 (4, '96) 687-704.

A comparative analysis of how Solomon's two dreams in 1 Kgs 3:4-15/2 Chron 1:2-13 and in 1 Kgs 9:1-9/2 Chron 7:11-22 are treated in Josephus' *Antiquities* 8:22-25 and 8:125b-129, respectively, suggests that the distinctiveness of Josephus' version lies especially in its accentuation of the king's stature (also vis-à-vis that of David) and the consistent concern to integrate more closely the narratives' content with what one reads elsewhere in his history. It also reflects his personal interest in dreams and dream interpretation.—D.J.H.

1902. G. BONNEAU AND J. DUHAIME, "Angélologie et légitimation socio-religieuse dans le livre des Jubilés," *ÉglThéol* 27 (3, '96) 335-349.

After a brief introduction to *Jubilees* (content, genre, milieu and date, theological themes), the article focuses on five passages that feature angels and/or demons: the creation of the angels and the Sabbath law (2:1-33), Noah's prayer against the demons and their chaining (10:1-14), the law of circumcision (15:11-34), Abraham put to the test (17:15–18:19), and the defeat of Mastema (48:9–49:23). It concludes that with its narratives about angels and demons *Jubilees* sought to provide socioreligious legitimation for the institutions and worldview of a traditionalist Judaism in Palestine in the mid-2nd century B.C.—D.J.H.

1903. C. BÖTTRICH, "Das 'Sanctus' in der Liturgie der hellenistischen Synagoge," *Jahrbuch für Liturgik und Hymnologie* [Göttingen] 35 ('94-'95) 10-36.

After considering the wording of the *Sanctus* (see Isa 6:3), the article discusses comparable texts from the Hellenistic synagogue (*Apostolic Constitutions* 7.35.3; 8.12.27; *2 Enoch* 21:1; *Testament of Isaac* 6:5, 24). Then it treats motifs of Jewish-Hellenistic theology in the *Sanctus:* the title "God of heaven," the influence of creation theology, and the correspondence between the heavenly and earthly worship. Finally it deals with the transition from written word to liturgical formula: the phase of "free" wording, the taking over of the formula in Christian liturgy (see Rev 4:8; *1 Clement* 34:6), and the further development of the synagogal liturgy.—D.J.H.

1904. G. DORIVAL, "'Dire en grec les choses juives.' Quelques choix lexicaux du Pentateuque de la Septante," *Revue des Études Grecques* [Paris] 109 (2, '96) 527-547.

In general, the Septuagint translators managed to make the realities of the Pentateuch (political and social, military, legal, religious, medical) understandable, actualizing them for their Greek readers and making innovations in areas such as cult, purification, and inheritance in line with the Greek language. The impression of strangeness created by the Septuagint depends more on its syntax than on its vocabulary.—D.J.H.

1905. A. B. DU TOIT, "Joodse religieuse uitbreiding in die Nuwe-Testamentiese tydvak: Was die Judaïsme 'n missionêre godsdiens? (Deel I) (Jewish religious expansion in the New Testament era: Was Judaism a missionary religion? [Part I])," *SkrifKerk* 17 (2, '96) 306-316.

The dramatic increase in the Jewish population toward the end of the Second Temple period should be ascribed to a variety of factors: the Jewish attitude toward procreation, the fact of the Diaspora, forced proselytizing, intermarriage, and the "conversion" of non-Jewish slaves.—D.J.H.

1906. N. FERNÁNDEZ MARCOS, "La lectura helenística del Cantar de los Cantares," *Sefarad* 56 (2, '96) 265-282.

The article examines the Septuagint version of the Song of Songs as a translation of the Hebrew original and in the light of Hellenistic erotic poetry. Most of the deviations from the Masoretic text admit a textual explanation, while no trace of allegorical interpretation is to be found. The Septuagint version is important as the first witness of a literal interpretation of the Song of Songs. It also enlarges and enriches our knowledge of Second Temple Judaism.—D.J.H.

1907. J. A. GLANCY, "The Mistress-Slave Dialectic: Paradoxes of Slavery in Three LXX Narratives," *JournStudOT* 72 ('96) 71-87.

This investigation of the representations of relations between slave-owning and enslaved women in three Septuagint narratives—Susanna, Tobit, and Judith—seeks to highlight the elite bias of the texts and to read the stories from the perspective of the enslaved women. (1) In the Susanna story, the slaves' absence is more important than their presence. The narrator takes for granted the slaves' body work, while allowing them to embody Susanna's shame. (2) The book of Tobit condones the violence of a mistress against her slaves to the extent that Sarah's abuse of her slaves is constructed as evidence of her nuptial sorrows rather than evidence against her character. (3) The success of Judith's mission seems contingent on the participation of her slave. But the narrative never considers the cost of that participation to the slave, even as it hints at the horrors with which Israel flirts.—D.J.H.

1908. T. E. GOUD, "The Sources of Josephus *Antiquities* 19," *Historia* [Stuttgart] 45 (4, '96) 472-482.

Josephus in *Antiquities* 19:1-273 provides the most detailed extant account of the murder of the emperor Gaius Caligula in A.D. 41 and the subsequent accession of Claudius. Behind Josephus' extensive editorial work, one can detect two sources, one senatorial and the other pro-Claudian, in the account of Gaius' murder, and yet another source, Jewish and biased toward Agrippa, in the long account of Claudius' accession.—D.J.H.

1909. P. GRELOT, "Les noms de parenté dans le livre de *Tobie,*" *RevQum* 17 (65-68, '96) 327-337.

After discussing the Hebrew and Aramaic texts of Tobit found at Qumran and their relation to the Greek versions, the article considers various uses of the term "brother" in Tobit: the broad sense, a designation of close relationship, "brother" and "sister" for husband and wife, and compatriots. Then it deals with cases in Tobit where "brother" refers to close family and cousins.—D.J.H.

1910. J. JOOSTEN, "La Peshitta de l'Ancien Testament dans la recherche récente," *RevHist PhilRel* 76 (4, '96) 385-395.

In recent research on the OT Peshitta, progress has been made especially in the following areas: the manuscript tradition, the relation between the Peshitta and the Targums, the date and milieu of the Syriac version, and the influence of the Septuagint.—D.J.H.

1911. T. C. KAYSER, "Messianic Conceptions of the Inter-Testamental Period," *ETSI Journal* [Igbaja, Nigeria] 2 ('96) 1-14.

The article traces the development of the Jewish messianic hope from the Persian period to the Roman period of the early 1st century A.D. During this period as the fortunes of the Jews changed, additional conceptions of the Messiah and his kingdom emerged (e.g. the doctrine of the resurrection, attention to the Messiah as a Son of David and as a Son of Man).—C.R.M.

1912. E. LAMBERZ, "Zwei Flavius-Josephus-Handschriften des Athoskloster Vatopedi (Vatop. 386 und 387)," *Rheinisches Museum für Philologie* [Frankfurt] 139 (3-4, '96) 295-307.

The article describes, and reflects on the significance of, two Greek manuscripts from Mount Athos (MSS Vatopedi 386 and 387) that contain texts of Josephus' works. Photographs of a part of one page from each manuscript are included.—D.J.H.

1913. R. LEICHT, "A Newly Discovered Hebrew Version of the Apocryphal 'Prayer of Manasseh,'" *Jewish Studies Quarterly* [Tübingen] 3 (4, '96) 359-373.

The Hebrew version of the "Prayer of Manasseh" found in the Cairo Geniza (T.-S.

K 1.144, 21.95P, and 21.95T) is a translation rather than the original text. The article deals with the textual sources (Greek and Syriac) used by the Hebrew translator, as well as the translator's techniques and the language of the translation. An appendix presents the Hebrew text and an annotated English version.—D.J.H.

1914. J. R. LEVISON, "Did the Spirit Withdraw from Israel? An Evaluation of the Earliest Jewish Data," *NTStud* 43 (1, '97) 35-57.

This study challenges the scholarly consensus that the Holy Spirit as the source of prophecy was believed by Jews during the tannaitic period to have withdrawn from Israel, to return only in the eschatological future, by reexamining early Jewish texts that putatively support it. It first treats non-rabbinic texts (Ps 74:9; *Pr. Azar.* 15; 1 Macc 4:46; 9:27; 14:41; Josephus, *Contra Apionem* 1:37-41; *2 Baruch* 85:3) to show that the so-called dogma of the withdrawn Spirit is built upon uncertain and ambiguous ancient texts that do not even refer to the ceasing of prophecy. Then it presents a fresh analysis of *t. Soṭa* 13:2-4 to demonstrate that this passage supports the dogma that the Holy Spirit withdrew only when it is wrenched from its literary context and interpreted with disregard for the principle enunciated clearly in 10:1. Interpreted within its literary context, *t. Soṭa* 13:2-4 is an affirmation that with the presence once again of the righteous in the 1st century A.D. (e.g. Hillel and Samuel the Small), the Holy Spirit could reappear following its temporary withdrawal after the death of the latter prophets.—C.R.M.

1915. J. MARBÖCK, "Erfahrungen mit dem Menschsein. Am Beispiel der Spruchliteratur des Alten Testaments," *TheolPraktQuart* 145 (1, '97) 53-63.

With reference chiefly to texts in Proverbs, Sirach, and Wisdom, the article considers some of the major topics in Jewish wisdom literature: the search for a successful life; wisdom and folly (toil and the goal of formation); health for body and soul; social behavior, poverty and wealth, and uprightness; friendship; the dimensions of the human person; and fear of God as the horizon.—D.J.H.

1916. J. MARGAIN, "Compléments à la bibliographie samaritaine," *RevÉtudJuiv* 155 (1-2, '96) 147-163.

Intended as a complement to the revised and updated edition of A. D. Crown's *A Bibliography of the Samaritans* [*NTA* 38, p. 486], this list of ca. 150 items covers all areas of research but gives special attention to the Pentateuch and language. Some book-reviews are included.—D.J.H.

1917. M. MÜLLER, "Die Abraham-Gestalt im Jubiläenbuch. Versuch einer Interpretation," *ScandJournOT* 10 (2, '96) 238-257.

The portrayal of Abraham in *Jubilees* served as a prototype for the Jewish group behind the work (the Essenes), and reflects the conditions associated with the religious crisis precipitated by Antiochus IV Epiphanes. The use of Abraham in *Jubilees* to legitimate who belongs to the true community of God is analogous to Paul's interpretations of Abraham in Galatians and Romans.—D.J.H.

1918. G. W. E. NICKELSBURG, "The Search for Tobit's Mixed Ancestry. A Historical and Hermeneutical Odyssey," *RevQum* 17 (65-68, '96) 339-349.

After surveying various proposals about sources and resources used by the author of Tobit, the article reflects on the paradox that progress also impedes the interpretive process. Then it tries to imagine the poetic process and product of Tobit's author at work in his world.—D.J.H.

1919. F. G. NUVOLONE, "*Apocalypse d'Esdras* grecque et latine, rapports et rhétorique," *Apocrypha* 7 ('96) 81-108.

The article traces connections between three texts traditionally designated *Apocalypse of Ezra, Apocalypse of Sedrach* (both Greek), and *Vision of Ezra* (Latin). It first surveys research on these works and provides details on their manuscripts and the state of their texts. Then it engages in an analysis of the relations between the Latin and Greek texts. In order to grasp the import of these texts it is necessary to place them in parallel with the others while respecting the specific character of each. While the long Latin text may be considered the best, it is necessary to have recourse to the Greek in order to reconstitute the logical lines between the various elements, and to consult the other Latin recensions in order to disclose the evolution of a text that remained living for a long time.—C.R.M.

1920. A. M. OKORIE, "Divorce and Remarriage among the Jews in the Time of Jesus," *Delt BibMel* 25 (2, '96) 64-73.

With reference to biblical, early Jewish, and rabbinic texts, the article discusses the understanding of marriage, divorce, and remarriage, respectively, among the Jews of Jesus' time.—D.J.H.

1921. S. OLOFSSON, "The Septuagint and Earlier Jewish Interpretative Tradition — Especially as Reflected in the Targums," *ScandJournOT* 10 (2, '96) 197-216.

After discussing various complications in treating the interpretative tradition of the Septuagint, and placing it in time and space, the article explores the relation between the Septuagint and the tradition of targumic translation. The translation technique of the Septuagint diverges from both the more literally translated official Babylonian targums and the more paraphrastic Palestinian targums. Targumic additions and actualizations in the Septuagint as a whole are few, because the Septuagint was not used in the synagogue in the same way as were the targums; rather, the Septuagint replaced the Hebrew text itself.—C.R.M.

1922. S. OLOFSSON, "Studying the Word Order of the Septuagint. Questions and Possibilities," *ScandJournOT* 10 (2, '96) 217-237.

With regard to word order (and with particular attention to texts in the Septuagint version of the Psalter), the evaluation of translation technique must be based on the Hebrew *Vorlage* and the Old Greek. Only those inversions deriving from the translator reflect inversion as a translation technique.—D.J.H.

1923. S. SIPILÄ, "The Tetrapla — Is It All Greek to Us?" *ScandJournOT* 10 (2, '96) 169-182.

The traditional theory that Origen put together the Tetrapla as a shortened version of the Hexapla is not the only possible interpretation of the evidence. The term "Tetrapla" may be only a synonym for the Hexapla.—D.J.H.

1924. J. C. VANDERKAM, "*Jubilees'* Exegetical Creation of Levi the Priest," *RevQum* 17 (65-68, '96) 359-373.

The author of *Jubilees* based himself on Genesis. But in the case of Levi (including his elevation to the priesthood) he was able to construct lengthy additions to Genesis from related passages (the three Bethel references) and wider scriptural teachings about tithes, Levi, and the Levites.—D.J.H.

1925. K. Weber, "Wisdom False and True (Sir 19,20-30)," *Biblica* 77 (3, '96) 330-348.

In 19:20-30 Ben Sira seeks to clarify the relation between two kinds of wisdom: the wisdom born of commitment to the divine plan, and a facility in using the mind to achieve wicked ends. After presenting a Hebrew retroversion of the text and a translation, the article offers a poetic analysis and an exegesis. This poem proclaims the need for an ongoing effort at distinguishing true wisdom from wicked "know-how," on the levels of ideas and persons, with the warning that such discernment may not be easy.—D.J.H.

1926. E. Yifrach, "Tḥbyr hmqwr hnṭwy bspr bn syrʾ (The Construct Infinitive in the Language of Ben Sira)," *Lĕšonénu* [Jerusalem] 59 (4, '96) 275-294.

In Ben Sira, as in late biblical and Qumran Hebrew, the modal use of the infinitive with *l-* (*lqṭl*) is common (130 times). There is also a less frequent (71 times) use of the construct infinitive with other than *l-* prepositions, mainly as a temporal adverbial.—D.J.H.

Jewish World, §§ 41-1674, 1858, 1887, 1989.

Rabbinics

1927. D. Aleixandre, "Sara, Raquel y Miriam: tres mujeres en la tradición profética y en el *midrás*," *MiscCom* 54 (105, '96) 317-338.

After showing that Sarah, Rachel, and Miriam are treated with surprising respect in the OT prophetic texts, the article observes that many midrashic texts also reveal sincere admiration and respect for these women. Then it presents translations (with comments) of the midrashic texts that deal with Sarah, Rachel, and Miriam, respectively.—D.J.H.

1928. D. Banon, "Le chant ou la prose. Une lecture midrachique d'Exode 14 et 15," *Bull CentProtEtud* 48 (7-8, '96) 18-27.

After reflections on the nature of the Bible and on the interpretive process, the article presents a midrashic interpretation of Exodus 14–15 with the help of various rabbinic texts under three headings: the wall (*ḥômâ*) and the wrath (*ḥemâ*), the hero and the faint-hearted, and the ephemeral character of the miracle.—D.J.H.

1929. M. B. Bourgine, "Das Opfer Abrahams in jüdischer und christlicher Auslegung. Gen 22,1-19 im Midrasch Bereschit Rabba und in den Genesis-Homilien des Origenes," *UnaSanc* 51 (4, '96) 308-315.

The article first considers Abraham's sacrifice of Isaac (Gen 22:1-19) in Origen's *Homilies on Genesis* 8–9, with particular attention to the theme of faith and to the hearer, Christ, and the church. Then it discusses how the Aqedah is treated in *Genesis Rabbah* 55–56: a test and a sacrifice for Abraham, psychological and mythological aspects, a pledge of salvation for Israel, the Jerusalem Temple, and merit and reward. Finally it compares and contrasts the two interpretations.—D.J.H.

1930. N. M. Bronznick, “Lhwrʾtw wlgyzrwmw šl hmwnḥ ‘rgyʿh’ (*rgyʿh* – Its Meaning and Derivation),” *Lĕšonénu* [Jerusalem] 59 (4, ’96) 295-298.

The term *rgyʿh* appears in the context of the halakic ruling in *t. Baba Meṣiaʿ* 11:25: *ršʾyn nḥtwmym lʿśwt rgyʿh bynyhn.* The word is the semantic cognate of the terms *šypywt* and *šydwkym,* each of which denotes an accord whose purpose is to settle differences between rival parties. Similarly, *rgyʿh* denotes an accord among competing bakers aimed at allaying competition by setting uniform prices for their products.—D.J.H.

1931. M. Cohen, “Les Réformes socioreligieuses intervenues après la déposition de Rabban Gamaliel de la présidence de l’Académie de Yabneh,” *RevHistPhilRel* 76 (4, ’96) 397-414.

The socioreligious reforms triggered by the deposition of Rabban Gamaliel from the presidency of the Yavneh academy (see *b. Ber.* 27b-28a parr.) included the abrogation of the *numerus clausus* for students and the exclusion of candidates for religious conversion, the extension of wearing the robe (*maddāʾ*), and the invalidation of the lustral waters. All these developments had as a common denominator the establishment of freedom of expression or the possibility for debate and controversy.—D.J.H.

1932. R. Fontana, “Sinai e Sion,” *EuntDoc* 49 (2, ’96) 211-227.

Taking as its starting point J. D. Levenson’s *Sinai and Zion. An Entry into the Jewish Bible* (1985), the article considers how Sinai and Zion are understood in biblical and in rabbinic thinking. Then it discusses the value of *talmûd tôrâ,* returns to the topics of Sinai and Zion in the Jewish tradition, and discusses their relation in divine revelation.—D.J.H.

1933. R. Kalmin, “Portrayals of Kings in Rabbinic Literature of Late Antiquity,” *Jewish Studies Quarterly* [Tübingen] 3 (4, ’96) 320-341.

This examination of ancient rabbinic attitudes toward kings (biblical and contemporary) shows that (1) Babylonian Amoraim clash with and polemicize against non-rabbinic Jews claiming Hasmonean descent; (2) Palestinian sources tend to explain away David’s sins, whereas early Babylonian Amoraim often depict David as a sinner; and (3) only Tannaim and early Babylonian Amoraim attempt to prescribe the behavior of kings and the behavior due to kings.—D.J.H.

1934. N. Lange, “The Revival of the Hebrew Language in the Third Century CE,” *Jewish Studies Quarterly* [Tübingen] 3 (4, ’96) 342-358.

The article examines the evidence for the revival of Hebrew as a “high cultural” language in the early 3rd century A.D.: the Mishnah, other rabbinic texts, the catacombs of Beth Sheʿarim, Julius Africanus, Origen, *Sefer Yeṣira,* and synagogal poetry. This revival was a deliberate policy, initiated by certain people, for a purpose, as part of a religious program with political and theological overtones. The campaign was aimed primarily against the use of Aramaic, not Greek.—D.J.H.

1935. F. Luciani, “2Re 23,18b nel Targum di Jonathan e nella Pᵉšiṭtāʾ,” *RivistBib* 44 (4, ’96) 385-396.

Targum Jonathan and the Peshitta of 2 Kgs 23:18b take *ʿṣmtyw* (“his bones”) as the subject of an active verb and *ʾt* as the sign of the direct object: “And his bones saved the bones of the prophet who came from Samaria.”—D.J.H.

1936. J. Neusner, “Ethnic Trait or Religious Value: Why We Jews Enjoy a Good Argument,” *Judaism* 46 (1, ’97) 25-32.

Both the Torah and the Talmud teach us to value argument and to respect difference. Even God must respect rationality (see *b. B. Meṣ.* 59a-b), and without argument and reason holy Israel perishes (see *b. B. Meṣ.* 84a). What makes the Mishnah what it is and gives energy to the Talmud is the persistent articulation of arguments and disputes.—D.J.H.

1937. J. Neusner, “The Higher Criticism in the Study of Formative Judaism,” *Journal of Higher Criticism* [Madison, NJ] 3 (1, ’96) 39-72.

After describing the author’s own move from precritical rabbinic biography and history to documentary analysis, the article explains what he has done to form a higher-critical method and system for studying rabbinic literature. Then it considers four examples of the uncritical reading of rabbinic texts: asking fundamentalist questions (S. J. D. Cohen), “historical significance” that is insignificant (C. Hezser), pseudo-history of the Law (M. Elon), and uncritical history of institutions of Judaism (D. Goodblatt).—D.J.H.

1938. R. C. Steiner, “Hmlym ‘mʾh’ w‘mʾtyn’ bdršwt šntysdw ʿl nybym ʿmmyym šl hʾrmyt (The Words *mʾh* ‘100’ and *mʾtyn* ‘200’ in *Derashot* Based on Popular Dialects of Aramaic),” *Tarbiz* [Jerusalem] 65 (1, ’95) 33-36.

The article deals with two *derashot* based on colloquial and dialectical forms of the Aramaic words for “100” (*mʾh*) and “200” (*mʾtyn*). In *b. Menaḥot* 43b, Rabbi Meir derives the requirement to say a hundred blessings a day from Deut 10:12 by playing on the identity of *mh* as “what” and “100.” In *Lamentations Rabbah* 4:16, the *darshan* read *mʾtn* (“200”) as a compound of *mʾ* (“100”) and *tn* (“give”).—D.J.H.

1939. M. Tsevat, “Three Early Rabbinic Cardinal Principles: Reasons of the Commandments,” *Orientalia* 65 (4, ’96) 435-439.

The article treats three midrashic statements about first principles (*kllym gdwlym*) of the Torah, cardinal ideas of rabbinic Judaism: (1) love your neighbor as yourself; (2) realize that God made humankind in his own likeness; and so if you abase the likeness, you abase the original; and (3) the motive that holds for all commandments is that God has given them.—D.J.H.

1940. I. J. Yuval, “Hpwsḥym ʿl šty hsʿypym: hhgdh šl psḥ whpsḥʾ hnwṣryt (The Haggadah of Passover and Easter),” *Tarbiz* [Jerusalem] 65 (1, ’95) 5-28.

The composition of the Passover Haggadah as well as the obligation to recite the exodus story on the Seder night reflect a post-Second-Temple development. During the time of the Haggadah’s formulation, Christian Quartodecimans offered their own new interpretation of the Passover/Easter symbolism. The Passover Haggadah should be read not only as an internal Jewish response to the destruction of the Temple but also as a refutation of the challenge posed by early Christianity through its alternative interpretation of Passover.—D.J.H.

Rabbinics, §§ 41-1511, 1542, 1747, 1857, 1914, 1921.

1941. D. BARKER, "'The golden age is proclaimed'? The *Carmen Saeculare* and the renascence of the golden race," *ClassQuart* 46 (2, '96) 434-446.

The idea of a returning golden age (or, more properly, a golden race) is widely understood as a staple of Augustan propaganda, and Vergil's *Carmen Saeculare* is presented as a means by which the regime proclaimed to an enthusiastic populace the imminent renaissance of the golden race. This article seeks to draw attention both to the failure of the *Carmen Saeculare* explicitly to proclaim the renaissance of the race, and to the critique implicit in the poem of the very idea of a renaissance. Like the *Ars Amatoria,* the *Carmen* draws attention to the moral ambiguity of the golden race and, in particular, to the ambiguity reflected in the very goldenness of the race.—C.R.M.

1942. D. T. BENEDIKTSON, "Structure and Fate in Suetonius' *Life of Galba,*" *ClassJourn* 92 (2, '97) 167-173.

Suetonius bound his entire *Life of Galba* carefully by means of ring composition, and thus made Galba's unfortunate characteristics and untimely end the products of his genetic make-up and Julio-Claudian upbringing. In using a circular and geometric pattern demanded by a more abstract notion of "fate," Suetonius followed Greek rather than Romans models. A thematic diagram of the life appears on p. 173.—D.J.H.

1943. M. R. BYNUM, "Teaching the Seven Wonders of the Ancient World," *ClassJourn* 92 (3, '97) 271-277.

The article describes the content and pedagogy of a course on the "Seven Wonders of the Ancient World" that was taught at Beloit College in 1996. A detailed syllabus is provided. The course shows how members of one culture view other cultures, and what use they make of other cultures in their own world.—D.J.H.

1944. D. CHERRY, "Marriage and Acculturation in Roman Algeria," *ClassPhilol* 92 (1, '97) 71-83.

The patterns attested on the surviving epitaphs at two sites in Roman-era (ca. A.D. 100-250) Algeria suggest that very few (0.8%) of the Romanized soldiers or civilians at Lambaesis married un-Romanized women, whereas at Thubursicu Numidarum the intermarriage of Roman(ized) and un-Romanized appears to have been much more common (13.2%).—D.J.H.

1945. J. M. CLAASSEN, "Exile, Death and Immortality: Voices from the Grave," *Latomus* [Brussels] 55 (3, '96) 571-590.

The paper explores the relation of exile to death in the writings of three famous Roman exiles. Philosophy and literature did not satisfy the banished Cicero, who resorted to complaint and lamentation. Ovid's use of myth and the conventions of epic helped to form the conventions of exilic literature, a literary codification of the psychological reactions of earlier exiles including Cicero. Seneca made use of the consolatory tradition apparently rejected by Cicero and ignored by Ovid, as well as other exilic conventions established by Cicero and developed by Ovid.—D.J.H.

1946. J. ELSNER, "Image and Ritual: Reflections on the Religious Appreciation of Classical Art," *ClassQuart* 46 (2, '96) 515-531.

With particular attention to Pausanias' *Description of Greece,* the article concentrates on the relation of images and ritual under three headings: discourses of art history and discourses of ritual, image and ritual, and image as ritual. The critical element underlying the sacred functions and supernatural qualities of art in this ritual-centered discourse is an identity between the god and the image, or between the act and its representation. The represented is not just in the image; the represented is the image.—D.J.H.

1947. J. L. FRANKLIN, "Vergil at Pompeii: A Teacher's Aid," *ClassJourn* 92 (2, '97) 175-184.

The article reproduces graffiti of quotations from the first five books of Vergil's *Aeneid* that were found among the ruins of ancient Pompeii. These graffiti, all written before the destruction of Pompeii in A.D. 79, suggest the rapidity with which Vergil's work became "classic."—D.J.H.

1948r. R. GORDON, *Image and Value in the Graeco-Roman World. Studies in Mithraism and religious art* (Aldershot: Variorum, 1997).

G. BOWERSOCK, "The Mithras people," *Times Literary Supplement* [London] 14 February ('97) 7.—The audacity of Gordon's efforts at distilling the meanings of representational religious art has succeeded in transforming not only what we think of Mithraism but also of ancient religion. This collection of rather inaccessible but fundamental papers shows why Gordon is close to legendary in the field. Paradoxically, Mithraism ends up looking more like a secret society than a religion.—D.J.H.

1949r. S. HORNBLOWER AND A. SPAWFORTH (EDS.), *Oxford Classical Dictionary* [*NTA* 41, pp. 398-399].

K. HOPKINS, "Who cares about Corax?" *Times Literary Supplement* [London] 14 February ('97) 6.—The ideal reader of the *OCD* has always been the forgetful scholar rather than the simply curious outsider. And so why pretend that a scholarly handbook is suitable for the general reader? The "ancient world" has been narrowly defined, and so there is little about Judaism or early Christianity. But the *OCD* is a gold-mine of information, despite a penchant for indiscriminate detail. The most striking innovation of this edition is the inclusion of several hundred synoptic or analytical pieces. The new edition symbolizes the tensions within modern classical studies.—D.J.H.

1950. H. INGLEBERT, "'Le histoire de Rome' dans l'antiquité tardive: un concept équivoque," *Latomus* [Brussels] 55 (3, '96) 544-567.

In late antiquity the "history of Rome" was an equivocal concept. The article first discusses three approaches (senatorial, Latin, and Greek) to the history of Rome in the imperial period. Then it considers how the topic was conceived in late antiquity (from urbocentric, orbicentric, and Latinocentric perspectives), and how early Christian writers (Origen, Tertullian, Augustine, Leo the Great) dealt with it.—D.J.H.

1951. J. LARSON, "Handmaidens of Artemis?" *ClassJourn* 92 (3, '97) 249-257.

The Hellenistic and Roman picture of Artemis with her band introduces the idea that the nymphs are the maidservants of Artemis. The Artemisian nymphs not only serve as divine escorts but also are mythopoetic representatives of the Greek maiden at adolescence.—D.J.H.

1952. M. MARIN, "C'era posto per gli angeli nel politeismo greco?" *Salesianum* 58 (4, '96) 671-688.

The article explores the place of "angels" ("good demons," *daimones,* etc.) in Greek polytheism with reference to Greek sources before Plato, Parmenides, Plato, the *Epinomides,* and Xenocrates. It concludes with reflections on the ambiguity of beings that mediate between the divine and the human.—D.J.H.

1953. L. MCCLURE, "Teaching a Course on Gender in the Classical World," *ClassJourn* 92 (3, '97) 259-270.

After describing the "women in antiquity" course model, the article discusses a model that focuses on gender and sexuality in the classical world, and provides a detailed syllabus for such a course as taught at the University of Wisconsin-Madison.—D.J.H.

1954. B.-M. NÄSSTRÖM, "'Jag har ätit av tympanon, jag har druckit av cymbalen. . . .' Frälsning och förvandling i mysteriereligionerna" ["I have eaten from the drum, I have drunk from the cymbal. . . ." Salvation and Transformation in the Mystery Religions], *SvenskTeolKvart* 72 (4, '96) 168-175.

Many of the mystery religions developed in pre-Christian times from the traditional cults of the great gods and goddesses. The initiation rites involved the promise of secrecy, though the myths underlying the mysteries were well known. The suffering of the young god or goddess was a major theme, which created the theory about the dying and rising god. However, the message of the mysteries was not really a promise of immortality but rather a close relationship to the gods that involved a transformation of the soul. The bliss of the gods was transferred to the initiated, thus overcoming the horror of suffering and of death.—D.J.H.

1955. J. C. REEDER, "The Statue of Augustus from Prima Porta, the Underground Complex, and the Omen of the *Gallina Alba,*" *AmJournPhilol* 118 (1, '97) 89-118.

This study examines the ancient literary sources concerning the villa of Livia *ad Gallinas* at Prima Porta. First it considers the individual components of the omen of the *gallina alba* with attention to the surrounding body of augury and myth. Then it seeks to illuminate the symbolic interrelationships between this augural imagery and the iconography of three features of the art and architecture of the villa-garden: the statue of Augustus, the underground complex, and the laurel grove. This imagery and symbolism not only played an essential role in the decoration of the villa but also formed an important part of Augustan ideology.—C.R.M.

1956. B. ROCHETTE, "Sur le bilinguisme dans l'Égypte gréco-romaine," *Chronique d'Égypte* [Brussels] 71 (141, '96) 153-168.

After surveying the evidence for various languages in Egypt, the article considers the use of Greek and Latin in civil administration in Greco-Roman Egypt, the extent of the knowledge of Latin in the Hellenophone milieus of Greco-Roman Egypt, and the relation of Greek and Latin to Egyptian (Coptic). The bilingualism of Greco-Roman Egypt reflects a long tradition of linguistic diversity in Egypt.—D.J.H.

1957. V. SCHMIDT, "Reaktionen auf das Christentum in *Metamorphosen* des Apuleius," *VigChrist* 51 (1, '97) 51-71.

There appears to be at least one passage in Apuleius' *Metamorphoses* that brings to expression the usual dismissive opinion of pagans concerning Christians, namely the description of the baker's evil wife in *Met.* 9:14. The article advances additional arguments (beyond the reference to the woman having an "only god by herself" and the presence of customary accusations against Christians in 9:14) for regarding this speech as a caricature of a Christian.—C.R.M.

1958. L. SCHWARZ, "Il fascino del *nomen:* Termine connotativo e organizzativo," *Salesianum* 58 (4, '96) 661-670.

With reference to Livy and other Roman writers, the article examines the social and political significance of "name" (*nomen*) in the expressions *nomen Etruscum, nomen Latinum,* and *nomen Romanum,* as well as *nomen* in relation to other peoples and tribes. Then it considers *nomen Christianum* as a description of the Christian people, with attention to the works of Tertullian.—D.J.H.

1959. R. TAYLOR, "Two Pathic Subcultures in Ancient Rome," *Journal of the History of Sexuality* [Chicago] 7 (3, '97) 319-371.

The world of ancient Rome seems to have had at least two identifiable subcultures of homosexuality. The first was a group of mendicant religious cults (e.g. the Galli) and extended well beyond the bounds of urban areas. The second was in Rome itself, a shadowy and ill-defined institution labeled *cinaedi* ("effeminates") and *molles viri* ("soft men"), and revolving around certain bathhouses, brothels, and private homes, which one may nevertheless glimpse from behind the door of hostile literature.—D.J.H.

1960. D. B. WHARTON, "Tacitus' Tiberius: The State of the Evidence for the Emperor's *ipsissima verba* in the *Annals,*" *AmJournPhilol* 118 (1, '97) 119-125.

N. P. Miller's stylometric methodology in arguing for a connection between Tiberius' actual speeches and those attributed to him in Tacitus' *Annals* is flawed. The article provides stylometric data to show that speeches of Tiberius, in fact, maintain a fairly even consistency of style with the rest of the *Annals.* Although this does not prove that Tacitus did not draw on the *acta senatus* in composing Tiberius' speeches, it does suggest that the question is not soluble by stylometric means.—C.R.M.

The Early Church

1961. E. BARBIERI, "Lo *Ps. Marcellus brevior* in una traduzione italiana del Trecento," *Apocrypha* 7 ('96) 205-224.

In Italy the short form of *Passio Petri et Pauli* (ps.-Marcellus) enjoyed great popularity. In the first half of the 14th century it was translated into the vernacular. A small corpus of other hagiographical writings in prose and verse assured the circulation of the account of the confrontation with Simon the magician and the martyrdoms of Peter and Paul. Study of the relations of all these texts allows one to suggest that Pisa was a possible center for their diffusion. An appendix provides a transcription of *Devotissima istoria de li beatissimi sancto Pietro e sancto Paulo.*—C.R.M.

1962. P. F. BEATRICE, "Traditions apocryphes dans la *Théosophie de Tübingen,*" *Apocrypha* 7 ('96) 109-122.

The study attempts to identify apocryphal works utilized in two passages of the so-called *Tübingen Theosophy* (6th century) in order to underline its importance for the study of apocryphal literature in general and of the particular traditions that it conveys. It treats the "Testament of the Lord" and the "Statutes of the Holy Apostles," the birth and assumption of Mary, the provisional immortality of Elijah and Enoch, a millenarian chronicle, and the theosophy of Severus of Antioch. The analysis of these texts provides good arguments in favor of the Monophysite origin of the *Theosophy.*—C.R.M.

1963. A. J. BLASI, "Marginalization and Martyrdom: Social Context of Ignatius of Antioch," *Listening* 32 (1, '97) 68-74.

The martyrdom of Ignatius, rather than representing an individual, psychological suicide complex, reflects a social circumstance of marginalization. He does not hide the fact of belonging to a proscribed religion, does not attempt to elude arrest, and offers no defense. His martyrdom has a power dimension, insofar as there is an asymmetry of coercive resources between the marginalizers and the marginalized. But it also presupposes a reasonable communal ethic among the marginalized, a life-world that mediates among subcommunities successfully, for the most part, but which experiences an intrusion from the center of power.—D.J.H.

1964r. P. BROWN, *The Rise of Western Christendom* [*NTA* 41, p. 171; § 40-1725r].

R. L. FOX, "How It Grew," *New York Review of Books* [New York] 44 (7, '97) 22-24.—In this account of the rise of Christendom from A.D. 200 to 1000, Brown returns to roots long hidden from view. His particular strengths are a compound of social insight, carefully digested historiographic and social theory, a sharp eye for human beings, and a willingness to use it in travels through the lands that concern him. His work is not only an essential guide for those interested in late antiquity but also a book for the Christendom of our own times.—D.J.H.

1965. D. R. CARTLIDGE, "An Electronic Database of Pictorial Images Paralleled in Christian Apocrypha," *Apocrypha* 7 ('96) 301-303.

A description, with a sample entry, of an electronically searchable database of art that parallels or shows the influence of Christian apocryphal literature.—C.R.M.

1966. E. A. CLARK, "Reading Asceticism: Exegetical Strategies in the Early Christian Rhetoric of Renunciation," *BibInt* 5 (1, '97) 82-105.

The article identifies three strategies by which patristic exegetes appropriated for their own purposes an apparently "underasceticized" Hebrew and early Christian past. John Chrysostom minimized the distance separating ancient Hebrew from contemporary Christian ascetic ideals, while Jerome accentuated the divergence between the carnality of the Hebrew past and the ascetic superiority of the Christian present. Origen circumvented the debate over the "difference in times" by abandoning any chronological trajectory between Hebrew past and Christian present, and so "saved" the text through a transhistorical reading of Scripture.—D.J.H.

1967. G. De Spirito, “L’Annonciation de Sainte-Marie-Majeure: image apocryphe?” *Apocrypha* 7 (’96) 273-292.

The annunciation scene of the arch mosaics at Santa Maria Maggiore in Rome should be connected to the textual tradition of the *induere carnem* rather than to apocryphal texts such as *Protevangelium of James.* Three figures are included.—C.R.M.

1968. J. A. Draper, “The Role of Ritual in the Alternation of Social Universe: Jewish-Christian Initiation of Gentiles in the Didache,” *Listening* 32 (1, ’97) 48-67.

A strong case can be made for understanding the whole of *Didache* in relation to the initiation of Gentile converts into a Jewish-Christian community. The transition implied by this initiation is not status transformation in a homogenous culture but a move from the social world of one culture to another. This study focuses on *Didache* 1–6 understood as embodying the ritual phases of separation and liminality (V. Turner) modified in light of the theory of the social construction of reality (P. Berger and T. Luckmann). It concludes that ritual process played an important part in effecting the alternation of social universe for Gentiles entering an early Jewish-Christian community.—C.R.M.

1969. M. Faessler, “Kérygme et imaginaire,” *Apocrypha* 7 (’96) 235-241.

While the modern interest in rehabilitating long neglected apocryphal texts is laudable, certain intrinsic differences between canonical and apocryphal texts should not be ignored. The article compares Jn 20:11-18 with *Book of the Resurrection of Jesus Christ by Bartholomew the Apostle* 8:1–11:3 to demonstrate the kerygmatic status of the canonical text over against the hermeneutical status of the apocryphal text.—C.R.M.

1970. J. Fantino, “L’origine de la doctrine de la création *ex nihilo* à propos de l’ouvrage de G. May,” *RevSciPhilThéol* 80 (4, ’96) 589-602.

With reference to the English version of May’s work (*Creation ex nihilo,* 1994; see *NTA* 24, p. 319 for the German original), the article discusses the understanding of creation in Judaism and Christianity up to the 2nd century A.D., creation *ex nihilo* according to Theophilus and Irenaeus, creation as a theological question, creation starting from non-being, the philosophical debate about the origin of the world, Christianity and the philosophical debate about the origin of matter, and the origin of creation *ex nihilo.* The doctrine arose within Christianity in the 2nd century A.D. in response to speculations according to which all created things, and matter in particular, are derivatives of God’s substance. It was an internal theological debate in which philosophical ideas found their way into a tradition of interpreting Scripture.—D.J.H.

1971. B. Fawcett, “Similar yet Unique: Christians as Described in the *Letter to Diognetus* 5,” *BaptRevTheol/RevBaptThéol* 6 (1, ’96) 23-27.

According to *Letter to Diognetus* 5, Christians did not differ from their contemporaries in locality, speech, or customs, but did differ from them in suffering persecution and in responding to it, sexual practices, and other-worldliness.—D.J.H.

1972. A. Ferreiro, “Simon Magus: The Patristic-Medieval Traditions and Historiography,” *Apocrypha* 7 (’96) 147-165.

The article presents descriptions, surveys of notable modern research, identifications of major sources, and avenues of investigation that require further inquiry for seven clearly identifiable Simon Magus traditions that circulated widely in the post-NT centuries. It proceeds under the following headings: Simon Magus and gnosticism; Simon Magus and mad dogs; Simon Magus in Ireland and England; Simon Magus the pseudo-apostle; Simon Magus and Muhammad; Simon Magus, filthy lucre, and simony; and the flight and crash of a magician.—C.R.M.

1973. B. Fleith, "Die *Legenda Aurea* und ihre dominikanischen Bruderlegendare. Aspekte der Quellenverhältnisse apokryphen Gedankenguts," *Apocrypha* 7 ('96) 167-191.

The fact that eight accounts in the *Golden Legend* of J. de Voragine are explicitly characterized as apocryphal might suggest that Voragine was exercising a critical judgment. But comparison of his work with the legends that served as his sources indicates that Voragine supplemented or restored these accounts, which is an indication of his penchant for the spectacular rather than a critical attitude.—C.R.M.

1974. P. Gisel, "Apocryphes et canon: leurs rapports et leur statut respectif. Un questionnement théologique," *Apocrypha* 7 ('96) 225-234.

It is necessary to abandon the anachronistic view that divides a group of canonical texts from a postulated group of apocryphal texts as though it were possible to delimit two different and separate domains. After raising the question whether the canonization of texts from biblical times is arbitrary, the article offers ten theses to assist in analyzing the differences between the biblical canon and the apocryphal writings in order to promote reflection on the institutional reality of Christianity and its meaning in history.—C.R.M.

1975. R. M. Hübner, "Εἷς Θεὸς Ἰησοῦς Χριστός. Zum christlichen Gottesglauben im 2. Jahrhundert — ein Versuch," *MünchTheolZeit* 47 (4, '96) 325-344.

The article traces the development of the Christian doctrine of one God (to which the Son and the Spirit belong) between the time of Clement of Rome and that of the Roman bishop Callistus I (died A.D. 222). It takes account of texts in *1 Clement, Shepherd of Hermas, 2 Clement,* and *Letter of Barnabas,* as well as patristic testimonies about gnostic teachers.—D.J.H.

1976. E. Khalifeh, "The Jewish Roots of the Syriac Tradition," *NESTTheolRev* 17 (2, '96) 113-126.

Syriac Christianity was shaped by Palestinian-Jewish Christians who were Aramaic-speaking and not influenced by Hellenistic culture. After introducing both traditions geographically and historically, the article examines the influence of Jewish traditions on the text of the Syriac Bible (OT and NT) and on ancient Syriac writers (especially Aphrahat).—D.J.H.

1977. A. Kirkland, "Did Papias know the Apocalypse?" *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 76 (2, '94) 175-186.

The article examines the evidence (e.g. Irenaeus, *Adv. haer.* 5.33.3-4; Eusebius, *Hist. eccl.* 3.39.11-13; Jerome, *De viris illustribus* 18; etc.) for placing Papias within the apocalyptic trajectory in Asia Minor that starts with Revelation and ends with the Montanist movement. It concludes that Papias knew Revelation but was not exact enough in his use of it for Eusebius to have recognized quotations.—C.R.M.

1978. A. Le Boulluec, "La lettre sur l''Évangile Secret' de Marc et le *Quis dives salvetur?* de Clément d'Alexandrie," *Apocrypha* 7 ('96) 27-41.

The article first reviews M. Smith's discovery and assessment of a long letter attributed to Clement of Alexandria concerning a "more spiritual Gospel" referred to as the *Secret Gospel,* which represents Mark's completion of canonical Mk, and the scholarly controversy over its genuineness. Then it compares the letter with the spiritual interpretation of Mk 10:17-31 found in Clement's *Quis dives salvetur?* Given the treatment of Mk 10:17-31 in *Secret Mark,* we may infer, if the letter is Clement's, that the symbolical exegesis of *Quis dives salvetur?* used parts of *Secret Mark.* The comparisons presented here are incapable of guaranteeing the authenticity of the letter. They claim only to indicate that the discourse on the salvation of the rich man, far from opposing authenticity, includes a thematic compatible with a symbolic interpretation of the *Secret Gospel* (and of Mark).—C.R.M.

1979r. G. Lüdemann, *Heretics. The Other Side of Early Christianity* [*NTA* 41, p. 401].

H. Chadwick, "Held together 'by what they call love,'" *Times Literary Supplement* [London] January 17 ('97) 31.—This book is a mix of interesting, if familiar, matter on controversies of the NT age with some sharply negative judgments on the extent to which faith may obscure historical insight. Paul is a particularly prominent "heretic" in this book, and Lüdemann thinks Marcion and Apelles so right as to deserve welcome from today's postmodern church. Lüdemann's judgments are made from the standpoint of a thoroughgoing relativism that admonishes the historian of emergent Christianity to get God out of the story, if human reality is to be seen.—C.R.M.

1980. C. R. Matthews, "Nicephorus Callistus' Physical Description of Peter: An Original Component of the *Acts of Peter*?" *Apocrypha* 7 ('96) 135-145.

Although the description of Paul in Nicephorus' *Historia ecclesiastica* 2.37 has often been related to *Acts of Paul and Thecla* 3, little attention has been paid to the description of Peter that precedes it. Nicephorus' literary portrait of Peter may draw from and preserve an otherwise unattested feature from the missing beginning of *Acts of Peter.* Both of Nicephorus' descriptions appear to stem from the apocryphal Acts, which in turn reflect the literary employment of physiognomical theory so popular in the 1st and 2nd centuries.—C.R.M.

1981. B. McConvery, "Where Do Feasts of Our Lady Come From?" *DocLife* 46 (10, '96) 603-612.

Protevangelium of James is the "missing link" between the restrained picture of Mary in the NT and the later exuberance of Marian devotion in the Christian church. The article considers the content of the work, its Mariology (a defense of the virginal origins of Jesus), genre (a popular novel), and historical influence.—D.J.H.

1982. S. C. Mimouni, "Histoire de la recherche relative aux traditions littéraires et topologiques sur le sort final de Marie," *Marianum* 58 (149, '96) 111-182.

After reflecting on the value of traditions about Mary's dormition or assumption in the early Christian Apocrypha, this survey of research discusses editions and translations of the pertinent texts, studies on the literary traditions (by A. Le Hir, J. Plessis, M. Jugie, A. Wenger, B. Bagatti, and F. Manns), and studies on the topological traditions.—D.J.H.

1983. C. Paupert, "L'apocryphe, fable catéchétique," *Apocrypha* 7 ('96) 249-251.

With attention to a Latin manuscript containing texts from apocryphal Gospels, the article suggests that apocryphal stories, much like the pedagogical fable, played an educational and catechetical role in the early church.—C.R.M.

1984. B. POUDERON, "Flavius Clemens et le proto-Clément juif du roman pseudo-clémentin," *Apocrypha* 7 ('96) 63-79.

It is generally agreed that the pseudo-Clementine romance resulted from the fusion of numerous literary sources, which themselves were of diverse origins: Jewish, pagan, and Christian. The person of Clement is the conflation of four partially historical, partially literary figures: Clement of Rome, the hero of a hellenized Jewish novel, the protagonist of a Jewish apologetic dialogue, and the consul Flavius Clemens who was executed under his uncle Domitian in A.D. 95.—C.R.M.

1985. M. RASSART-DEBERGH, "Littérature apocryphe et art copte," *Apocrypha* 7 ('96) 253-259.

This brief review of Coptic iconography concludes that although the artists did not ignore apocryphal texts, neither did they follow them with any precision in their illustrations.—C.R.M.

1986. W. REBELL, "Les apocryphes—textes concurrentiels du Nouveau Testament," *Apocrypha* 7 ('96) 243-247.

Certain apocryphal writings served the same functions as NT writings. This point is made by comparing *Apocryphon of John, Barnabas,* and *Gospel according to the Hebrews* with NT texts, with attention to the pragmatic impact of a text upon a reader.—C.R.M.

1987. A.-L. REY, "*Homerocentra* et littérature apocryphe chrétienne: quels rapports?" *Apocrypha* 7 ('96) 123-134.

The article first introduces the literary genre of the *cento* (an extreme form of paraphrase) and its Christian manifestation in two principal collections of "Homerocentra." It notes that the Homeric *centones* had for their main theme the economy of human salvation and its realization in Christ (whose life and passion are narrated from incarnation to ascension). Then it explores thematic contacts between the Homerocentra and apocryphal writings, and considers the apocryphal sources of the Homerocentra, as well as the apocryphal characteristics of the latter text. Examples are given from the author's collection of Homerocentra that will soon appear in the Sources Chrétiennes series.—C.R.M.

1988. J. RIUS-CAMPS, "L'Epistolari d'Ignasi d'Antioquia (VI). Carta espúria als Esmirnesos, segona part de la primitiva Carta d'Ignasi als Efesis," *RevistCatTeol* 21 (1, '96) 19-55.

The article considers the *Letter to the Smyrneans* as the second part of the letter that Ignatius wrote to the Ephesians [see § 39-1267]. It provides a Catalan translation of the Middle Recension, philological and linguistic notes, and a commentary that develops the anti-docetic theme.—D.J.H.

1989. G. ROUWHORST, "Jewish Liturgical Traditions in Early Syriac Christianity," *Vig Christ* 51 (1, '97) 72-93.

In light of the attention that scholars have focused on the presence of a remarkably large number of Jewish elements in Syriac Christianity during the first four centuries, this study investigates the extent to which Syriac churches preserved in their liturgy Jewish ritual traditions or elements of them. It first surveys the most important traces of Jewish liturgical traditions in Syriac-speaking churches: church architecture, liturgical reading from the Torah and the Prophets, the eucharistic prayer, traces of the Jewish Sabbath, and the Christian Passover. Next it proposes a historical explanation to account for the presence in Syriac Christianity of more Jewish liturgical elements than in other contemporary Christian communities. Finally it reflects on whether the evidence adduced in the study favors a hypothesis of a Jewish Christian origin for the Syriac churches.—C.R.M.

1990. J. SÁNCHEZ BOSCH, "L'impacte de Pau en els dos primers segles cristians. I. Escriptors eclesiàstics anteriors a Ireneu," *RevistCatTeol* 21 (1, '96) 57-79.

This survey of non-Pauline NT texts, the Apostolic Fathers, and the Apologists shows that all these writings agree with Paul in accepting a Gentile church, not separated from the Jewish-Christian faithful. Many writers make explicit references to Paul, and most show striking affinities with Pauline thought on various issues, even if they do not represent a "Paulinism" in the sense proposed by 19th-century scholars.—D.J.H.

1991. M. SIMONETTI, "Eresia e ortodossia ad Antiochia nei primi tre secoli," *Salesianum* 58 (4, '96) 645-659.

The article traces the development of Christian doctrine (with particular attention to Christology) in the Antiochian milieu during the first three Christian centuries, with reference to Peter and Paul at Antioch, Ignatius of Antioch and *Ascension of Isaiah,* Saturninus, Theophilus and ps.-Clement, and Paul of Samosata.—D.J.H.

1992r. R. STARK, *The Rise of Christianity* [*NTA* 41, p 191].

C. L. BANKSTON, "A Wise Investment," *Commonweal* 124 (6, '97) 27-29.—Stark brings some of the freshest and most exciting approaches to bear on the question of Christianity's success in the Roman empire. While some parts may seem speculative and not enough attention is paid to belief and organization, he provides a welcome new perspective and compelling arguments on events at the heart of Western history.—D.J.H.

1993. M. STAROWIEYSKI, "La légende de saint Jacques le Majeur," *Apocrypha* 7 ('96) 193-203.

The article surveys traditions about the apostle James and attempts to outline some relations among them: NT, Clement of Alexandria, the *Passio magna* (ca. 4th century), absence of Greek legends, Egyptian witnesses, the case of Spain, and the Armenian legend. It concludes that a synthetic assessment of the diverse elements that comprise the legend of the apostle James raises more questions than it answers.—C.R.M.

1994. T. SZEPESSY, "Les actes d'apôtres apocryphes et le roman antique," *Acta Antiqua* [Budapest] 36 ('95) 133-161.

The five earliest and most important apocryphal Acts—*Acts of Andrew, Acts of John, Acts of Paul, Acts of Peter,* and *Acts of Thomas*—manifest many of the stylistic and linguistic features, literary techniques, and motifs that appear also in the ancient novels. However, they are not genuine novels but rather a special type of Christian narrative based on the canonical Acts and focused on a single protagonist-apostle.—D.J.H.

1995. N. THIERRY, "L'iconographie cappadocienne de l'affront fait à Anne d'après le *Protévangile de Jacques*," *Apocrypha* 7 ('96) 261-272.

The insult to Anna preserved in the Greek text of *Protevangelium of James* 2:2-3 was altered in the versions and soon misunderstood and forgotten in the Byzantine world. An illustration of the episode preserved at Kizil Çukur reveals Greco-Oriental characteristics and represents the Hellenistic background of the text. Ten figures are included.—C.R.M.

1996. A. VAN DEN HOEK, "Divergent Gospel Traditions in Clement of Alexandria and Other Authors of the Second Century," *Apocrypha* 7 ('96) 43-62.

Although a latecomer in the history of the Gospels, Clement is still a great resource for traditions that were current earlier in the 2nd century. The article discusses eighteen Gospel texts in Clement that show a relation with traditions in Rome as reflected in the writings of Justin Martyr. It concludes that most of the common ground between Justin and Clement consists of harmonizations of the same sayings, but the harmonizations themselves differ. It is likely that the connecting link between Justin and Clement was the catechetical realm. The mixture of similarities and differences in the variant material in Justin and Clement may reflect differences in local church traditions in Rome and Alexandria.—C.R.M.

Early Church, §§ 41-1680, 1919, 1940, 1957.

Gnosticism

1997. T. BAARDA, "'Vader — Zoon — Heilige Geest'. Logion 44 van 'Thomas' ('Father – Son – Holy Spirit': Logion 44 of 'Thomas')," *NedTheolTijd* 51 (1, '97) 13-30.

The trinitarian formula in *Gospel of Thomas* 44 has been interpreted as the development of an independent tradition in various ways: early, hopelessly corrupt, or borrowed from a Jewish-Christian tradition. But its present form is best seen as a rather late, gnostic development of a (probably Syriac form of the) text as it is now preserved in Mt 12:32 parr.—D.J.H.

1998. J. B. BAUER, "Das 'Regelwort' Mk 6,4par und EvThom 31," *BibZeit* 41 (1, '97) 95-98.

The debate about whether *Gospel of Thomas* 31 ("No prophet is accepted in his own village; no physician heals those who know him") is the source of, derived from, or independent of Mk 6:4 parr. cannot be fully resolved. But one should note that the Coptic translation follows the Greek text closely, and that for the second part of the saying Dio Chrysostom's *Orations* 9.4 may provide a parallel.—D.J.H.

1999. J. J. BUCKLEY AND D. J. GOOD, "Sacramental Language and Verbs of Generating, Creating, and Begetting in the *Gospel of Philip*," *JournEarlyChristStud* 5 (1, '97) 1-19.

The author of *Gospel of Philip* understands sacraments to unite hitherto separate elements. For example, the union of male and female in the bridal chamber overcomes the original separation of female from male described in Gen 2:18-25. This prolegomenon to further work on *Gospel of Philip* discusses sacramental theory in general, identifies verbs describing sacraments in the text, suggests consistent translations for these verbs which function as technical terms in *Gospel of Philip,* sets these verbs within the wider context of derivation both from earlier creation texts and from sacramental language in early Christian texts, and explores the sacramental understanding of *Gospel of Philip* itself. The verbs "to make" and "to join" in *Gospel of Philip* form a whole pattern intended to let generative language appear at the heart of sacramental understanding.—C.R.M.

2000. P.-H. POIRIER, "*Évangile de Thomas, Actes de Thomas, Livre de Thomas.* Une tradition et ses transformations," *Apocrypha* 7 ('96) 9-26.

This study explores the relations among the three texts that constitute the principal representatives of the Thomasine tradition (*Gospel of Thomas, Acts of Thomas, Book of Thomas*) and asks whether they may be situated along a trajectory that marks a linear development of traditions related to the apostle Thomas. It concludes that they may not be understood as members of the same Thomasine trajectory, nor may their relation be explained in connection with a school. The author of *Acts of Thomas* knew that *Gospel of Thomas* belonged to the tradition from which he drew, and he employed it in systematizing this tradition. *Book of Thomas* is a secondary, literary reprise on the notion of the twin that seeks to authenticate a revelatory discourse not encountered in the other two works. In terms of relative chronology, if *Gospel of Thomas* is assuredly earlier than *Acts of Thomas,* nothing impedes taking *Book of Thomas* as later than both of them.—C.R.M.

Gnosticism, § 41-1972.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

Asociación de Biblistas Mexicanos, Anuario 5 (Tlalpan: Asociación de Biblistas Mexicanos, 1996, paper) iv and 96 pp. Bibliographies.

This fascicle presents papers prepared for the meeting of the Asociación de Biblistas Mexicanos (ABM) in 1996. It includes articles by T. Parra Sánchez on Jewish-Christian exegesis; C. Daniel Pérez on the characteristics of a pastoral, Christian, and popular reading of the Bible; D. Landgrave G. on the poor and the project of Jesus in Mk 10:17-31; and M. Valderrama O. on the infancy Gospels in Mt 1–2 and Lk 1–2. The fascicle prepared for the 1993 meeting (Anuario 2, iii and 52 pp.) contains essays by R. Duarte Castillo on the identity of the "Son of Man" and the literary and social milieu of the term, C. Maciel del Río on the credibility conferring moral power to exercise authority (with particular attention to 1 Thessalonians), and C. Mora Paz on a hermeneutic of the word. The fascicle prepared for the 1994 meeting (Anuario 3, iii and 67 pp.) presents articles by S. Carrillo Alday on the Bible in the *Catechism of the Catholic Church,* and Duarte Castillo on how the Dead Sea scrolls became accessible to all. The fascicle prepared for the 1995 meeting (Anuario 4, iv and 139 pp.) provides papers by J. Saravia on the school of Matthew and the synod of Yavneh, C. Bravo on the birth of rabbinic Judaism as the horizon of the redaction of Matthew's Gospel, S. González Magaña on the Samaritans, C. Zesati Estrada on the social level of the Corinthian community, R. H. Lugo Rodríguez on idolatries and hopes in biblical perspective, Parra Sánchez on theriomorphism and the book of Revelation, and Duarte Castillo on 4QMMT.

I. BALDERMANN, *Einführung in die Biblische Didaktik* (Darmstadt: Primus, 1996, paper DM 34) xiii and 239 pp. Indexed. ISBN: 3-89678-303-3.

Baldermann, professor of biblical didactics in Siegen since 1965, reflects in the light of his long experience as a teacher on how biblical texts might be taught and brought to life for people today. His theological observations and practical pedagogical suggestions appear under five headings: the Bible as a book of learning, words for life, stories against death, prophetic protest—the language of righteousness, and learning resurrection.

C. P. BAMMEL, *Tradition and Exegesis in Early Christian Writers,* Variorum Collected Studies 500 (Aldershot, UK—Brookfield, VT: Variorum, 1995, $89.95) xii and 312 pp., frontispiece. Indexed. LCN: 95-12455. ISBN: 0-86078-494-0.

The eighteen articles in this collection concern the first resurrection appearance to Peter—John 21 and the Synoptics (1992); Ignatian problems [§ 26-1143r]; Justin Martyr (1984); Heracleon (1986); the state of play with regard to Hippolytus and the *Contra Noetum* (1990); peacemaking and religious tolerance in the early church; the unity of faith and the diversity of customs in the Christian tradition according to Irenaeus (1990); the conversion of those who are already Christians (1988); the Johannine farewell discourse in patristic exegesis [§ 37-235]; Origen's Hexapla and *hebraica veritas* (1988); law and temple in Origen (1991); Adam in Origen (1989); the Jews in Origen's commentary on Romans (1990); prophecy in the patristic exegesis of 1 Corinthians (1989); Jerome's commentaries on Paul's writings (1993); Pauline exegesis, Manichaeism, and philosophy in the early Augustine (1993); Augustine, Origin, and the exegesis of Paul (1992); and Rufinus' translation of Origen's commentary on Romans and the Pelagian controversy (1992). A photograph of the author is included.

K. L. BARKER (ED.), *The Making of the NIV* (reprint; Grand Rapids: Baker, 1997, paper $12.99) 175 pp. Indexed. ISBN: 0-8010-5742-6.

The fourteen essays in this volume concern various aspects of the planning and production of the New International Version: C. D. Linton on the importance of literary style, B. L.

Goddard on the footnoting system, E. S. Kalland on establishing the Hebrew and Aramaic text, R. Earle on establishing the Greek text, R. L. Harris on the translation of "Sheol," J. H. Stek on biblical poetry, B. K. Waltke on Psalms 2 and 4, L. L. Walker on new light on the Hebrew text, Barker on the Lord Almighty, R. F. Youngblood on OT quotations in the NT, R. N. Longenecker on the one and only Son, H. M. Wolf on literal versus accurate, D. J. Wiseman on anglicizing the translation, and E. H. Palmer on the KJV and the NIV. The book was first published in England by the International Bible Society in 1981.

J. B. BAUER, *Studien zu Bibeltext und Väterexegese,* ed. A. Felber, Stuttgarter Biblische Aufsatzbände 23 (Stuttgart: Katholisches Bibelwerk, 1997, paper DM 79) 288 pp. Indexed. ISBN: 3-460-06231-2.

Of the twenty-two previously published articles in this collection, those most pertinent to the NT field concern aspects of the canon problem (1983); unauthenticated sayings of Jesus [§ 26-446]; "you have seen a brother, you have seen your Lord" (Resch, Agrapha 126 and 144) [§ 33-1478]; "Western" readings of the NT in the Arabic *Sondergut* of Makarios/Simeon (1981); Mt 1:9 and *Ascension of Isaiah* 11:3 [§ 37-531]; Mk 4:24-25 [§ 26-497]; "literary" names and customs in Jn 2:10 and 18:39 [§ 27-577]; *Christus sidereus*—the Temple expulsion, Jerome, and *Gospel of the Nazarenes* (1989); the term καρδιογνώστης in Acts 1:24 and 15:8 [§ 32-1204]; what Tertullian read in 1 Cor 7:39 [§ 31-731]; and *aut maleficus aut alieni speculator* (1 Pet 4:15) [§ 23-227]. Bauer was professor of the history of dogma and ecumenical theology at Graz from 1966 to 1995.

T. K. BEAL AND D. M. GUNN (EDS.), *Reading Bibles, Writing Bodies. Identity and The Book,* Biblical Limits (London—New York: Routledge, 1997, cloth $69.95, paper $18.95) xvi and 292 pp. Bibliography. Indexed. LCN: 96-1112. ISBN: 0-415-12664-9 (cloth), -12665-7 (paper).

After a twelve-page introduction by Beal, this volume presents five papers under the heading "divine bodies": D. N. Fewell and Gunn on shifting the blame (God in the garden); H. Eilberg-Schwartz on the problem of the body for the people of the book; A. Brenner on the Hebrew God and his female complements; I. N. Rashkow on Oedipus wrecks (Moses and God's rod); and C. V. Camp on woman Wisdom and the strange woman (where is power to be found?). Then under "human bodies" there are six papers: C. A. Newsom on woman and the discourse of patriarchal wisdom; Fewell on imagination, method, and murder (un/framing the face of postexilic Israel); L. D. Hawk on the problem with pagans; M. K. George on assuming the body of the heir apparent (David's lament); J. W. Tarlin on utopia and pornography in Ezekiel; and D. Boyarin on S. Freud's *Moses and Monotheism* as family romance. Finally under "textual bodies" there are articles by D. Jobling on transference and tact in biblical studies; T. Linafelt on margins of lamentation; K. Keefer on authenticating the Pseudepigrapha; and Gunn on what the Bible says (a question of text and canon).

N. A. BECK, *Anti-Roman Cryptograms in the New Testament. Symbolic Messages of Hope and Liberation,* Westminster College Library of Biblical Symbolism 1 (New York—Bern: Lang, 1997, paper $29.95) xi and 191 pp. Bibliography. Indexed. LCN: 95-1461. ISBN: 0-8204-2771-3.

Beck, professor of theology and classical languages at Texas Lutheran University and author of *Mature Christianity in the Twenty-First Century* (1994), contends that the NT contains many anti-Roman cryptograms (coded messages) of hope and liberation that were fully understood by the oppressed but regarded as "other-worldly" by the oppressors. After reconstructing the scenario of the time of the Jesus of history and identifying the anti-Roman cryptograms that he may have used, Beck discusses the possible anti-Roman cryptograms in Paul's letters and those written in his name; in the Synoptic Gospels; in the Fourth Gospel and the Johannine letters; in Revelation, 1 Peter, and Acts; and in Hebrews, James, Jude, and 2 Peter.

U. BECKER, F. JOHANNSEN, AND H. NOORMANN, *Neutestamentliches Arbeitsbuch für Religionspädagogen,* Urban-Taschenbücher 439 (2nd ed.; Stuttgart—Berlin—Cologne: Kohlhammer, 1997, paper DM 34) 296 pp., map, table. Bibliographies. Indexed. ISBN: 3-17-014095-7.

The first edition of this handbook for religious educators on NT topics was described in *NTA* 38, p. 110. The revised edition features a new chapter on the NT evidence concerning the resurrection by Becker and Johannsen. In order to keep the size roughly the same, other chapters have been slightly shortened.

P. Q. BEECHING, *Awkward Reverence. Reading the New Testament Today* (New York: Continuum, 1997, $24.95) v and 246 pp. Bibliography. Indexed. LCN: 96-47984. ISBN: 0-8264-1000-6.

Developed in courses taught over many years at Central Connecticut State University, this introduction to reading the NT focuses on the text as it stands rather than on its origins. It deals in turn with the sadness of Mark, the achievement of Matthew, the sacred history of Luke-Acts, the theology of Paul, the theology of John, and later canonical writings. Beeching concludes that when the NT is read "sensibly," it is a much better book—"more complex, more interesting, more moving, more honest."

The Bible Through the Ages (Pleasantville, NY—Montreal: Reader's Digest Association, 1996, $30) 384 pp. Illustrated. Indexed. LCN: 96-11548. ISBN: 0-89577-872-6.

This history of the genesis and evolution of the Bible is divided into five major parts: the oral tradition (4000 to 1010 B.C.), the written word (1010 to 65 B.C.), words of a new faith (65 B.C. to A.D. 400), copying the word (A.D. 400 to 1455), and the printed word (A.D. 1455 to 2000). The part devoted to the NT and its world contains discussions of the various NT books as well as Josephus, the Mishnah, the Apostolic Fathers, Christian popular literature, the gnostic challenge, the NT canon, and related topics. More than 650 illustrations (including photographs, maps, reproductions of paintings) accompany the main text. B. M. Metzger, who served as overall consultant, has provided a three-page introduction.

Biblical Interpretation in the Era of the Reformation. Essays Presented to David C. Steinmetz in Honor of His Sixtieth Birthday, ed. R. A. Muller and J. L. Thompson (Grand Rapids—Cambridge, UK: Eerdmans, 1996, $35) xvi and 351 pp., frontispiece. Bibliography. ISBN: 0-8028-3819-7.

The sixteen essays honoring Professor Steinmetz on his 60th birthday are by Muller on biblical interpretation in the era of the Reformation (the view from the Middle Ages); K. Froehlich on Johannes Trithemius on the fourfold sense of Scripture (the *Tractatus de Investigatione Scripturae*); J. B. Payne on Erasmus' influence on Zwingli and Bullinger in the exegesis of Mt 11:28-30; K. Hagen on *omnis homo mendax* (Luther on Psalm 116); C. M. Leth on Balthasar Hubmaier's "Catholic" exegesis (Mt 16:18-19 and the power of the keys); T. J. Wengert on Melanchthon's 1522 annotations on Romans and the Lutheran origins of rhetorical criticism; I. Backus on the chronology of John 5–7 (M. Bucer's commentary [1528-36] and the exegetical tradition); W. P. Stephens on Zwingli on Jn 6:63 (*Spiritus est qui vivificat, caro nihil prodest*); S. E. Schreiner on "the spiritual man judges all things" (Calvin and exegetical debate about certainty in the Reformation); C. S. Farmer on W. Musculus's commentary on John (tradition and innovation in the story of the woman taken in adultery); J. E. Kok on H. Bullinger's exegetical method as a possible model for Calvin; Thompson on the survival of allegorical argumentation in Peter Martyr Vermigli's OT exegesis; L. D. Bierma on remembering the Sabbath day (Ursinus's exposition of Exod 20:8-11); J. L. Farthing on holy harlotry (J. Zanchi and the exegetical history of Gomer in Hosea 1–3); R. Kolb on the doctrine of Christ in N. Selnecker's interpretation of Psalms 8, 22, and 100; and Muller and Thompson on the significance of precritical exegesis. Also included are a photograph of the honoree, a list of his publications (compiled by M. L. Mattox), and an appreciation of his work by H. A. Oberman.

M. G. BRETT (ED.), *Ethnicity and the Bible,* Biblical Interpretation 19 (Leiden—New York—Cologne: Brill, 1996, 245 gld. or $158.25) x and 509 pp. Bibliographies. Indexed. LCN: 95-46888. ISBN: 90-04-10317-1.

After Brett's twenty-page introduction, this volume presents papers on ethnicity in the OT (six) and in the NT (five), and on culture and interpretation with reference to indigenous peoples (four) and the politics of interpretation (five). The articles most pertinent to the NT field are by D. Sim on Christianity and ethnicity in Matthew's Gospel, J. M. G. Barclay on "neither Jew nor Greek" (multiculturalism and the new perspective on Paul), P. F. Esler on group boundaries and intergroup conflict in Galatians (a new reading of Gal 5:13–6:10), R. Feldmeier on the "nation" of strangers (social contempt and its theological interpretation in ancient Judaism and early Christianity), W. Stegemann on anti-Semitic and racist prejudices in Tit 1:10-16, J. Riches on cultural bias in European and North American biblical scholarship, P. F. Craffert on NT interpretation and ethnocentrism, and F. F. Segovia on racial and ethnic minorities in biblical studies.

K. D. CLARKE, *Textual Optimism. A Critique of the United Bible Societies' Greek New Testament,* JSNT Supplement Series 138 (Sheffield, UK: Sheffield Academic Press, 1997, £47.50 or $70) 350 pp., charts. Bibliography. Indexed. ISBN: 1-85075-649-X.

This investigation of the various editions of the United Bible Societies' *Greek New Testament* focuses on the textual apparatus, the rating of variants, and the changes to the apparatus and ratings within each version. It seeks to show that the 4th edition has introduced a remarkable change to the critical apparatus letter-ratings for a large number of variants, especially as compared to earlier editions. After sketching the history of the project (textual tradition, editions), the volume presents the evidence in four steps: analysis of variant letter-ratings (A, B, C, D) within each edition and each biblical book, variants that have been newly added or dropped from the 4th edition, analysis of variant letter-ratings (A, B, C, D) as compared throughout all editions and within each biblical book, and various possible reasons for the rating changes from the previous editions to the 4th edition. Then it evaluates the exceptional variants at Lk 19:25 and Acts 2:44 in the 4th edition. Clarke concludes that the editorial committee for the 4th edition was too bold in revising the ratings of many textual variants. Six appendixes are included on pp. 185-339.

F. L. CROSS AND E. A. LIVINGSTONE (EDS.), *The Oxford Dictionary of the Christian Church* (3rd ed.; Oxford—New York: Oxford University Press, 1997, $125) xxxvii and 1786 pp. Bibliographies. ISBN: 0-19-211655-X.

The first edition of this work (which was largely the personal work of Cross) appeared in 1957, and the second edition (the work of a team) was published in 1974. This edition (edited by Livingstone) contains over 6,000 entries and enlists the cooperation of over 480 contributors, and provides information on recent developments in theology and church life, as well as updated bibliographical information. There is increased coverage of the Eastern churches, issues in moral theology, and developments stemming from Vatican II. There are additional articles on such topics as liberation theology, the ordination of women, the quest of the historical Jesus, and the ethics of contraception and abortion. Also included are articles on individual biblical books, major figures in the Bible (from Abraham, Moses, and David to Paul and the Evangelists), schools of biblical criticism, and major biblical interpreters. A four-page article on Professor Cross (1900-68) is included.

D. E. DEMSON, *Hans Frei and Karl Barth. Different Ways of Reading Scripture* (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $18) xi and 116 pp. Indexed. LCN: 96-43911. ISBN: 0-8028-4168-6.

Demson, professor of systematic theology at Emmanuel College, University of Toronto, and general secretary of the Karl Barth Society of North America, compares and contrasts Barth's and Frei's respective readings of Scripture under four headings: the stages of the gospel story, the indefiniteness of myth and the definiteness of the gospel, the definiteness of Christ's presence and its hermeneutical clue, and reading Scripture. He concludes that Frei's writings, while very fruitful, lacked a developed understanding of inspiration such as Barth provided, and so brought about an indefinite depiction of Christ's identity and presence.

P. DURUSAU, *High Places in Cyberspace, 1996* (Atlanta: Scholars Press, 1996, paper $19.95) xiii and 253 pp. Bibliography. Indexed. LCN: 96-43360. ISBN: 0-7885-0034-1.

This guide to and map of Internet resources focuses on the disciplines traditionally served by Scholars Press. After a ten-page introduction to the Internet and related resources, this volume presents rules for using e-mail discussion lists and a guide to LISTSERV, LISTPROC, MAILBASE, and Majordomo, as well as discussion lists for archaeology, classics, and religious studies. Then it considers Internet resources: World Wide Web browsers, FTP (File Transfer Protocol), finding files, and Telnet, as well as Internet resources for archaeology, classics, and religious studies.

Evangelium—Schriftauslegung—Kirche. Festschrift für Peter Stuhlmacher zum 65. Geburtstag, ed. J. Ådna, S. J. Hafemann, and O. Hofius (Göttingen: Vandenhoeck & Ruprecht, 1997, DM 125) x and 460 pp., frontispiece. Bibliography. Indexed. ISBN: 3-525-53643-7.

The twenty-nine articles honoring Professor Stuhlmacher on his 65th birthday are by Ådna on Holy Scripture as a witness to the Gentile mission—the reception of Amos 9:11-12 in Acts 15:16-18; O. Bayer on when evil will finally end; R. H. Bell on whether there is salvation other than through faith in Christ according to Rom 2:12-16; O. Betz on atonement at Qumran; B. S. Childs on whether the OT witnesses to Christ; C. Dietzfelbinger on whether there is a doctrine of atoning death in John's Gospel; J. D. G. Dunn on Paul's conversion as a light to 20th century disputes; E. E. Ellis on the historical Jesus and the Gospels; M. Elze on O. Wildermuth on F. C. Baur; B. Gerhardsson on H. Odeberg and his vision of "Christ and Scripture"; H. Gese on the significance of Elijah for biblical theology; J. M. Gundry-Volf on gender and creation in 1 Cor 11:2-16; Hafemann on the spirit of the new covenant, the Law, and the temple of God's presence—five theses on Qumran self-understanding and the contours of Paul's thought; M. Hengel on the origins of gnosis and early Christianity; Hofius on Paul as missionary and theologian; T. Holtz on the historical and theological conditions of Paul's letter to the Romans; F. Lang on Paul's understanding of baptism; H. Lichtenberger on "ask the Lord of the harvest to send out laborers into his harvest" (Mt 9:38/Lk 10:2); U. Luz on a dream on the way to a biblical theology of the whole Bible; U. Mauser on trinitarian formulas in Paul's letters to the Corinthians; B. F. Meyer on recondite hermeneutics and the Last Supper rite; F. Mildenberger on inspiration and trinitarian hermeneutics; F. Neugebauer on ways to the Lord's Supper; W. Pöhlmann on the unity of "eschaton" and "eschata" in NT theology; R. Riesner on Paul and the Jesus-tradition; J. M. Scott on Paul's *imago mundi* and Scripture; M. Seitz on spiritual reading of Scripture; W. Thiele on the Latin text of Sirach as a witness to the Greek Sirach tradition; and H. Weder on *Einverständnis* as Stuhlmacher's hermeneutical starting point. Also included are a photograph of the honoree and a bibliography of his publications.

L'Évangile exploré. Mélanges offerts à Simon Légasse à l'occasion de ses soixante-dix ans, ed. A. Marchadour, Lectio Divina 166 (Paris: Cerf, 1996, paper 290 F) 443 pp., frontispiece. Bibliography. ISBN: 2-204-05434-8.

The nineteen papers honoring Professor Légasse on his 70th birthday are by L. Monloubou on cult and eschatology ("the pure hearts shall see God"), J. des Rochettes on Qohelet—"black humor" in the search for God in the Hebraic-Hellenistic context, J. Dutheil on the love of the Torah in *m. ʾAbot,* A. Paul on Christian monotheism from the intertestamental period to Christology, J. Schlosser on the use of the Scriptures in Q, R. Couffignal on the narrative of John the Baptist's martyrdom in Mk 6:14-29, D. Zeller on the metamorphosis of Jesus as an epiphany (Mk 9:2-8), M.-É. Boismard on the sixth petition in the Lord's Prayer, J. Nieuviarts on Jesus' cry on the cross (Mt 27:46), J. Zumstein on Jn 19:25-

27, M. Trimaille on the division of Jesus' garments in Jn 19:23-24 and Pauline ecclesiology, X. Léon-Dufour on Jesus constituting a new family in Jn 19:25-27, C. Perrot on the Jews and God's wrath in 1 Thess 2:16, D. Marguerat on God in Acts, C.-B. Amphoux on whether 1 Cor 13:2 reflects a saying of Jesus, M. Carrez on whether the Christology in Paul's speeches in Acts corresponds to that in Paul's own letters, J.-N. Aletti on the shipwreck in Acts 27 and Paul's symbolic death, J.-M. van Cangh on the origins of the Eucharist and the Apocryphal Acts, and J. Doré on Christian exegesis today and theology. Also included are a photograph of the honoree and a bibliography of his publications, as well as a fifteen-page preface by Marchadour on a century of critical exegesis.

E. FERGUSON (ED.), *Encyclopedia of Early Christianity,* Garland Reference Library of the Humanities 1839 (2nd ed.; 2 vols.; New York—London: Garland, 1997, $150) xxvii and 1213 pp. Illustrated. Bibliographies. Indexed. LCN: 96-36865. ISBN: 0-8153-1663-1.

The first edition of this encyclopedia of early Christianity was described in *NTA* 34, p. 376. In the second edition the bibliographies have been updated, some errors have been corrected, and many articles have been rewritten and supplemented. In particular, more is included about the influence of biblical books and Greek philosophies on Christian writers and on the patristic use of these. The second edition also contains more than 250 new entries. The major conceptual enlargement is the greater attention given to the eastern expansion of Christianity. Others aspects receiving more extensive treatment are the saints, monasticism, worship, and modern scholars. The strengthened treatment of historical context is represented in added entries on pagan religion and philosophy and on social history, as well as some new articles on major themes. M. P. McHugh and F. W. Norris served as associate editors.

V. FUSCO, *Le prime comunità cristiane. Tradizioni e tendenze nel cristianesimo delle origini,* La Bibbia nelle storia 8 (Bologna: Dehoniane, 1997, paper 38,000 L) 305 pp. Indexed. ISBN: 88-10-40263-4.

Fusco, author of *La casa sulla roccia* (1994), seeks to reconstruct the forms and contents of the earliest Christian traditions. After an introduction to the first Christian traditions and their reconstruction, he discusses the proclamation of the risen Jesus (the kerygmatic Easter traditions found in the Gospels, Acts, and Epistles, especially in the confessional formulas), and the pre-Easter traditions about Jesus (with attention to Q, the Johannine tradition, other pre-Synoptic traditions, extracanonical sources). Then he considers various groups, tendencies, and tensions (with particular attention to Galatians 2 and Acts 15), and concludes with remarks on the "kerygmatic" tradition of the Palestinian and Hellenistic communities and on the process of recovering traditions about the earthly Jesus.

Geschichte—Tradition—Reflexion. Festschrift für Martin Hengel zum 70. Geburtstag. Band 1, *Judentum,* ed. P. Schäfer; Band 2, *Griechische und Römische Religion,* ed. H. Cancik; Band 3, *Frühes Christentum,* ed. H. Lichtenberger (Tübingen: Mohr-Siebeck, 1996, DM 348, DM 298, DM 398) xviii and 610 pp., 5 plates, 2 figs., table; xx and 414 pp., folding map, 12 figs.; xix and 791 pp., 6 figs. Bibliographies. Indexed. ISBN: 3-16-146401-X (set), -146675-6 (Band 1), -146676-4 (Band 2), -146677-2 (Band 3).

The first volume in this *Festschrift* honoring Professor Hengel on his 70th birthday contains thirty articles on various aspects of Judaism: J. H. Charlesworth on archaeological research and biblical theology; R. Smend on Israelite and Jewish history (the origin of J. Wellhausen's book); H.-J. Hermisson on God's Servant and God's servants in Second Isaiah; H. Gese on the composition of Qohelet; A. F. Segal on the Aqedah; L. Mildenberg on money in the Persian provinces of Judah and Samaria in the 4th century B.C.; A. Kasher on Hecataeus of Abdera on Mosollamus the Jewish mounted archer (*Contra Apionem* 1:200-204); C. R. Holladay on the textual tradition of ps.-Orpheus (N. Walter or C. Riedwig); R. Hanhart on the prehistory of Israel as *status confessionis* in the Hellenistic period; A. I. Baumgarten on invented traditions of the Maccabean era; S. J. D. Cohen on "Judean" and "Jew" in Susanna, 1 Maccabees, and 2 Maccabees; T. Ilan on Josephus and Nicolaus on women; D. R. Schwartz on God, Gentiles, and Jewish Law—Acts 15 and Josephus' Adiabene narrative; W. Horbury on the beginnings of the Jewish revolt under Trajan; T. Rajak on benefactors in the Greco-Jewish Diaspora; S. Talmon on the essential "community of the renewed covenant"; E. Tov on the socioreligious background of the paleo-Hebrew biblical texts found at Qumran; G. Vermes on the leadership of the Qumran community (sons of Zadok, priests, congregation); P. S. Alexander on physiognomy, initiation, and rank in the Qumran community; D. Flusser on works of the Law at Qumran and according to Paul; C. Rowland on apocalyptic, mysticism, and the NT; D. Mendels on the presentation of Paul's mission in Acts (pagan or Jewish); S. Schreiner on Ibn Kammûna's defense of the historical Jesus against the Pauline Christ; A. Oppenheimer on tannaitic Benei Beraq as a peripheral center of learning; M. Goodman on the function of the *mînîm* in early rabbinic Judaism; G. Stemberger on the inner-rabbinic tradition of *m. ʾAbot;* J. Fossum on the adorable Adam of the mystics and the rebuttals of the rabbis; Schäfer on Jewish liturgy and magic; J. Dan on Yaldabaoth and the language of the gnostics; and S. Ben-Chorin on body and bodiliness in Judaism.

The second volume presents twenty-one articles on Greek and Roman religion: W. Burkert on "my god"—personal piety and unavailable gods; E. Simon on Philoctetes as a sick hero; W. Fauth on *salutatio solis orientis*—a form of heliolatry among the Pythagoreans, Manichaeans, Therapeutae, and Essenes; K. Thraede on the curious Janus; H. Cancik-Lindemaier on religion in the senatorial decree about the Bacchanalia in 186 B.C. and according to Livy (Book 39); F. Kolb on Antioch in the early imperial period; H. D. Betz on hero worship and faith in Christ—observations on Philostratus' *Heroicus;* W. Speyer on omens in the biblical poem of Dracontius; C. Colpe on the "barbarization" of wisdom; A. Dihle on *theologia tripertita* according to Augustine; A. Zajcev on Aeschylus and Greek monotheistic ideas; A. Gavrilov on the Sicilian catastrophe and the Euripidean gods; H. Steinthal on Plato's anthropological theology—viewed from a distance; T. A. Szlezák on the "theological" aspect of speaking and writing according to Plato; J. Rüpke on the innovative mechanisms of cultic religions (sacral law in republican Rome); E. A. Schmidt on Roman theology in the "Odyssey" of Livius Andronicus; Cancik on the cult of rulers according to Tacitus; P. W. van der Horst on Maximus of Tyre on prayer; G. G. Stroumsa on philosophy of the barbarians (early Christian ethnological representations); J. Malitz on T. Mommsen, Caesar, and the Jews; and W. Schuller on the κατέχων of C. Schmitt.

The third volume consists of thirty-six articles on early Christianity: O. Betz on Jesus and Isaiah 53; H. Merklein on Egyptian influences on the messianic Son-of-God expressions in the NT; P. Pokorný on Antigone and Jesus (sacrifice and hope); H.-J. Klauck on confessional inscriptions from Asia Minor and the NT; M. Philonenko on Jesus' sayings against "this generation" and the Qumran tradition; J. D. G. Dunn on two covenants or one—the interdependence of Jewish and Christian identity; F. Neirynck on the sayings source Q and Mark's Gospel; L. Hartman on whether Mark's Gospel was composed for solemn reading in the liturgy; M. Wilcox on the "ransom" saying in Mk 10:45c/Mt 20:28c; D. E. Aune on whether Lk 20:34-36 is a "gnosticized" logion of Jesus; C. Dietzfelbinger on aspects of the OT in John's Gospel; M. Theobald on the disciple whom Jesus loved; E. Trocmé on the background of the Johannine account of the expulsion of the merchants from the Temple (Jn 2:13-22); M. de Jonge on Jesus' role in the final breakthrough of God's kingdom; J. J. Collins on Jesus and the messiahs of Israel; A. J. M. Wedderburn on the genre of Acts; G. Theissen on Hebrews and Hellenists in Acts 6, and whether there was a division in the early community; H. Riesenfeld on the transcendent dimension of the NT concept of the church; E. Bassland on ἀνάγκη according to Paul in the light of a Stoic paradox; K. Haacker on Paul's "antinomianism" in the context of ancient legal theory; C. Burchard on being justified not from the works of the Law but from faith in Jesus Christ—since when?; F. Lang on Paul and his opponents in Corinth and in Galatia; M. D. Hooker on 1 Thess 1:9-10 as a nutshell—but what kind of nut?; I. H. Marshall on salvation in the Pastorals; O. Böcher on Hellenistic material in Revelation; P. Borgen on emperor worship and persecution in Philo's *In Flaccum* and *De legatione ad Gaium* and the Revelation of John; O. Hofius on Revelation's witness regarding Jesus' divinity; P. Stuhlmacher on the "Lamb of God"; C. K. Barrett on the end of Acts; H. Chadwick on disagreement and the ancient church; J. Panagopoulos on the theological foundation of biblical hermeneutics according to the Greek Church Fathers; O. Skarsaune on Judaism and Hellenism in Justin Martyr, elucidated from his portrait of Socrates; P. Prigent on the first representations of God in Christian iconography; F. Bovon on the authority of the dream in the first Christian centuries; B. Gerhardsson on A. Fridrichsen, R. Bultmann, form criticism, and hermeneutics; and E. Grässer on "ethical thought-religion" and A. Schweitzer's rejection of a double truth. Each volume contains a photograph of the honoree and a foreword by the editors. The third volume provides a list of Hengel's publications between 1959 and 1995 (complied by J. Frey).

L. Gevers and L. Kenis (eds.), *De Faculteit Godgeleerdheid in de K.U. Leuven 1969-1995* (Leuven: Leuven University Press—Peeters, 1997, paper 1,500 BFr) xviii and 542 pp. Illustrated. Bibliography. Indexed. ISBN: 90-6186-796-7 (LUP), 90-6831-910-8 (P).

This history of the faculty of theology at the Katholieke Universiteit Leuven from 1969 to 1995 is divided into three parts: a picture of the faculty (by Gevers), research in various areas (biblical studies by G. Van Belle, dogmatic theology by J. Haers, moral theology by B. Roebben, church history and history of theology by Kenis, pastoral theology by Kenis, and the faculty's library by M. Lamberigts), and the courses of instruction (by Gevers, with J. Bulckens and F. Van Segbroeck). Also included are lists of faculty members, recipients of honorary degrees, doctoral dissertations, publications, lectures, colloquia, and personnel. In his treatment of biblical studies (pp. 63-154), Van Belle reviews the activities and achievements of various faculty members in the OT (C. Brekelmans, L. Dequeker, J. Luyten, J. Lust, M. Vervenne) and NT (F. Neirynck, M. Sabbe, J. Lambrecht, R. F. Collins, J. Delobel, Van Segbroeck, R. Bieringer, Van Belle, J. Verheyden) fields.

A Greek-English Lexicon. With a revised supplement (Oxford—New York: Oxford University Press, Clarendon Press, 1996, $125) xlv and 2393 pp. LCN: 95-32369. ISBN: 0-19-864226-1.

This volume contains the full text of the ninth edition (1940) of Liddell and Scott's Greek-English lexicon, along with the extensively revised and expanded Supplement (1996) described in *NTA* 41, pp. 135-136 (a revision of the 1968 Supplement described in *NTA* 13, p. 261). Also included is the ten-page preface (1925) by H. S Jones which recounts the history of the project. The many sources cited in the lexicon include the books of the Greek OT and the Greek NT, as well as much other Greek literature relevant to the NT world. All words in the main dictionary that also appear in the Supplement are marked with a ⊛. The practice of distinguishing new words in the first Supplement by prefixing them with a cross (${}^{\times}$) has been continued, and in addition an upright cross (${}^{+}$) has been used to indicate those entries from the main dictionary that have been totally rewritten. A prefixed ° indicates a cross-reference to an article elsewhere in the Supplement, and ‡ directs readers to refer to the word so marked in both the Supplement and the main dictionary.

W. Harrington and P. Gleeson, *The Gracious Word. Year B. Commentary on Sunday and Holy Day Readings. Introductions to the Liturgical Seasons* (Dublin: Dominican Publications, 1996, paper £8.99) 249 pp., 3 figs. Bibliography. Indexed. ISBN: 1-871552-56-7.

Following the format established for Year A in the lectionary cycle [*NTA* 40, p. 511], this volume presents expositions by Harrington for the three Scripture readings (OT and NT) used in the various segments of Year B in the lectionary cycle: Advent, Christmastide, Lent, Passion (Palm) Sunday and Paschal Triduum, Eastertide, Solemnities of the Lord, Sundays in ordinary time, and Holy Days. Essays on the infancy narratives and on Mark's Gospel are included. Gleeson has provided introductions to the liturgical seasons.

D. Henze et al., *Antijudaismus im Neuen Testament? Grundlagen für die Arbeit mit biblischen Texten,* Kaiser Taschenbücher 149 (Gütersloh: Kaiser, 1997, paper DM 24.80) 175 pp. Bibliographies. ISBN: 3-579-05149-0.

After comments on the significance and actuality of Christian anti-Judaism and on the historical order of the NT texts, this volume provides "background information" about terminology for the two parts of the Christian Bible, the divine name "Yahweh/YHWH," the designation "late" or "early" Judaism, the Torah, halakah-discussion and controversies, Christ/Messiah, the Jesus movement, Gentile Christianity, the presentation of religious movements in the Gospels, and the presence of women. Then there are essays on eleven NT texts that are especially important for Christian-Jewish relations: Mt 5:43-48; Mk 12:1-12; Col 1:15-20; Rom 3:19-20; Mk 5:25-34; 7:1-23; 2:23-28; Jn 7:53–8:11; Mt 23:1-39; Rom 7:14-25; and Mk 13:28-33. The volume was prepared by Henze, C. Janssen, S. Müller, and B. Wehn, in collaboration with M. Crüsemann, M. S. Gnadt, R. Lamb, and L. Schottroff (who provided a one-page foreword).

Historische Wahrheit und theologische Wissenschaft. Gerd Lüdemann zum 50. Geburtstag, ed. A. Özen (Frankfurt—Berlin—Bern: Lang, 1996, paper 40 SFr or $32.95) 148 pp., plate. Bibliography. ISBN: 3-631-30427-7.

The eight articles in this volume marking Professor Lüdemann's 50th birthday are by C. Wackenroder on the facticity of events and the construction of reality (on Lüdemann's understanding of history), J. Wehnert on Mark's Gospel as a source of Acts, L. L. Welborn on Paul's flight from Damascus (sources and evidence for a historical evaluation), M. Günther on Jn 19:26-27 as the origin of the Ephesian Mary-tradition, C. S. Wansink on "you will be restored again to your office" (autobiographical insights in *Shepherd of Hermas*), F. S. Jones on the genre of *Book of Elchasai* (a primitive church order, not an apocalypse), N. Janssen on the mediation of the results of theological research through holiday courses and the engagement of the "history of religions school" from 1892 to 1914, and Özen on W. Heitmüller in an ecclesiastical-political controversy in 1913. Also included are a foreword by the editor and a bibliography of Lüdemann's publications from 1975 through June 1996.

Jahrbuch für evangelikale Theologie 10 (Wuppertal—Zurich: Brockhaus, 1996, paper) 429 pp. Bibliographies. ISBN: 3-417-26740-4.

The six major articles in this fascicle [see *NTA* 40, p. 511] are by H. Pehlke on the relation of archaeology to exegesis (illustrated by three examples), M. Dumm on "imitation" as a forgotten theme, E. Linnemann on questions of authenticity and vocabulary statistics, R. Riesner on chronology and Paul's theology, C. Stenschke on the significance of the prophets and of the prophetic word of the past for Lukan anthropology, and W. Faix on "spiritual activity" in building up the community. Also included (pp. 170-427) are reviews of books on the OT and the NT, as well as on systematic, historical, and practical theology.

J. R. KOHLENBERGER, E. W. GOODRICK, AND J. A. SWANSON, *The Greek-English Concordance to the New Testament with the New International Version* (Grand Rapids: Zondervan, 1997, $39.99) xx and 1131 pp. LCN: 93-32117. ISBN: 0-310-40220-4.

The counterpart to *The Exhaustive Concordance to the Greek New Testament* [*NTA* 40, p. 326], this volume provides an exhaustive index to the vocabulary of the Greek NT according to *The Greek New Testament* (4th, rev. ed.). It is divided into four main sections: (1) the main concordance; (2) the index of articles, conjunctions, particles, and pronouns; (3) the English-Greek index to the New International Version NT; and (4) a concise Greek-English dictionary of the NT. For each entry in the main concordance there is a heading (containing the Goodrick/Kohlenberger number, the indexed word in Greek and in transliteration, a frequency count, a list of related words, a special phrase index, and a list of NIV translations in descending order of frequency) and context-lines (containing the book-chapter-verse reference, the context for the indexed word, and the textual variant flag where necessary). The volume is intended as an updating of and improvement on G. V. Wigram's *The Englishman's Greek Concordance of the New Testament* (1839).

W. A. KORT, *"Take, Read." Scripture, Textuality, and Cultural Practice* (University Park, PA: Pennsylvania State University Press, 1996, cloth $38.50, paper $19.95) xi and 156 pp. Indexed. LCN: 95-48947. ISBN: 0-271-01591-8 (cloth), -01592-6 (paper).

After an introduction to "Scripture" as a category in textual theory, this volume presents chapters on the theory of reading in Calvin's doctrine of Scripture; modernity—reading other texts as though they, and not the Bible, were Scripture; postmodernity—not reading anything at all as though it were Scripture; and M. Blanchot and J. Kristeva—reading Scripture's reappearance. The conclusion concerns reading the Bible as though it were Scripture. Kort is professor of religion and literary studies at Duke University.

B. O. LONG, *Planting and Reaping Albright. Politics, Ideology, and Interpreting the Bible* (University Park, PA: Pennsylvania State University Press, 1997, $32.50) x and 162 pp., 12 figs. Bibliography. Indexed. LCN: 95-42065. ISBN: 0-271-01576-4.

Long, professor of religion at Bowdoin College, examines the social formation and ideological practices of W. F. Albright and the "Albright school," with particular attention to their influence on biblical studies in the USA and elsewhere. After an introductory perspective on Albright ("letters and frame-shots"), he provides a sketch of Albright's career and scholarly achievements and their impact on his students. Then he deals with the plans for a theo(philo)logical dictionary of the OT, and under the heading "the fictive self" discusses the power of mythic image in biblical archaeology. He concludes that Albright represented the worldview of "modernism," rooted in the exalted rationalism of the Enlightenment and expressed with images and practices of mastery.

R. N. LONGENECKER (ED.), *Patterns of Discipleship in the New Testament,* McMaster New Testament Series (Grand Rapids—Cambridge, UK: Eerdmans, 1996, paper $25 or £16.99) xi and 308 pp. Bibliographies. Indexed. LCN: 96-26062. ISBN: 0-8028-4169-4.

Prepared for a symposium held at McMaster Divinity College in Hamilton, Ontario, the thirteen papers in this volume are by L. W. Hurtado on following Jesus in Mark's Gospel—and beyond, T. L. Donaldson on guiding readers and making disciples (discipleship in Matthew's narrative strategy), Longenecker on taking up the cross daily (discipleship in Luke-Acts), M. R. Hillmer on "they believed in him" (discipleship in the Johannine tradition), J. A. D. Weima on "how you must walk to please God" (holiness and discipleship in 1 Thessalonians), L. L. Belleville on "imitate me, just as I imitate Christ" (discipleship in the Corinthian context), L. A. Jervis on becoming like God through Christ (discipleship in Romans), G. F. Hawthorne on the imitation of Christ (discipleship in Philippians), M. R. Knowles on "Christ in you, the hope of glory" (discipleship in Colossians), W. L. Lane on standing before the moral claim of God (discipleship in Hebrews), P. H. Davids on controlling the tongue and the wallet (discipleship in James), J. R. Michaels on going to heaven with Jesus (from 1 Peter to *Pilgrim's Progress*), and D. E. Aune on following the Lamb (discipleship in Revelation).

G. LÜDEMANN, *The Unholy in Holy Scripture. The Dark Side of the Bible,* trans. J. Bowden (Louisville, KY: Westminster John Knox, 1997, paper $14) xxiii and 167 pp. Indexed. LCN: 96-52254. ISBN: 0-664-25739-9.

The English version of *Das Unheilige in der Heiligen Schrift. Die andere Seite der Bibel* (1996), this volume seeks to inform and provide an introduction to the "suppressed pages of the Bible." After an English version of an interview entitled "Jesus the Sinner" in *Evangelische Kommentare* [§ 40-749], it deals with problems and methods in biblical interpretation, unholy violence against others in the OT and the reason for it (whether the ban in holy war was a gesture of mercy, and the election of Israel and its consequences for others), and anti-Judaism in the NT (whether anti-Judaism in the NT can be viewed as a gesture of mercy). Then it discusses how in view of this ruinous "other side" of Scripture it is possible to go on being Christians today and commends absolute reflection on Jesus of Nazareth. Finally it criticizes the church of today and makes suggestions about how to deal with the present crisis. Lüdemann is professor of NT and director of the Institute of Early Christian Studies at the University of Göttingen.

G. LÜDEMANN (ED.), *Die "Religionsgeschichtliche Schule." Facetten eines theologischen Umbruchs,* Studien und Texte zur Religionsgeschichtlichen Schule 1 (Frankfurt—Berlin—Bern: Lang, 1996, paper 56 SFr or $44.95) 298 pp., 5 plates. ISBN: 3-631-30038-7.

The eight papers in this volume are by Lüdemann on the "history of religions school" and NT scholarship, A. Özen on the roots of this school in Göttingen, N. Janssen on the "Wissenschaftliche Predigerverein zu Hannover" and the "history of religions school," B. Lannert on a series of articles by J. Weiss on Jesus, Özen on *Die Religion in Geschichte und Gegenwart* as an example of the high-point and decline of the "history of religions school" (in two articles), K. Lehmkühler on a discussion between W. Bousset and E. Troeltsch on the significance of cult for modern Christianity, and H.-J. Dahms on religious and political liberalism.

F. MANNS, *Lire la Bible en Église,* Vivre la Parole (Paris—Montreal: Médiaspaul, 1996, paper 140 F) 352 pp., table. Indexed. ISBN: 2-7122-0570-7 (France), 2-89420-064-1 (Canada).

After chapters on reading the Bible in the church and in history, this introduction to the Bible discusses the exodus, the monarchy, Jeremiah and Deuteronomy, the exile, the return from exile, wisdom, the characteristics of God in the Bible, the religious world of the NT, the socioeconomic world of the NT, the primitive communities, Paul of Tarsus, Paul the theologian, the gospel and the Gospels, Mark (or the Gospel according to Peter), Matthew (or the Christ of the Scriptures), Luke (or the Gospel of mercy), John (or the spiritual Gospel), and the Apocalypse of John. Manns, professor at the Studium Biblicum Franciscanum in Jerusalem, is the author of *Jésus fils de David* (1994).

B. MELBOURNE, *Alpha Through Omega. A User Friendly Guide to New Testament Greek* (Lanham, MD—New York—London: University Press of America, 1997, paper $19.50) xiv and 178 pp. Indexed. LCN: 96-31410. ISBN: 0-7618-0457-9.

Melbourne, who has taught Greek at West Indies College, Andrews University Theological Seminary, and Columbia Union College, uses basic English vocabulary and grammar as an entry into the study of NT Greek. The first twenty-seven lessons in his "user-friendly" guide concern foundation stones or building blocks, the present active indicative, second declension nouns, the present passive indicative, first declension nouns, and so forth. The final four lessons focus on particular texts: 1 Jn 2:7-12; 1 Jn 2:15-17 and 2:28-29; 2 Jn 6-11; and Rev 1:17-20. Also included are a Greek to English vocabulary, a subject index, and an appendix containing paradigms and other lists.

R. L. MULLEN, *The New Testament Text of Cyril of Jerusalem,* SBL New Testament in the Greek Fathers 7 (Atlanta: Scholars Press, 1997, $39.95) xiv and 431 pp., 44 tables. Bibliography. LCN: 97-2098. ISBN: 0-7885-0339-1.

Based on a doctoral dissertation written at the University of North Carolina at Chapel Hill, this investigation of the NT text used by Cyril of Alexandria (ca. A.D. 315-386) shows that Cyril was more interested in the meaning of a text than in textual analysis, and helps to clarify the trajectory of the NT text in Roman Palestine. After discussing Cyril as a bishop and an author, it surveys quests for a NT text related to Palestine, and provides an introduction to the textual references and apparatus. Next it provides in verse-by-verse format a catalogue of Cyril's references to the NT, and a list of his indeterminate references. Then after methodological observations, it discusses Cyril's texts of the Gospels, Acts, the Pauline corpus, and the Catholic Epistles and Revelation, respectively. Mullen concludes that Cyril's NT text shows that the textual movements that were underway in the 4th century did not all proceed at the same rate or in exactly the same directions. For example, Cyril's text of Acts is thoroughly Alexandrian, whereas his text of John is just as thoroughly Byzantine.

U. Neri, *Leggere la Bibbia: perché e come. La scrittura nella fede della chiesa,* Teologia viva 21 (Bologna: Dehoniane, 1995, paper 10,000 L) 67 pp. Bibliography. ISBN: 88-10-40932-9.

Neri, editor of *Lettera agli Efesini* (1995), first discusses the nature of the Bible and its place in the church, with particular attention to its unity in diversity. Then he focuses on the spiritual sense of Scripture from the Fathers to the Reformers, with particular attention to the divergences and their limits: allegory and Basil the Great, Alexandria and Antioch, medieval monasticism and scholasticism, and tradition and reform.

U. Neri (ed.), *Origene. Testi ermeneutici,* Epifania della Parola 7 (Bologna: Dehoniane, 1996, paper 38,000 L) 283 pp. ISBN: 88-10-40229-4.

After an introduction to Origen's hermeneutics and notes on his life and works, this volume presents translations (with notes below) of various texts selected from his writings that deal with biblical hermeneutics. They are taken not only from his OT commentaries and other works but also from his expositions of the Gospels of Matthew, Luke, and John, as well as Paul's letter to the Romans. Also included on pp. 247-279 are excerpts that express Origen's hermeneutical principles.

R. North (ed.), *Elenchus of Biblica 1993,* Elenchus of Biblical Bibliography 9 (Rome: Editrice Pontificio Istituto Biblico, 1996, paper) 1210 pp. Indexed. ISBN: 88-7653-606-X.

This volume [see *NTA* 40, p. 513] provides information for 17,485 entries under the following major headings (with many subdivisions): bibliography, introduction, critical texts and versions, exegesis of the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general exegesis of the NT, NT commentaries—Gospels, Acts, Johannine corpus, Paul and others, biblical theology, biblical philology, postbiblical Judaism, parabiblical religions, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

S. E. Porter and C. A. Evans (eds.), *New Testament Text and Language. A Sheffield Reader,* Biblical Seminar 44 (Sheffield, UK: Sheffield Academic Press, 1997, paper £14.95 or $19.95) 311 pp. Indexed. ISBN: 1-85075-795-X.

This volume presents articles that appeared in *Journal for the Study of the New Testament* between 1978 and 1993. The six papers on "text" are by C. D. Osburn on the search for the original text of Acts—the international project on the text of Acts; T. C. Geer on the presence and significance of Lukanisms in the "Western" text of Acts; R. S. MacKenzie on the Latin column in Codex Bezae; D. Parker on a "dictation theory" of Codex Bezae; H. Eshbaugh on textual variants and theology, with reference to Galatians in P^{46}; and S. Larson on the critical apparatus in the 26th edition of Nestle-Aland, *Novum Testamentum graece.* The seventeen essays on "language" are by R. McL. Wilson on words and meanings; J. E. Botha on the need for a serious reconsideration of style in the NT; D. S. New on the injunctive future and existential injunctions in the NT; A. J. M. Wedderburn on Paul's use of the phrases "in Christ" and "with Christ"; Porter on what it means to be "saved by childbirth" (1 Tim 2:15); D. R. Lindsay on the roots and development of the πιστ- word group as faith terminology; D. Steenburg on the case against the synonymity of μορφή and εἰκών; A. T. Hanson on the origin of Paul's use of παιδαγωγός for the Law; K. Grayston on the meaning of παράκλητος; C. Hemer on ἐπιούσιος; P. W. van der Horst on the Aramaic background of Lk 2:41-52; R. Buth on Hebrew poetic tenses and the Magnificat; F. F. Bruce on the full name of the procurator Felix; C. Hemer on the name of Felix; Buth on Βονερέγεμ in Mk 3:17 and popular etymology; S. A. Kaufman on methodology in the study of the Targums and their chronology; and M. Wilcox on the promise of the "seed" in the NT and the Targums.

C. S. Rodd, *The Bible,* Thinking Things Through 1 (London: Epworth, 1996, paper £4.95) ix and 116 pp. Bibliography. ISBN: 0-7162-0508-4.

Part of a series intended to help Christians think through their faith, this volume takes as its starting point the dilemma that "Anne" experiences when faced with a passage from the Bible (the destruction of Jericho under Joshua according to Josh 6:1-20) that she cannot accept. Rodd, a Methodist minister and the editor of *Expository Times,* describes the questions that arise when "Anne" discusses the matter with her friends ("Anne's quest"), and then shows how she might think through the issues and arrive at a positive approach to the Bible. He supplies questions for discussion at the end of each chapter.

D. Rutledge, *Reading Marginally. Feminism, Deconstruction and the Bible,* Biblical Interpretation 21 (Leiden—New York—Cologne: Brill, 1996, 118 gld. or $76.25) x and 234 pp. Bibliography. Indexed. ISBN: 90-04-10564-6.

Based on a doctoral dissertation directed by A. P. Hayman and presented in 1993 to the University of Edinburgh, this volume offers an introduction to the "deconstructive" criticism of J. Derrida, with particular attention to its relevance for feminism and for feminist interpretation of the Bible. It first deals with the following topics: feminism, religion, and the biblical text; the concept of "woman" in interpretation; deconstruction and feminism; and displacement and faithful reading. Then under the heading "Yahweh and the sexuality of rhetoric" it gives a reading of Gen 2:4b–3:24 in which some of the reading strategies are put to work.

C. J. Scalise, *From Scripture to Theology. A Canonical Journey into Hermeneutics* (Downers Grove, IL: InterVarsity, 1996, paper $12.99) 150 pp. Bibliography. Indexed. LCN: 96-20792. ISBN: 0-8308-1873-1.

Scalise, author of *Hermeneutics as Theological Prolegomena: A Canonical Approach* (1994), seeks to offer a readable and reliable guide to a scriptural way through the maze of contemporary reflection and speculation on the problem of how thinking Christians can move from the Bible to doctrine. He proceeds according to the following outline: beginning the journey (from Bible to doctrine), investigating old roads (the Bible and history), discovering a better route (the Bible as canon), exploring the surroundings (a canonical approach to interpretation), and glimpsing the destination (the doctrine of God).

Schrift und Tradition. Festschrift für Josef Ernst zum 70. Geburtstag, ed. K. Backhaus and F. G. Untergassmair (Paderborn—Munich: Schöningh, 1996, DM 98) xiv and 508 pp., plate, table. Bibliography. Indexed. ISBN: 3-506-70497-4.

The twenty-two papers prepared in honor of Professor Ernst on his 70th birthday appear under four headings: tradition processes in OT literature (two), early Christianity and its biblical-Jewish tradition (six), tradition processes in NT literature (ten), and Scripture and tradition in the life of the church (four). The studies most directly related to the NT are by F. Mussner on whether Jesus fell outside the framework of Judaism; J. Eckert on whether Paul's last statement about Israel (Rom 11:25-32) was a correction of his earlier preaching; H. Frankemölle on the Torah of God for Israel, Jesus' disciples, and the nations in Matthew's Gospel; H. Merkel on the Law in Luke-Acts; Backhaus on wisdom tradition and Christian everyday ethics in Jas 4:13-17; K. Kertelge on the OT and NT as one Holy Scripture; K. Scholtissek on origins and processes of the Jesus tradition; A. Lindemann on Scripture and tradition, with particular attention to the biblical citations in 1 Corinthians; J. Kremer on the meaning of κυριακὸν δεῖπνον φαγεῖν in 1 Cor 11:20; F. Vouga on Paul's letter to the Galatians as not written to the Galatians but rather an improved version of Romans; A. Weiser on "anticipatory compassion" in Lk 15:20; Untergassmair on Jesus before Herod in Lk 23:6-12; G. Schneider on tradition, continuity, and succession in the perspective of Acts; M. Theobald on "drawn by God's love" (Jn 6:44-45); T. Söding on Scripture as a medium of faith, with particular attention to Jn 20:30-31; and A. Sand on the seven letters in Revelation 2–3 as interpreting cover letters. Also included are a photograph of the honoree and a bibliography of his publications (compiled by E. Niedieker).

R. H. STEIN, *Interpreting Puzzling Texts in the New Testament* (Grand Rapids: Baker, 1996, paper $17.99) 392 pp. Indexed. LCN: 89-29148. ISBN: 0-8010-2102-2.

The paperback edition of the work published in 1991 under the title *Difficult Passages in the New Testament. Interpreting Puzzling Texts in the Gospels and Epistles* [*NTA* 35, p. 236].

Supplément au Dictionnaire de la Bible, ed. J. Briend and É. Cothenet, Fascicule 70: *Sexualité—Sichem;* Fascicule 71: *Sichem—Songe* (Paris: Letouzey & Ané, 1996, paper 352 F, 345 F) cols. 1025-1280, cols. 1281-1544. Bibliographies.

The first of these two fascicles [see *NTA* 39, p. 498] contains the end of M. Gilbert's article on sexuality (cols. 1025-1043), as well as the articles by Briend and C. J. Robin on Sheba (cols. 1043-1258), P. Abadie on Sheshbazzar (cols. 1255-1258), and D. Devauchelle on Sheshonq (cols. 1259-1263), along with Briend's treatment of the archaeology of Shechem (cols. 1263-1269) and most of H. Cazelles's discussion of texts on Shechem (cols. 1269-1280). The second fascicle presents the end of Cazelles's article on Shechem (col. 1281) as well as an article on "sign" with contributions by Briend on the OT (cols. 1281-1289), the Greek terminology and the NT by É. Cothenet (cols. 1289-1303), and Y.-M. Blanchard on the theology of signs in John's Gospel (cols 1303-1330). Also included are the articles by É. Puech on Siloam (cols. 1330-1352), G. Bienaimé on Siloam in John 9 (col. 1353), J. Le Brun on Richard Simon (cols. 1353-1383), Briend on Sinai (cols. 1383-1389), M. Gilbert on Sirach (cols. 1389-1437), G. W. Anderson on W. R. Smith (cols. 1437-1439) and N. H. Snaith (col. 1439), and J.-M. Husser on dreams in the ancient Near East and in the OT (cols. 1439-1540).

S. TRAVIS, *The Bible in Time. A Chronological Exploration of 130 Passages* (Nashville, TN: Abingdon, 1997, paper $11.95) 280 pp., 3 maps, 2 charts. Indexed. ISBN: 0-687-01708-4.

Originally published under the title *The Bible as a Whole* (1994), this volume presents expositions of 130 OT and NT passages in order to give readers a sense of the developing story of the Bible and of the different kinds of material that can be found within it. The commentaries appear under eight headings: beginnings (Jn 1:1-18; Gen 1:1–2:2; 3; etc.), prophets and kings (1 Samuel 8; 9–10; 24), life and worship (Cant 7:1–8:7; Proverbs 25; Job 3; etc.), exile and after (Isaiah 40; 45; 52:13–53:12; etc.), good news (Lk 1:26-38; 2:1-20; 3:1-23; etc.), for all the world (Acts 2:1-13; 2:14-36; 2:37-47; etc.), letters to young churches (1 Cor 1:18–2:5; 8; 12; etc.), and the Lord is king (Revelation 1; 3:14-22; 18; etc.). Time-charts are included. Travis is vice-principal of St. John's College in Nottingham, UK.

D. TROBISCH, *Die Endredaktion des Neuen Testaments. Eine Untersuchung zur Entstehung der christlichen Bibel,* Novum Testamentum et Orbis Antiquus 31 (Fribourg: Universitätsverlag, 1996, 52 SFr; Göttingen: Vandenhoeck & Ruprecht) iv and 185 pp. Bibliography. Indexed. ISBN: 3-7278-1075-0 (U), 3-525-53933-9 (V&R).

The slightly revised version of a *Habilitationsschrift* accepted in 1994 by the theological faculty at the University of Heidelberg, this volume argues that the NT in the form in which it has achieved canonical recognition in Christianity is the product not of a centuries-long process of development but rather of a particular moment in early Christian history (before the late 2nd century A.D.). It first surveys the evidence for a homogeneous final redaction of the NT: the *nomina sacra,* the use of the codex form, the order and extent of contents, titles of writings, etc. Then it explores the conceptuality underlying this edition with reference to the implicit data about the authors, the choice of authors, title, *nomina sacra,* and codex. Finally it considers how such writings as Acts, 2 Timothy, 2 Peter, and John's Gospel related to the conceptuality behind the edition. Trobisch is the author of *Die Entstehung der Paulusbriefsammlung* (1989).

R. B. ZUCK (ED.), *Rightly Divided. Readings in Biblical Hermeneutics* (Grand Rapids: Kregel, 1996, paper $14.99) 320 pp. LCN: 96-46208. ISBN: 0-8254-4099-8.

This anthology presents (previously published) articles and excerpts from books on various aspects of biblical hermeneutics under four major headings: introductory issues (six), language and meaning (seven), the OT in the NT (four), and cultural relevance and personal application (five). The contributors include I. H. Marshall on the Holy Spirit and the interpretation of Scripture, M. Silva on using and abusing language, G. R. Osborne on figures of speech, G. B. Caird on ambiguity in the Bible, R. Nicole on NT use of the OT, D. L. Bock on Evangelicals and the use of the OT in the NT (two articles), J. R. McQuilken on identifying the audience that God intended, and B. Ramm on the devotional and practical use of the Bible.

GOSPELS—ACTS

M. ADINOLFI, *Da Antiochia a Roma. Con Paolo nel mondo greco-romano* (Cinisello Balsamo [MI]: San Paolo, 1996, paper 48,000 L) 238 pp., map. Illustrated. Indexed. ISBN: 88-215-3290-9.

This illustrated guide to Paul's journeys according to Acts proceeds according to the following outline: from Antioch in Syria to Paphos (Acts 13:1-12), to Antioch in Pisidia (13:13-52), from Iconium to Antioch in Syria (14:1-28), to Troas (15:36–16:10), to Philippi (16:11-40), to Thessalonica and Berea (17:1-15), to Athens (17:16-34), from Corinth to Antioch of Syria (18:1-22), from Ephesus to Troas (18:23–20:12), from Troas to Miletus (20:13-38), from Miletus to Jerusalem (21:1-17), from Caesarea to Fair Havens (27:1-12), the shipwreck at Malta (27:13–28:15), and to Rome (28:16-31). The book provides photographs and other illustrations, along with excerpts from pertinent ancient writings. Adinolfi is professor of Sacred Scripture at the Antonianum in Rome and the Studium Biblicum Franciscanum in Jerusalem.

T. J. J. ALTIZER, *The Contemporary Jesus* (Albany, NY: State University of New York Press, 1997, cloth $59.50, paper $19.95) xxvii and 225 pp. Indexed. LCN: 96-39269. ISBN: 0-7914-3375-7 (cloth), -3376-5 (paper).

After a fifteen-page prologue on the apocalyptic perspective and its impact on our understanding of Jesus, Altizer, professor emeritus of religious studies at the State University of New York at Stony Brook, engages the following approaches to Jesus: the apocalyptic Jesus, the Jesus Seminar, J. D. Crossan's Jesus, the gnostic Jesus, the Pauline Jesus, the Catholic Jesus (Dante and J. Joyce), the Protestant Jesus (J. Milton and W. Blake), the nihilistic Jesus (F. Dostoyevsky and F. Nietzsche), the Buddhist Jesus, and the anonymous Jesus.

M. BARKER, *The Risen Lord. The Jesus of History as the Christ of Faith,* Scottish Journal of Theology: Current Issues in Theology (Edinburgh: T&T Clark, 1996, paper £11.95; Valley Forge, PA: Trinity Press International, 1997, $20) xvii and 166 pp. Bibliography. Indexed. LCN: 96-35849. ISBN: 0-567-08537-6 (C), 1-56338-191-5 (TPI).

In *The Great Angel. A Study of Israel's Second God* (1992), Barker argued that in the religion of the First Temple, Yahweh, the Lord, had been the second God, the guardian angel and patron deity of Israel, the Son of El Elyon. In this volume she argues that the early Christian proclamation "Jesus is Lord" meant "Jesus is Yahweh, come to save his people," and that this belief originated with Jesus himself. The first four chapters were originally delivered as the Scottish Journal of Theology Lectures in 1995 at the University of Aberdeen. They concern the resurrection, rebirth, renewal, and rereading. The fifth chapter deals with the Servant in the book of Revelation [see § 40-1034]. Barker is also the author of *On Earth as It Is in Heaven. Temple Symbolism in the New Testament* (1995).

G. L. BORCHERT, *John 1–11,* New American Commentary 25A (Nashville, TN: Broadman & Holman, 1996, $29.99) 399 pp. Indexed. LCN: 96-26847. ISBN: 0-8054-0125-3.

In his 76-page introduction to John's Gospel, Borchert, professor of NT at Southern Baptist Theological Seminary in Louisville, Kentucky, deals with its genre; purpose; relation to the Synoptics; the question of sources; the Gospel and narrative; the historical milieu in which it was composed; authorship, dating, and provenance; and the structure and message of John 1–11. Then he presents an exposition of John 1–11 under three major headings: an encompassing beginning (1:1-51); the Cana cycle (2:1–4:54); and the festival cycle (5:1–11:57). Also included are a treatment of Jn 7:53–8:11 and ten excursuses: John's order, baptism, Nicodemus and the quest for the historical Jesus, persecution and anti-Semitism, Sabbath and the festivals of John, numbers, sources, anachronism in 9:22, *māšāl,* and signs and presuppositions. The second volume will treat John 12–21, and contain a theological synthesis.

P. C. BORI (ED.), *In spirito e verità. Letture di Giovanni 4,23-24,* Epifania della Parola 6 (Bologna: Dehoniane, 1996, paper 40,000 L) 336 pp. Indexed. ISBN: 88-10-40230-8.

The first three papers in this volume are by G. Gaeta on worship "in spirit and truth" (Jn 4:24) according to John's Gospel [see § 40-262]; A. Destro and M. Pesce on the Spirit and the "empty" world—exegetical and anthropological perspectives based on Jn 4:21-24 [see § 40-263]; and G. Lettieri on interpretations of "in spirit and/or truth" from Origen to Thomas Aquinas (1995). The remaining fifteen papers deal with this and related topics with reference to important figures or moments in the history of interpretation (e.g. Joachim of Fiore, Nicolas of Cusa, Luther, Calvin, Spinoza, Rousseau, Lessing, Kant, Hegel and Schleiermacher, Tolstoy, A. Loisy, P. Martinetti).

C. BREYTENBACH, *Paulus und Barnabas in der Provinz Galatien. Studien zu Apostelgeschichte 13f.; 16,6; 18,23 und den Adressaten des Galaterbriefes,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 38 (Leiden—New York—Cologne: Brill, 1996, 142 gld. or $91.75) xvi and 215 pp., 6 maps. Illustrated. Indexed. LCN: 96-38371. ISBN: 90-04-10693-6.

Breytenbach, professor of NT at the Institute for Early Christianity and Antiquity at the Humboldt-Universität in Berlin, first argues that Acts 13–14 contains so much local color as to rule out the thesis that the so-called first missionary journey is fictional. He establishes this position regarding Acts 13–14 on the basis of style-analysis, examples of local color, traditions, implicit knowledge, and historical analysis. Then he contends that Paul's letter to the Galatians was addressed to the churches in southern Galatia (Antioch, Iconium, Lystra, and Derbe) and shows that a north-Galatian setting is improbable in the light of geographical, archaeological, and epigraphic evidence. A 22-page appendix provides pertinent epigraphic, numismatic, and cartographical source-material.

M. CASEY, *Is John's Gospel True?* (London—New York: Routledge, 1996, $74.95) xii and 268 pp. Bibliography. Indexed. ISBN: 0-415-14630-5.

Casey, reader in early Jewish and Christian studies at the University of Nottingham, and author of *From Jewish Prophet to Gentile God* (1991), argues that the Fourth Gospel is profoundly untrue, consists to a large extent of inaccurate stories and words wrongly attributed to people, is anti-Jewish, and as Holy Scripture has been used to legitimate outbreaks of Christian anti-Semitism. After a brief introduction, he develops this thesis under the following headings: Christology; John the Baptist; words—content and style; banned from Jewish meetings (ἀποσυνάγωγος); the Johannine community; authorship and pseudepigraphy; crucified under Pontius Pilate, on the third day he rose again from the dead; the "priority" of John; and "what is truth?" He contends that the Gospel attributed to John does not give a truthful account of Jesus, his ministry, or the Jewish people.

J. D. G. DUNN, *The Acts of the Apostles,* Epworth Commentaries (London: Epworth, 1996, paper £12.95) xxvi and 357 pp. Bibliography. ISBN: 0-7162-0506-8.

In his eighteen-page introduction, Dunn, professor of divinity at the University of Durham, treats the author, recipient, date, and text of Acts; why Luke wrote this book; the literary structure; what kind of history it is; and the teaching of Acts. Then he presents an exposition according to the following outline: beginning in Jerusalem (chaps. 1–5), the initial expansion (6–12), the mission from Antioch and the Jerusalem council (13–15), the Aegean mission (16–20), and the finals acts—from Jerusalem to Rome (21–28).

C. A. EVANS, *Life of Jesus Research. An Annotated Bibliography,* New Testament Tools and Studies 24 (rev. ed.; Leiden—New York—Cologne: Brill, 1996, 172 gld. or $111) xvii and 335 pp. Indexed. LCN: 96-33527. ISBN: 90-04-10282-5.

The first edition of this bibliography on life-of-Jesus research was described in *NTA* 34, pp. 382-383. This completely revised and updated version contains 750 additional items, to bring the total to 2,045 entries. The material is divided into three major categories (with some subdivisions): bibliographies and surveys of research, general discussion, and special topics. Evans is co-editor (with B. D. Chilton) of *Studying the Historical Jesus* (1994).

G. FERRARO, *Il Paraclito, Cristo, il Padre nel quarto Vangelo* (Vatican City: Libreria Editrice Vaticana, 1996, paper 29,000 L) 196 pp. Bibliography. Indexed. ISBN: 88-209-2308-4.

Ferraro, the author of *Lo Spirito e l' "ora" di Cristo* (1996), focuses on the keywords in the Johannine Paraclete passages and other pertinent texts, with particular attention to their contributions toward understanding the relationships among the Father, Son, and Paraclete/Spirit: (1) Jn 14:16-17—"being with," "abiding," "being in," "receive," "see," and "know"; (2) 14:26—"teach"; (3) 15:26—"come" and "testify"; (4) 16:13-15—"guide in truth," "speak," and "glorify"; and (5) 6:63—"give life" and "holiness." By way of conclusion he discusses the verbs attributed to the Spirit, Christ, and the Father as expressing "communion in distinction."

D. A. FIENSY, *The Message and Ministry of Jesus. An Introductory Textbook* (Lanham, MD—New York—London: University Press of America, 1996, cloth $57, paper $34) xv and 344 pp., fig., 3 maps, 19 tables. Bibliographies. Indexed. LCN: 96-34221. ISBN: 0-7618-0505-2 (cloth), -0506-0 (paper).

Intended to introduce beginning students to the academic study of the Gospels, this volume covers the geography and history of Palestine; Jewish institutions; Jewish sects; sources for the life of Jesus outside the canonical Gospels; the infancy narratives; Jesus' youth in the light of archaeology; John the Baptist, Jesus' baptism and temptation; the Galilean ministry; the parables; the Sermon on the Mount; the miracles of Jesus; Jesus' teaching methods; the early Judean ministry; the Lukan travel narrative; the Synoptic Gospels; the apocryphal Gospels; the geography and sociology of Jerusalem; the triumphal entry and Temple cleansing; the disputes in the Temple; the eschatological discourse; from the plot to kill Jesus to the arrest; the arrest and trial of Jesus; the death and burial of Jesus; and the resurrection.

J. M. FORD, *Redeemer—Friend and Mother. Salvation in Antiquity and in the Gospel of John* (Minneapolis, MN: Fortress, 1997, paper $29) x and 336 pp. Bibliography. Indexed. LCN: 96-51001. ISBN: 0-8006-2778-4.

Ford, professor of NT at the University of Notre Dame, takes as her starting point the incarnate Jesus coming as the friend of humankind and undergoing the pathos of all representative sections of humanity. She first surveys models of redemption, examines the pathos of God under the images of father and of mother and in the whole process of crucifixion, and investigates the concept of friendship and heroic suffering in antiquity as a model for Christian redemption. Then she focuses on texts and themes in John's Gospel: friendship in the Gospel as a whole; the footwashing; the farewell discourses; and sovereignty, friendship, and motherhood—Christ's pathos according to John.

R. W. Funk, R. W. Hoover, et al., *The Five Gospels. The Search for the Authentic Words of Jesus* (San Francisco: HarperCollins, 1997, paper $20) xxii and 553 pp., 10 figs., map. Bibliography. Indexed. LCN: 93-26451. ISBN: 0-06-063040-X.

The paperback edition of the work published by Macmillan in 1993 [*NTA* 38, p. 292], this volume presents the Scholars Version of the Gospels of Mark, Matthew, Luke, John, and Thomas, with the sayings printed in various colors (red, pink, gray, black) to indicate the likelihood of tracing them back to Jesus.

D. E. Garland, *Mark,* NIV Application Commentary (Grand Rapids: Zondervan, 1996, $26.99) 653 pp. Bibliography. Indexed. LCN: 96-9486. ISBN: 0-310-49350-1.

After a fifteen-page introduction to Mark's Gospel, Garland, professor of NT at Southern Baptist Theological Seminary in Louisville, Kentucky, presents an exposition of each pericope in three steps: original meaning, bridging contexts, and contemporary significance. Following a discussion of the prologue (1:1-13), there is a treatment of Jesus' ministry in Galilee (1:14–3:6), Jesus' ministry around the Sea of Galilee and rejection in Nazareth (3:7–6:6a), and the expansion of Jesus' ministry beyond Galilee (6:6b–8:21). Then the volume deals with the way to Jerusalem (8:22–10:52), the confrontation and death in Jerusalem (11:1–15:41), and the burial and resurrection (15:42–16:8).

P. W. Gooch, *Reflections on Jesus and Socrates. Word and Silence* (New Haven, CT—London: Yale University Press, 1996, $40) xii and 308 pp. Indexed. LCN: 96-15792. ISBN: 0-300-06695-3.

With reference to the Socrates of Plato's dialogues and the Jesus of the Gospels, Gooch, professor of philosophy and vice-provost at the University of Toronto, considers the character of the deaths of Jesus and Socrates as evidence for a developing philosophy of martyrdom. Then he deals with Matthew on the silence of Jesus, Luke on prayer, Mark on obedience and authority, and John on love and death. At the same time he treats Socrates speaking at his trial, silent in his trances, obedient to the laws of Athens and to god, loving only the eternal and unchanging, and more secure in his dying than Jesus is. And he also reflects on the limits of our speaking, the meaning of silence, the demands of obedience, and the paradox of dying to self that love requires.

M. S. Goodacre, *Goulder and the Gospels. An Examination of a New Paradigm,* JSNT Supplement Series 133 (Sheffield, UK: Sheffield Academic Press, 1996, £47 or $70) 416 pp. Bibliography. Indexed. ISBN: 1-85075-631-7.

Prepared as a doctoral dissertation under the direction of J. Muddiman and presented to the University of Oxford in 1994, this volume examines hypotheses advanced by M. Goulder regarding the Synoptic Gospels on the Matthean vocabulary, the minor agreements, Lukan creativity, and the lectionary background. After considering Goulder and his critics, it looks at two of the pillars that support Goulder's hypothesis of Lukan knowledge of Matthew: his claim that Matthew's and Q's vocabularies are essentially the same, and his approach to the "minor agreements." Then it treats the issue of Lukan creativity and Goulder's rejection of L, and investigates the presuppositions, plausibility, and probability of Goulder's lectionary theory. Goodacre concludes that Goulder always has something fresh or imaginative to say, and that his boldness is one of the great pleasures of British NT scholarship. Goulder has provided a two-page foreword.

P. Grelot, *Jésus de Nazareth, Christ et Seigneur. Une lecture de l'Évangile,* tome 1, Lectio Divina 167 (Paris: Cerf, 1997, paper 220 F; Montreal: Novalis) 473 pp. Indexed. ISBN: 2-204-05493-3 (C), 2-89088-877-0 (N).

After surveying the ancient sources about Jesus (Roman and Jewish, Christian) and the milieu (geographical, political, religious) in which Jesus lived, this volume presents Jesus the prophet up to the great Galilean crisis according to the following outline: prelude to the gospel (John the Baptist, Jesus in the wilderness, the first friendships), Jesus on mission (the beginnings of the mission in Galilee, the first conflicts, the abundance of the crowds and the call of the twelve), around the first Passover (the Temple episode, Nicodemus, Jesus in Samaria, his second "sign" in Galilee), a program for life in the kingdom of God (God, the beatitudes, fulfillment of the Law), the miracle-worker (healings at Capernaum, Jesus in the Decapolis, the return to Galilee), the disciples on mission and the effects (the call of disciples, apostles and disciples on mission, Jesus and John the Baptist, Jesus before God, opposition, Jesus and women, Herod Antipas' police), Jerusalem (the healing of the paralytic at Bethzatha, the revelation discourse in Jn 5:19-47), parables (Mt 13, Luke), and the crisis in Galilee (the multiplication of the loaves, "Who do they say I am?", the transfiguration, etc.). A second volume is planned.

R. HEILIGENTHAL, *Der verfälschte Jesus. Eine Kritik moderner Jesusbilder* (Darmstadt: Primus, 1997, paper DM 26.80) ix and 143 pp. Indexed. ISBN: 3-89678-044-1.

After a ten-page introduction, Heiligenthal, professor of biblical studies at the Institut für Evangelische Theologie at the University of Koblenz-Landau and author of *Der Lebensweg Jesu von Nazareth* (1994), presents his critique of modern Jesus books according to the following outline: "objective" science and "subjective" portraits of Jesus, portraits of the Jewish Jesus in his historical development, portraits of the feminist Jesus, Jesus the man, Jesus as the advocate of the socially underprivileged and critic of the official church, and the "lacunae" in Jesus' life.

I. H. HENDERSON, *Jesus, Rhetoric and Law,* Biblical Interpretation 20 (Leiden—New York—Cologne: Brill, 1996, 216 gld. or $139.50) vii and 437 pp. Bibliography. Indexed. ISBN: 90-04-10377-5.

Based on a doctoral dissertation directed by E. P. Sanders and presented in 1988 to Oxford University, this volume investigates the gnomic sayings of Jesus in the Synoptic Gospels in the light of ancient Greek and Roman rhetorical theory and practice. After a 72-page introduction, it deals with the definition of gnome; gnome and wisdom saying; logia, aphorisms, and authenticity; *gnomai* in tradition and redaction (distribution and distinctness); discipleship, eschatology, and the projection of character in Synoptic *gnomai;* and gnomic normativity and Law in Synoptic and Pauline reception. The epilogue takes up the question, What did Jesus sound like? The appendix provides a catalogue of Synoptic *gnomai.* Henderson concludes that *gnomai* were the principal, almost exclusive, vehicle for expressing Jesus' views on legal topics.

R. A. HILL, *An Examination and Critique of the Understanding of the Relationship Between Apocalypticism and Gnosticism in Johannine Studies* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen University Press, 1997, $89.95) xi and 258 pp., chart. Bibliography. Indexed. LCN: 96-39648. ISBN: 0-7734-2282-X.

Prepared as a doctoral dissertation under the direction of F. Wisse and presented to McGill University in Montreal, this volume argues that the assumption in Johannine studies that apocalyptic eschatology offended the gnostic and that vertical eschatology was uncharacteristic of the apocalyptist is unwarranted. After identifying the assumption and describing how it functions in Johannine studies, it compares the assumption first to the trend in current apocalyptic studies of enhancing personal, vertical eschatology. Then it considers the assumption in the light of six recently discovered gnostic tractates: *Treatise on the Resurrection, Paraphrase of Shem, Concept of Our Great Power, On the Origin of the World, Book of Thomas the Contender,* and *Gospel of Philip.* It concludes by calling for a new understanding of eschatology in gnosticism parallel to the new trend in apocalypticism. The appendixes provide (1) an eschatological outline of *Paraphrase of Shem* and (2) a comparison of the six Nag Hammadi tractates with regard to apocalyptism in gnostic literature.

W. HOWARD-BROOK, *John's Gospel & the Renewal of the Church* (Maryknoll, NY: Orbis, 1997, paper $14) xi and 179 pp. LCN: 96-48412. ISBN: 1-57075-114-5.

Howard-Brook, program director of the Intercommunity Peace & Justice Center in Seattle and author of *Becoming Children of God* (1994), seeks to show readers how John's Gospel issues a call not only to personal conversion but also for the conversion of the church itself. After observations on learning how to read again, he deals with the following Johannine themes and texts: preparing for the journey (1:1-18), to be born from God (2:23–3:21; 7:45-52), the first scrutiny—"not to be born of the will of a man" (4:3-42), the second scrutiny—to be born "not of the will of flesh" (6–9), the third scrutiny—"not to be born of the will of blood" (11:1-53), the invitation to become a footwashing community (13:1-30), the Last Supper discourse (13:31-35; 14:23-29), the passion of Jesus (18–19), and Easter and beyond (20–21). The epilogue concerns "reading the church through Johannine eyes."

L. T. JOHNSON, *The Real Jesus. The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels* (San Francisco: HarperCollins, 1997, paper $12) xiii and 182 pp. Indexed. LCN: 95-19885. ISBN: 0-06-064166-5.

The paperback edition of the work described in *NTA* 40, p. 340 features a new four-page preface in which Johnson reflects on popular and scholarly reactions to his book.

T. KEATING, *The Kingdom of God is Like . . .* (New York: Crossroad, 1997, paper $10.95) 118 pp. LCN: 93-22706. ISBN: 0-8245-1659-1.

Drawing on the work of B. B. Scott in *Hear Then the Parable* (1989), Keating, a Cistercian monk at St. Benedict's Monastery in Snowmass, CO, seeks to show how the insights of Jesus' parables cohere well with the actual experience of people on the spiritual journey: the reversal of expectations, the gradual and often painful liberation from emotional programs for happiness, and the increasing discovery of the kingdom of God in the ordinary and everyday. The twenty-two expositions appear under three major headings: the parables of the kingdom (fifteen), Christ the king (four), and the coming of the kingdom (three). Scott has provided a three-page foreword. The book was first published in 1993.

H. G. KIESCHKE, *Rekonstruktion des Evangeliums nach St. Johannes. Ein Versuch zur Lösung des johanneischen Problems* (Frankfurt: R. G. Fischer, 1995, paper DM 48) 261 pp. Bibliography. ISBN: 3-89501-238-6.

After an introduction to the problem of the original form of John's Gospel and the history of its development, this volume offers probes based on particular texts: the Prologue and the witness of John the Baptist, the restoration of Lazarus to life, Jesus and the Samaritan woman, Jesus and Nicodemus, and the first days after the witness of John the Baptist. Then it presents a paleographical reconstruction of Jn 1:1–4:45, suggests directions for further research, and provides a full reconstruction of the text first in Greek and then in German that distinguishes between the basic text (*Grundschrift*) and the later glosses that were eventually introduced into the main text.

B. KINMAN, *Jesus' Entry into Jerusalem. In the Context of Lukan Theology and the Politics of His Day,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 28 (Leiden—New York—Cologne: Brill, 1995, 115.50 gld. or $75) xvii and 223 pp. Bibliography. Indexed. LCN: 95-37476. ISBN: 90-04-10330-9.

The slightly revised version of a doctoral dissertation directed by M. D. Hooker and accepted in 1993 by the University of Cambridge, this volume investigates the "political" and "theological" perspectives in Luke's Gospel by examining the triumphal entry/Temple cleansing narratives in the light of Greco-Roman, Jewish, and Markan backgrounds. After an eleven-page introduction, it deals with charismatic Jewish leaders and the Lukan dilemma, "triumphal entries" in the Greco-Roman world, Jewish precedents, the context of the entry, the a-triumphal entry in Lk 19:28-40, Lukan eschatology and the missing fig-tree, Jesus' lament over Jerusalem, Jesus' cleansing of the Temple (Lk 19:45-46), and Jesus' "triumphal entry" in the light of Pilate's assize. Kinman argues that Luke molded these accounts to highlight those features by which his audience would come to see Jesus' entry as a parousia gone awry and to distance Jesus from Jewish nationalists.

J. KUDASIEWICZ, *The Synoptic Gospels Today,* trans. S. Wroblewski (New York: Alba House, 1996, paper $18.95) x and 342 pp. Bibliography. Indexed. LCN: 96-17362. ISBN: 0-8189-0726-6.

The English version of *Ewangielie synoptyczne dzisiaj* (1986), this introduction to the Synoptic Gospels first considers questions related to the process of development from the teaching of Jesus to the writing of the Gospels: whether the Christian community or the historical Jesus was at the origin of the Gospels, redaction criticism, overcoming historical skepticism, the literary form of the Gospel, and difficulties in reading the Gospels. Then it deals with one Gospel in threefold form: the Gospel of Jesus Christ the Son of God (Mark), the Gospel of the Messiah and his church (Matthew), and the Gospel of the history of salvation (Luke). Finally it treats the message of the Synoptic Gospels with reference to four texts: Mt 4:17; Lk 6:36; Mt 25:40; and Lk 10:42. Kudasiewicz is professor emeritus of NT at the Catholic University of Lublin.

P. LAMARCHE, *Evangile de Marc,* Études Bibliques, nouvelle série 33 (Paris: Gabalda, 1996, paper 450 F) 431 pp. Bibliography. Indexed. ISBN: 2-85021-093-5.

In his thirteen-page general introduction, Lamarche, professor emeritus of NT at the Centre Sèvres in Paris, rejects some false ideas about Mark's Gospel, proposes three theological grids for reading Mark, and notes some of its characteristic features (incomprehension, the messianic secret, etc.). His commentary uses the tools of the historical-critical method but with some complements, and gives particular attention to the theological significance of Mark's Gospel. After treating 1:1-15, he deals with the first major part in three sections (1:14–3:7; 3:8–6:6a; 6:6b–8:30) and the second major part in three sections (8:22–10:52; 11:1–13:37; 14:1–15:47). Finally he considers the resurrection accounts in 16:1-8 and 16:9-20. For each pericope he provides a translation, a literary and theological analysis, and notes on the text.

P. LAW (ED.), *The Wisdom of Jesus* (Grand Rapids: Eerdmans, 1996, $8) 48 pp. Illustrated. ISBN: 0-8028-3832-4.

This booklet presents some thirty quotations (compiled by Law and providing daily meditations for a month) from the Gospels (Jn 1:1-5, 14; Mt 10:16; 22:35-39; Mk 8:36-37; Jn 12:24-25; Lk 12:16-21; Jn 3:1-8; 18:2-4; etc.). The texts deal with the themes of true wisdom, happiness, prayer, love, and God. N. T. Wright has supplied a four-page introduction.

I. LEVINSKAYA, *The Book of Acts in Its Diaspora Setting,* The Book of Acts in Its First Century Setting 5 (Grand Rapids: Eerdmans, 1996, $38; Carlisle, UK: Paternoster) xv and 284 pp., 16 plates. Bibliography. Indexed. LCN: 96-46659. ISBN: 0-8028-2437-4 (E), 0-85364-567-1 (P).

This volume seeks to gather the available evidence on the Diaspora in the 1st century in order to provide the background for discussing Acts in relation to the Diaspora. It first considers the Jewish world in the Diaspora as it was described by Luke: Diaspora Jews in Acts, non-Christian and Christian evidence regarding proselytes, epigraphic evidence for God-fearers, God-fearers and the cult of the Most High God, God-fearers in the Bosporan kingdom, and the literary evidence for God-fearers. Then it deals with the evidence for Jewish Diaspora communities in Antioch, Asia Minor, Macedonia and Achaia, and Rome, respectively. The three appendixes treat (1) syncretism—the term and the phenomenon, (2) the meaning of προσευχή, and (3) inscriptions from the Bosporan kingdom (in collaboration with S. R. Tokhtas´ev). Levinskaya is a senior researcher in ancient history at the Institute of History of the Russian Academy of Sciences and a lecturer in early Christian history at St. Petersburg University, Russia.

P. J. MADDEN, *Jesus' Walking on the Sea. An Investigation of the Origin of the Narrative Account,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 81 (Berlin—New York: de Gruyter, 1997, DM 108) x and 156 pp., 5 tables. Bibliography. LCN: 96-6543. ISBN: 3-11-015247-9.

Prepared as a doctoral dissertation under the direction of J. A. Fitzmyer and presented to the Catholic University of America in Washington, DC, this investigation of the NT accounts of Jesus walking on the sea (Mt 14:22-33; Mk 6:45-52; Jn 6:16-21) argues that it is best understood as a displaced resurrection narrative. After surveying the history of exegesis, it discusses the difficulties with previous approaches to the historical origins of the pericope, provides a fresh examination of the three passages, and presents arguments for regarding the episode as a displaced resurrection narrative. Madden concludes that there are no real parallels to the sea-walking narrative in the OT or in pre-Gospel pagan literature, and that it is best related to Christianity's unique event, the resurrection of Jesus.

E. MAYER, *Die Reiseerzählung des Lukas (Lk 9,51 - 19,10): Entscheidung in der Wüste,* Europäische Hochschulschriften, Reihe 23: Theology 554 (Frankfurt—Berlin—Bern: Lang, 1996, paper $61.95) 358 pp. Bibliography. ISBN: 3-631-49638-9.

Prepared as a doctoral dissertation under the direction of W. Stegemann and presented in 1994 to the Augustana Hochschule at Neuendettelsau, this volume discusses the Lukan journey narrative (Lk 9:51–19:10) in the light of ancient Israel's journeying through the wilderness after the exodus from Egypt. After reviewing the various scholarly approaches and methodologies applied to the Lukan journey narrative, it deals with some preliminary issues: the ascension as the goal of the journey to Jerusalem, the significance of Lk 9:1-50 for the journey narrative, and the exodus/ἔξοδος in Jerusalem. Next it considers the chiastic structure of Lk 9:51–19:10, and locates at its center the pericopes in 13:22-30 and 13:31-35, which express the basic theme—the acceptance and rejection of Jesus. Then it treats the hermeneutical context of the journey narrative as preparation for the ascension and as wandering in the wilderness. Finally it suggests some starting-points for further studies.

D. MCBRIDE, *The Gospel of Mark. A Reflective Commentary* (Dublin: Dominican Publications, 1996, paper £8.99) 270 pp. ISBN: 1-871552-55-9.

After a nineteen-page general introduction to Mark's Gospel, this volume presents a reflective commentary on the text according to the following outline: the prologue (1:1-13), revelation in Galilee (1:14–3:6), rejection in Galilee (3:7–6:6a), revelation to disciples (6:6b–8:26), the suffering Son of Man (8:27–10:52), ministry in Jerusalem (11:1–13:37), the passion and resurrection (14:1–16:8), and the various endings of Mark's Gospel. McBride, who has lectured in NT studies for many years at Hawkstone Hall International Pastoral and Study Centre in Ireland, is the author of *The Gospel of Luke. A Reflective Commentary* (1982) and *Emmaus* (1991).

L. NEWBIGIN, *The Light Has Come. An Exposition of the Fourth Gospel* (Grand Rapids: Eerdmans, 1997, paper $16; Edinburgh: Handsel) xiv and 281 pp. LCN: 82-2449. ISBN: 0-8028-1895-1 (E), 1-871828-31-7 (H).

The paperback version of the exposition of John's Gospel that was described in *NTA* 27, pp. 96-97. After an eight-page preface, there are reflections on the overture (1:1-18), the first disciples (1:19-51), the first signs (2:1-22), Nicodemus (2:23–3:21), Jesus and John (3:22-36), Samaria and Galilee (4:1-54), and so forth. Newbigin has served as general secretary of the International Missionary Council and as associate general secretary of the World Council of Churches.

M.-J. NICOLAS, *L'Évangile Bien-Aimé. Commentaire de l'Évangile de Jean* (Perpignan: Magnificat, 1995, paper 119 F) 298 pp. ISBN: 2-910510-09-3.

Drawing on many years of reflection and prayer, Nicolas, who was professor of dogmatic theology at the Institut Catholique from 1937 to 1970, presents a meditative commentary on the various parts of John's Gospel. Thus he treats the Prologue according to the following headings: the Word before the incarnation (1:1-2); the role of the Word in the creation of the world (1:3); the illuminating role of the Word (1:4-5); the Word comes into the world (1:6-13); the Word became flesh (1:14-17); and finale (1:18).

K. O'BRIEN, *But the Gates Were Shut* (2 vols.; San Francisco—London—Bethesda, MD: International Scholars Publications, 1996, cloth $74.95 each, paper $54.95 each) xli and 508 pp., 2 figs., map, 14 charts; xxviii and 540 pp., 2 maps, 5 charts. Bibliography. Indexed. LCN: 96-39402. ISBN: 1-57309-079-4 (cloth, vol. 1), -078-6 (paper, vol. 1), -077-8 (cloth, vol. 2), -076-X (paper, vol. 2).

This reading of the Gospel passion narratives arises from the historically attested fact that Jerusalem's city gates were closed every night of every year at sunset, and contends that the Last Supper must have taken place outside the walls of Jerusalem, most likely in Bethany at the house of Simon the leper (who was the "beloved disciple" of John's Gospel). The first volume situates the operation of Jerusalem's perimeter gates within new evidence, and develops a new methodology for dating and locating the Last Supper and for identifying the beloved disciple in Jn 13:25. The second volume applies the "extramural" paradigm to the Gospels' accounts of the Jewish arraignment of Jesus. It argues that Jesus was held overnight at Bethphage (a seminary or training college for priests) and so the people of Jerusalem could not have been responsible for calling for Jesus' death. It also notes that since Jesus' male disciples were inside the walls from sunset on Friday to sunrise on Sunday, they could not have stolen the body. O'Brien is a priest and independent scholar living in Australia.

R. M. PRICE, *The Widow Traditions in Luke-Acts. A Feminist-Critical Scrutiny,* SBL Dissertation Series 155 (Atlanta: Scholars Press, 1997, $29.95) xli and 281 pp. Bibliography. LCN: 96-53453. ISBN: 0-7885-0224-7.

Based on a doctoral dissertation presented to Drew University in Madison, NJ, this volume contends that the "widow" stories in Luke-Acts, though they were originally intended to encourage ministering women in defending their position against encroachments by patriarchal church hierarchies, have been rewritten by Luke to "put women in their place." After a 33-page introduction to ascetical women and apocryphal traditions, Price develops his thesis under twelve headings: virgin matrix (the life-setting of the widow traditions); female prophecy (Anna and the daughters of Philip); not in Nazareth (the widow of Zarephath and Naaman the leper); women received back their dead (the widow of Nain and Dorcas); do you see this woman? (the sinner in Simon's house); chaste passion (the chastity story of Joanna); blessed is the fruit of thy womb (the daughters of Jerusalem and Mary of Cleopas); bread of life, a la carte (Martha and Mary); justice blind and black-eyed (the persistent widow); cautionary tales (the Hellenist widows and Sapphira); partners in the gospel (Lydia and the Pythoness); and the God of the widows (Anastasis and Artemis).

D. ROYSTER, *The Parables. Biblical, Patristic and Liturgical Interpretation* (Crestwood, NY: St. Vladimir's Seminary Press, 1996, paper) 143 pp. LCN: 96-36367. ISBN: 0-88141-067-5.

After a four-page introduction to the parables, Archbishop Dmitri of Dallas and of the South in the Orthodox Church in America, presents brief expositions of Gospel parables in the light of their patristic interpretations and liturgical usage in twenty-seven chapters: the sower; the tares; mustard seed, leaven; treasure, pearl, net; the unmerciful servant; the laborers in the vineyard; the marriage feast; the ten virgins; the talents; and so forth.

E. P. SANDERS, *The Historical Figure of Jesus* (New York: Penguin, 1995, paper $12.95) xiv and 337 pp., map, table. Indexed. ISBN: 0-14-014499-4.

The paperback edition of the work described in *NTA* 39, p. 145, this volume deals with the political and religious setting of Jesus' life as well as his activities, teaching, conflicts with others, and death. Sanders is the author of *Jesus and Judaism* (1985) and *Jewish Law from Jesus to the Mishnah* (1990).

B. SCHWANK, *Evangelium nach Johannes. Erläutert für die Praxis* (St. Ottilien: EOS, 1996, DM 70) 521 pp. Bibliography. ISBN: 3-88096-260-X.

In this commentary on John's Gospel, each pericope is treated in four steps: philological (How has the original text been handed on to us?), historical (How did the original text originate?), apostolic (What did the original text proclaim?), and biblical-theological (What do other biblical texts teach us about the same theme?). After dealing with the beginning of the Gospel (1:1-18), it considers the "Book of Signs" (Jn 1:19–12:50) in two major parts: the epiphany of the Logos (1:19–4:54), and the struggle of the light with the darkness (5:1–12:50). Then it discusses the "Book of Glory" (13:1–21:25) under these headings: footwashing and farewell discourses (13:1–17:26), passion and resurrection (18:1–20:31), and the additional chapter (21:1-25). Schwank, a monk of Beuron Abbey, developed much of this work while teaching in Jerusalem and other places in Israel.

D. SENIOR, *The Gospel of Matthew,* Interpreting Biblical Texts (Nashville, TN: Abingdon, 1997, paper $18.95) 205 pp. Bibliography. Indexed. LCN: 96-53400. ISBN: 0-687-00848-4.

This volume first deals with modern biblical scholarship and the interpretation of Matthew's Gospel: sources and structure, use of the OT, understanding of the Jewish Law, the mission to the Gentiles, Christology, discipleship, and the community. Then it presents a reading of Matthew's Gospel according to the following outline: the origins of Jesus and his mission (1:1–4:11); Jesus as Messiah in word and deed (4:12–10:42); responding to Jesus—rejection and understanding (11:1–16:12); the journey to Jerusalem (16:13–20:34); in the Holy City—conflict, death, and resurrection (21:1–28:15); and finale (28:16-20). Senior, professor of NT studies at the Catholic Theological Union in Chicago, is the author of *What Are They Saying About Matthew* (rev. ed., 1996).

R. D. SIDER, *Paraphrase on the Acts of the Apostles,* ed. J. J. Bateman, Collected Works of Erasmus, New Testament Scholarship 50 (Toronto—Buffalo, NY—London: University of Toronto Press, 1995, $95 Can.) xxvi and 389 pp., frontispiece, 4 maps. Indexed. ISBN: 0-8020-0664-7.

In his "paraphrases" of biblical books, Erasmus took the words of Scripture as the core and vastly expanded the text to embrace his reforming "philosophy of Christ." In his dedicatory letter of 1524 to Pope Clement VII, he observed that the nascent church described in Acts provided the true model for the renewal of the church in the 16th century. He found in Acts the ideal of accord among Christians as well as stories that illustrate patterns of behavior not to be emulated. This volume presents Sider's translation of the Latin text (based on the folio edition of 1535) on pp. 1-151, along with his notes on the text on pp. 153-332. Bateman, who served as the volume editor, has provided a four-page preface.

S. H. SMITH, *A Lion with Wings. A Narrative-Critical Approach to Mark's Gospel,* Biblical Seminar 38 (Sheffield, UK: Sheffield Academic Press, 1996, paper £19.95 or $24.95) 258 pp. Bibliography. Indexed. ISBN: 1-85075-784-4.

After an introduction to Mark's Gospel (author, reader, text) and to reader-response and narrative criticism, this volume deals with the specifically narrative features of Mark's story: characterization (Jesus, John the Baptist, disciples, Jesus' family, opponents, demons, minor characters), plot (literary-critical principles, outline, Mark as tragic drama), time and space, point of view (levels, voice and mood), and irony. Smith, who teaches religious studies at Bennett Memorial School in Tunbridge Wells, Kent, UK, concludes that the application of narrative criticism to Mark's Gospel opens up "new worlds of truth."

R. URO (ED.), *Symbols and Strata. Essays on the Sayings Gospel Q,* Publications of the Finnish Exegetical Society 65 (Helsinki: Finnish Exegetical Society, 1996, paper; Göttingen: Vandenhoeck & Ruprecht) xi and 238 pp. Bibliography. Indexed. ISBN: 951-9217-20-7 (FES), 3-525-53644-5 (V&R).

Focusing on different aspects of Q research, the four essays in this volume seek to summarize recent discussion and to envisage new questions and approaches: J. Kloppenborg on literary and stratigraphic problems in the Sayings Gospel Q; Uro on apocalyptic symbolism and social identity in Q; H. Räisänen on exorcisms and the kingdom, or whether Q 11:20 (see Mt 12:28/Lk 11:20) is a saying of the historical Jesus; and M. Myllykoski on the social history of Q and the Jewish War. The roots of these essays lie in research projects that have been carried out in North America and Finland.

M. WOJCIECHOWSKI, *Jezus jako Święty w pismach Nowego Testamentu,* Rozprawy i Studia Biblijne 2 (Warsaw: Oficyna Wydawnicza "Vocatio," 1996, paper) ii and 244 pp. Bibliography. ISBN: 83-7146-058-9.

After discussing the meaning of "holiness" in Jewish and Greek sources, this volume focuses on NT texts in which terms such as ἅγιος, ἁγιάζω, and ἁγιωσύνη are applied to Jesus: Mk 1:24; Jn 6:69; 10:36 and 17:19; 1 Jn 2:20; Lk 1:35; Acts 3:14; 4:27, 30; Rom 1:4; 1 Pet 1:15; 3:15; Rev 3:7; and other texts. From these analyses, Wojciechowski concludes that the NT presents Jesus as both a holy person (greater than the holy persons of the OT) and the Holy God, and that in using the term "holy" the early Christology expressed faith in Jesus Christ as both divine and human. A four-page English summary is included.

N. T. WRIGHT, *The Original Jesus. The Life and Vision of a Revolutionary* (Grand Rapids: Eerdmans, 1996, $20) 160 pp. Illustrated. Bibliography. Indexed. ISBN: 0-8028-3837-5.

Developed in part from material prepared in conjunction with a sequence of BBC programs about Jesus, this volume first treats "Jesus—then and now" under the following headings: the end of a beautiful dream, the lowest point of history, the two-edged story, message from the mountain, the center of the cosmos, back to the garden, and God with a human face. Then under "reading the Gospels with both eyes open" it treats getting to grips with the Gospels, the Jewish world of the Gospels, and the Gospels—how, when, and why? Wright, dean of Lichfield Cathedral, Staffordshire, England, is the author of *Jesus and the Victory of God* (1996).

G. ZUNTZ, *Lukian von Antiochien und der Text der Evangelien,* ed. B. Aland and K. Wachtel, Abhandlungen der Heidelberger Akademie der Wissenschaften, Philosophisch-historische Klasse, Jahrgang 1995, 2. Abhandlung (Heidelberg: Universitätsverlag C. Winter, 1995, paper DM 26) 89 pp., frontispiece. Bibliography. Indexed. ISBN: 3-8253-0342-X.

This volume presents papers by the late Professor Zuntz (1902-92) on Lucian of Antioch and the NT (witnesses about Lucian, efforts to identify the Lucianic text, and the manuscript evidence) and on the transmission of the Gospels (the early period, the text since ca. A.D. 200, the "Byzantine text"). Also included are a bibliography of Zuntz's publications since 1972 and M. Hengel's 27-page appreciation of Zuntz's life and scholarly achievements.

EPISTLES—REVELATION

J. BANKER, *A Semantic and Structural Analysis of Philippians* (Dallas, TX: Summer Institute of Linguistics, 1996, paper $10.65) 199 pp. Bibliography. LCN: 96-67037. ISBN: 1-55671-020-8.

This volume first presents a general introduction to the theory on which the semantic and structural analysis employed in the main part of the book is based, as well as an introduction to the semantic structure of Paul's letter to the Philippians. Then it analyzes the various large and small semantic units of Philippians with attention to such matters as intent and macrostructure (or paragraph pattern), boundaries and coherence, and prominence and theme. It also provides notes on words and phrases in the text along with diagrams showing how the various parts of a unit fit together.

J. C. Beker, *Heirs of Paul. Paul's Legacy in the New Testament and in the Church Today* (Grand Rapids—Cambridge, UK: Eerdmans, 1996, paper $16) 146 pp. Bibliography. Indexed. LCN: 91-32202. ISBN: 0-8028-4256-9.

First published in 1991 by Fortress Press [*NTA* 36, pp. 430-431], this examination of the reception of Paul's letters in early church history and today deals with the problem of Paul's legacy, basic issues in the transmission of tradition, the historical Paul and his NT interpreters—first from a comparative perspective (Pastorals, Acts, Colossians and Ephesians, 2 Thessalonians) and then from a tradition-historical approach, and Paul's impact on the post-Pauline period and on the church today.

S. Bénétreau, *L'épître de Paul aux Romains,* tome 1, Commentaire Évangélique de la Bible 17 (Vaux-sur-Seine: ÉDIFAC, 1996, paper 145 F) 256 pp. ISBN: 2-904407-16-2.

The 25-page introduction to Paul's letter to the Romans deals with Paul's self-presentation, the church at Rome, the circumstances of the redaction and the purpose of the letter, the text, the letter's place in the Pauline corpus, ancient and modern debates, and structure and plan. Then the volume presents an exposition of Romans 1–8 under the following major headings: introduction (1:1-17); salvation for everyone who believes—the revelation of the justice of God (1:18–4:25); and the gospel as power (δύναμις)—the victorious Christ inaugurates the reign of the Spirit; and by the obedience of one, the multitude is placed in the service of justice and of the fulfillment of the divine law (5:1–8:39). Bénétreau is the author of commentaries on 1 Peter (1984), Hebrews (1989, 1991), and 2 Peter and Jude (1994) in the same series.

G. Bentoglio, *Apertura e disponibilità. L'accoglienza nell'epistolario paolino,* Tesi Gregoriana, Serie Teologia 2 (Rome: Editrice Pontificia Università Gregoriana, 1995, paper 36,000 L or $24) 374 pp. Bibliography. Indexed. ISBN: 88-7652-686-2.

Prepared as a doctoral dissertation under the direction of U. Vanni and accepted in 1995 by the Pontifical Gregorian University, this volume first traces the Pauline theme of "welcome" or "acceptance" as openness and availability in interpersonal relations by means of an analysis of δέχομαι and related terms and of προσλαμβάνω and παραλαμβάνω in pertinent passages in 1 Thessalonians, 1 Corinthians, 2 Corinthians, Galatians, Romans, Philippians and Philemon, 2 Thessalonians, and the other letters (Ephesians, Colossians, Pastorals), respectively. Then after discussing the semantic field and theological perspective of "welcome" or "acceptance" in the Pauline letters, it compares the Pauline usage to those of OT, early Jewish (Palestinian and Hellenistic), Greek-Hellenistic, and NT texts. It concludes with reflections on the specific dimension of Paul's development of the theme.

P. Bony, *Saint Paul* (Paris: Éditions de l'Atelier—Éditions Ouvrières, 1996, paper 100 F) 208 pp., map. Bibliography. ISBN: 2-7082-3233-9.

After an introduction to Paul, Israel, and the Gentiles, this volume deals with the beginnings of Paul's ministry: journeys, foundations, letters; the unexpected apostle; and the gospel and the church. Next it considers the gospel to Corinth: the body and resurrection (1 Corinthians 15), the Spirit and the body of Christ (1 Cor 12:1-11), the word of the cross (1 Cor 1:17-31), and the apostle as the image of the crucified one (1 Corinthians 2–4; 2 Corinthians 10–13). Then it treats the gospel in crisis: the truth of the gospel, how God justifies, the gospel of freedom, and Paul's mysticism. Finally it discusses the gospel of God's righteousness (Romans 1–8), and a hope for Israel (Romans 9–11). A conclusion on the Christ of Paul and a glossary are included. Bony is professor of Sacred Scripture at the Institut des Sciences et Théologie des Religions de Marseille and at the Grand Séminaire d'Avignon.

S. BRODEUR, *The Holy Spirit's Agency in the Resurrection of the Dead. An Exegetico-Theological Study of 1 Corinthians 15,44b-49 and Romans 8,9-13,* Tesi Gregoriana, Serie Teologia 14 (Rome: Editrice Pontificia Università Gregoriana, 1996, paper 30,000 L or $21) 297 pp. Bibliography. Indexed. ISBN: 88-7652-720-6.

The slightly revised version of a doctoral dissertation directed by J.-N. Aletti and accepted in 1994 by the Pontifical Gregorian University, this exegetical analysis of 1 Cor 15:44b-49 and Rom 8:9-13 seeks to highlight Paul's teaching that the Holy Spirit is the divine agent in the resurrection of the dead: God the Father raised Christ Jesus and likewise will raise all who believe in him, through the agency of the Holy Spirit. Under the headings "the life-giving Spirit and the two Adams" (1 Cor 15:44b-49) and "the indwelling Spirit and believers in Christ" (Rom 8:9-13), it treats each text as a literary and semantic unit, presents a close reading, and offers theological reflections. Finally it compares the two texts, and discusses their witness to the Holy Spirit's agency in the resurrection of Jesus, of Christians, and of all human beings, respectively.

P. BUSCH, *Der gefallene Drache. Mythenexegese am Beispiel von Apokalypse 12,* Texte und Arbeiten zum neutestamentlichen Zeitalter 19 (Tübingen—Basel: Francke, 1996, paper DM 68) xi and 276 pp. Bibliography. Indexed. ISBN: 3-7720-1870-X.

Ever since H. Gunkel's *Schöpfung und Chaos in Urzeit und Endzeit* (1895), Revelation 12 has been a key text in history-of-religions study of the NT. Prepared as a doctoral dissertation under the direction of K. Berger and accepted in 1995 by the theological faculty at the University of Heidelberg, this volume first considers tradition-historical and history-of-religions exegesis and its methodology, and reviews how these approaches have been applied to Revelation 12. Then after a textual analysis of Revelation 12, it provides a fresh tradition-historical and history-of-religions analysis of the seven major action-sequences in the passage, reflects on the theology of the text as a whole, and traces the history of its reception in various areas (Asia Minor, the West, Carthage, Egypt).

P. M. EISENBAUM, *The Jewish Heroes of Christian History. Hebrews 11 in Literary Context,* SBL Dissertation Series 156 (Atlanta: Scholars Press, 1997, $39.95) xii and 250 pp., table. Bibliography. Indexed. LCN: 96-33716. ISBN: 0-7885-0246-8.

Prepared as a doctoral dissertation under the direction of R. Scroggs and V. Wimbush and presented to Union Theological Seminary in New York, this volume argues that the heroes of Hebrews 11 are described not as national leaders (as was more typical with hero lists) but rather as marginalized characters situated outside the national destiny of Israel. After surveying Jewish and Greco-Roman approaches to "hagiology," it analyzes the hermeneutics of Hebrews, with particular attention to the principles operative in the author's treatment of biblical texts. Then it presents a detailed exegesis of Hebrews 11, and demonstrates how the heroes are portrayed as marginalized individuals and shows how the author constructed his vision of a denationalized history of Israel. The final chapter surveys the early Christian historiographic pictures of Jewish Scripture, beginning with NT writings roughly contemporary with Hebrews and extending to Eusebius. The two appendixes present (1) an outline of Hebrews 11 and (2) various hero lists in parallel columns.

E. E. ELLIS, *Pauline Theology. Ministry and Society* (Lanham, MD—New York—London: University Press of America, 1997, paper $27.50) xv and 182 pp. Indexed. LCN: 96-39147. ISBN: 0-7618-0612-1.

The five essays in this volume deal with various aspects of ministry in the Pauline church: ministry as a concept in Paul's theology, its source in gifts from the ascended Christ, its bearing on the role of women, its bearing on official or ordered status in the congregation, and its place in the social order of the Greco-Roman world. The book was originally published in 1989 by Eerdmans [*NTA* 34, p. 255].

H. S. EYMANN (ED.), *Epistula ad Romanos.* 1. Lieferung, *Einleitung,* Vetus Latina. Die Reste der altlateinischen Bibel, Neues Testament 21 (Freiburg: Herder, 1996, paper) pp. 1-80. Bibliographies. ISBN: 3-451-00181-0.

This first fascicle in the introduction to the edition of the Vetus Latina evidence for Paul's letter to the Romans provides descriptions of manuscripts that contain parts of Romans. The individual descriptions include the inventory number and place of preservation, bibliographical information, information about the state of preservation (extent, material, size, date, etc.), and other data. The coming fascicles in the introduction will deal also with the patristic quotations, the ending of Romans, the families formed by the Vetus Latina evidence, the Greek text, and the oriental translations.

G. D. FEE, *Paul, the Spirit, and the People of God* (Peabody, MA: Hendrickson, 1996, paper $12.95) xv and 208 pp. Indexed. LCN: 95-30872. ISBN: 1-56563-170-6.

Drawing on the author's massive work *God's Empowering Presence. The Holy Spirit in the Letters of Paul* [*NTA* 39, pp. 150-151], this volume seeks to help the church to recapture Paul's perspective on the Spirit as the experienced, empowering return of God's own personal presence in and among us, who enables us to live as a radically eschatological people in the present world while we await the consummation. After an invitation to read Paul anew, it deals with the Spirit in Pauline theology, the Spirit as the renewed presence of God, the Spirit as person, the Spirit and the Trinity, the Spirit as evidence of the "presence of the future," the Spirit and the people of God, the Spirit and the hearing of the gospel, the Spirit at the entry point, the Spirit and Pauline ethics, the fruit of the Spirit, the Spirit against the flesh, the Spirit in relation to present weakness and prayer, the Spirit and worship, the Spirit and the charisms, and the Spirit for today and tomorrow. The appendix discusses Spirit baptism and water baptism in Paul.

H. J. FREDE AND H. STANJEK (EDS.), *Sedulii Scotti Collectaneum in Apostolum.* Vol. 1, *In Epistolam ad Romanos,* Vetus Latina. Die Reste der altlateinischen Bibel 31 (Freiburg: Herder, 1996, paper) lvii and 346 pp. Indexed. ISBN: 3-451-21952-2.

The commentaries on Paul's letters by the 9th-century Irish writer Sedelius Scotus are important because (among other things) they drew on the works of Pelagius. The 49-page introduction in this volume considers the manuscript evidence, the sources, and grammatical features. Then it presents a critical edition of the Latin text (with apparatus below) of Sedelius Scotus' commentary on Paul's letter to the Romans. Frede is the author of *Pelagius, der irische Paulustext, Sedelius Scotus* (1961).

C. G. GONZÁLEZ AND J. L. GONZÁLEZ, *Revelation,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1997, paper $16) x and 149 pp. Bibliography. LCN: 96-49119. ISBN: 0-664-25587-6.

This exposition of Revelation proposes a reading that is both historical (what John was saying to the churches in Asia late in the 1st century) and futuristic (the vision of the future from which Christians derive their faith and act in the present). After an eleven-page introduction, the volume deals with the setting (1:1-20), letters to seven churches (2:1–3:22), worship in heaven (4:1–5:14), the first six seals (6:1–7:17), the seventh seal and the seven trumpets (8:1–11:19), the cosmic battle begins (12:1-18), the conflict on earth begins (13:1–14:20), the wrath of God (15:1–16:21), the fall of Babylon (17:1–18:24), the end of the old (19:1–20:15), and the glorious future (21:1–22:21).

D. D. HANNAH, *The Text of I Corinthians in the Writings of Origen,* SBL New Testament in the Greek Fathers 4 (Atlanta: Scholars Press, 1997, $44.95) xi and 308 pp., 13 tables. Bibliography. LCN: 97-2100. ISBN: 0-7885-0338-3.

Based on a master's thesis supervised by G. D. Fee and presented to Regent College in Vancouver, this volume reconstructs as much of Origen's text of 1 Corinthians as is possible by collecting all the citations, allusions, and adaptations from Origen's works. After discussing Origen and the text of the NT and introducing the critical apparatus, it presents in verse-by-verse format Origen's text of 1 Corinthians. Then it treats Origen's text from four perspectives: the running text, the catenae material, quantitative analysis, and group profile analysis. The two appendixes deal with Origen's text in the apparatus of the Nestle-Aland (27th) and UBS (4th) editions of the Greek NT, respectively. Hannah concludes that Origen's text of 1 Corinthians is thoroughly Alexandrian.

B. HEININGER, *Paulus als Visionär. Eine religionsgeschichtliche Studie,* Herders biblische Studien 9 (Freiburg—Basel—Vienna: Herder, 1996, DM 78) x and 343 pp. Bibliography. Indexed. ISBN: 3-451-26127-8.

The slightly revised version of a *Habilitationsschrift* accepted in 1995 by the Catholic theological faculty at Wurzburg, this volume investigates Paul as a visionary with particular attention to comparative materials in the history of religion. After discussing the history of research on the topic and the phenomenology of visionaries, it considers seers, dreamers, and the raptured with reference to pertinent OT, Greek and Latin, Jewish apocalyptic, Qumran and Philonic, and other early Jewish texts. Then it focuses on specific texts in Paul's letters and in Acts that contribute to the picture of Paul as a visionary (e.g. 1 Cor 9:1; 15:8; Gal 1:12, 15-16; 2:2; 2 Cor 12:1-10; 5:13; Acts 22:17-21; 16:8-10; 18:9-10; 23:11; 27:23-24).

H. HÜBNER, *Vetus Testamentum in Novo.* Band 2, *Corpus Paulinum* (Göttingen: Vandenhoeck & Ruprecht, 1997, DM 188) xxiv and 663 pp. ISBN: 3-525-50108-0.

Intended as a new version of W. Dittmar's *Vetus Testamentum in Novo* (2 vols., 1899-1903), this volume presents for each of the thirteen letters in the Pauline corpus (Romans to Philemon) the NT texts in conjunction with their OT parallels in a four-column synopsis format: the NT text in Greek (e.g. the term ἱλαστήριον in Rom 3:25), the OT sources or parallels (Lev 16:13-15; 17:11) in the Septuagint (and Theodotion for Daniel), the corresponding Hebrew texts according to the *Biblia Hebraica Suttgartensia,* and other pertinent material (references, explanations, etc.). The preface appears in Latin, German, and English. Hübner is the author of *Biblische Theologie des Neuen Testaments* (3 vols., 1990-95).

J. G. LODGE, *Romans 9–11. A Reader-Response Analysis,* University of South Florida International Studies in Formative Christianity and Judaism 6 (Atlanta: Scholars Press, 1996, $84.95) xvii and 243 pp. Bibliography. Indexed. LCN: 96-41546. ISBN: 0-7885-0312-X.

Prepared as a doctoral dissertation under the direction of J.-N. Aletti and accepted in 1996 by the Pontifical Gregorian University in Rome, this volume first surveys the predecessors of reader-oriented theory in secular literary criticism (the New Criticism and structuralism). Next it introduces the methodology of reader-response criticism with a specific treatment of S. Fish's theory of reading: the term "reader-response criticism," his earlier theory of "affective stylistics," and the reader's interpretive (or believing) community. Then with particular attention to the implied author's supposed stance toward Israel, it presents an analysis of the process of reading Romans 9–11 in four chapters: 9:1-13; 9:14-29; 9:30–10:21; and 11:1-36. It concludes with (1) hermeneutical observations about the value of the reader-response method for biblical scholarship, and (2) implications for those who are engaged in Jewish-Christian dialogue.

T. G. LONG, *Hebrews,* Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Knox, 1997, $21) xii and 153 pp., 6 figs. Bibliography. LCN: 96-49258. ISBN: 0-8042-3133-8.

Long, professor of preaching and worship at Princeton Theological Seminary, describes Hebrews as "a sermon that is rabbinical in design, Christian in content, and heroic in length." He observes that the preacher's response to the spiritual weariness of his congregation is Christology and preaching. After a three-page introduction, he deals with Jesus as the last word and the first (1:1-4); Jesus was no angel (1:5-14); hearing testimony in a higher court (2:1-4); Jesus as for a little while lower than the angels (2:5-9); pioneer and priest

(2:10-18); house church (3:1-6); learning to rest today (3:7–4:13); a great high priest (4:14–5:10); the preacher as crafty teacher (5:11–6:12); and so forth.

R. K. MacKenzie, *The Author of the Apocalypse. A Review of the Prevailing Hypothesis of Jewish-Christian Authorship,* Mellen Biblical Press Series 51 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1997, $89.95) ix and 201 pp. Bibliography. Indexed. LCN: 96-52268. ISBN: 0-7734-2423-7.

The revision of a doctoral dissertation directed by F. Wisse and submitted to McGill University in Montreal in 1992, this volume seeks to question the traditional hypothesis of the Jewish-Christian authorship of Revelation, and to do justice to the view that the author was a Gentile Christian. It first discusses John and Judaism (name and birthplace, knowledge of Jewish religion and culture, dependence on Jewish literary traditions), and John and Jewish-Christianity (alleged Jewish-Christian motifs, Jewish-Christian typology). Then it considers the scriptural allusions (problems of method, divergences from the Septuagint), language and style (translation theories, the Jewish-Greek hypothesis, bilingualism and linguistic interference, style), alleged Semitisms, and incongruities and irregularities. An appendix deals with cases of unusual Greek usage in Revelation.

S. Meissner, *Die Heimholung des Ketzers. Studien zur jüdischen Auseinandersetzung mit Paulus,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 87 (Tübingen: Mohr-Siebeck, 1996, paper DM 118) ix and 359 pp. Bibliography. Indexed. ISBN: 3-16-146589-X.

Based in part on a doctoral dissertation directed by C. Burchard and accepted in 1994 by the theological faculty of the Ruprecht-Karls-Universität in Heidelberg, this volume examines how the figure of Paul has been regarded among Jewish scholars in the 19th and 20th centuries and Paul's significance for Christian-Jewish relations today. It first traces the history of the Jewish encounter with Paul from the perspective of the "old paradigm" (from J. Salvador and S. Hirsch to M. Buber and the early L. Baeck) and the "new paradigm" (from the later L. Baeck and H. J. Schoeps to P. Lapide and D. Boyarin). Then it considers some points of theological controversy in the Jewish encounter with Paul: Paul's vision(s) of Christ and his ascent into heaven, Pauline Christology and Jewish concepts of mediators, the Pauline doctrine of the Law and the Jewish Torah, the Pauline Gentile mission and Jewish halakah for Gentiles, and Paul's theology of Israel and Jewish future expectations. There are excursuses on (1) the beginnings of Jewish mysticism and (2) "works of the Law" according to Paul.

T. Moritz, *A Profound Mystery. The Use of the Old Testament in Ephesians,* Supplements to Novum Testamentum 85 (Leiden—New York—Cologne: Brill, 1996, 142 gld. or $91.75) xiii and 252 pp. Bibliography. Indexed. LCN: 96-140419. ISBN: 90-04-10556-5.

Based on a doctoral dissertation directed by G. Stanton and presented to King's College, University of London, this investigation of the appropriation of scriptural material in the letter to the Ephesians deals with Pss 110:1 and 8:7 in Eph 1:20-23; the use of Isaiah in Eph 2:13-17; Ps 68:18 and Eph 4:8-10; ethics in Eph 4:25-30 and 5:18; tradition in Eph 5:14; Gen 2:24 and Eph 5:31; the fifth commandment in Eph 6:2-3; and Eph 6:10, 14-17 and the book of Isaiah. Moritz concludes that the author of Ephesians based his appropriations of Scripture largely on Septuagintal versions, and that Ephesians may well be a rewritten version of Colossians for a more Jewish-minded audience.

D. Pezzoli-Olgiati, *Täuschung und Klarheit. Zur Wechselwirkung zwischen Vision und Geschichte in der Johannesoffenbarung,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 175 (Göttingen: Vandenhoeck & Ruprecht, 1997, DM 58) 272 pp., 3 figs. Bibliography. Indexed. ISBN: 3-525-53858-8.

After considering the movement in Revelation from historical reality to the world of visions (1:9-12), this investigation of deception and clarity in the book presents detailed analyses of some key visions: the throne in heaven (4:1-11), the Lamb (5:6-10), a crowd of people crying out (7:9–8:1), creatures from the abyss (9:1-21), a beast from the sea (13:1-10), Babylon as a prostitute and a city (17:3-18), and Jerusalem as a bride and a new city (21:1–22:5). Then in an effort to shed light on the historical background of Revelation, the volume moves from the visions to history, with particular attention to the book's origin (in Asia Minor at the end of the 1st century A.D.) and to Domitian and the emperor cult. It concludes with reflections on the mutual relations between vision and history in Revelation. Six excursuses (on the history of the Lamb motif, blood in Revelation, ἐξουσία, the roots of the Babylon motif, etc.) are included.

M. PIERIK, *A Key to the Letters of John* (Quezon City: Maryhill School of Theology—Claretian, 1996, paper ₱ 40 or $2) ix and 70 pp. Bibliography. ISBN: 971-501-700-2 (C).

The core of this booklet is a practical commentary on 1 Jn 4:7–5:4, the Johannine "Song of Songs." It is preceded by a general introduction to the Johannine letters and accompanied by treatments of each of the three letters. Pierik contends that 1 John was written as a pastoral letter to keep together the members of the Johannine community, and to defend and legitimize the Johannine way of being church against suspicions from the side of the greater church.

A. PITTA, *Lettera ai Galati. Introduzione, versione, commento,* Scritti delle origini cristiane 9 (Bologna: Dehoniane, 1996, paper 64,000 L) 459 pp. Bibliography. Indexed. ISBN: 88-10-20616-9.

In his 37-page introduction to Paul's letter to the Galatians, Pitta, the author of *Disposizione e messaggio della Lettera ai Galati* (1992), deals with the identity of the Galatians and the historical setting of the letter, the composition of the letter, its message, the "agitators" in Galatia, and the history of the letter's interpretation. Then he presents his translation and commentary according to the following general outline: prologue (1:1-12), the first demonstration—Paul's autobiography (1:13–2:21), the second demonstration—Abrahamic filiation (3:1–4:7), the third demonstration—filiation according to Isaac (4:8–5:12), the fourth demonstration—Pauline paraclesis (5:13–6:10), and the "postscript" (6:11-18). Nine excursuses (on Paul's call or conversion, the Jerusalem assembly, the "faith of Christ," Pauline "midrash," and so forth) are included.

J. PLEVNIK, *Paul and the Parousia. An Exegetical and Theological Investigation* (Peabody, MA: Hendrickson, 1997, $29.95) xli and 351 pp. Bibliography. Indexed. LCN: 96-10729. ISBN: 1-56563-180-3.

After chapters on the concepts and terms associated with the Lord's coming and on the imagery of the parousia, Plevnik, professor of NT studies at Regis College in Toronto, focuses on the pertinent Pauline passages: the parousia depiction in 1 Thess 4:13-18, the times and seasons (1 Thess 5:1-11), the resurrection at Christ's coming (1 Cor 15:23-28), the transformation at Christ's coming (1 Cor 15:50-55), and the final destination (Phil 3:20-21). Then he presents a theological investigation under the following headings: hope, the parousia of Christ and judgment, conflict at the parousia, living with Christ forever, the parousia of Christ and the church, and Paul's apocalyptic imagery. He concludes that, according to Paul, the parousia of Christ is the culmination of Christ's present rule (which began with his resurrection), the beginning of God's kingdom, and the moment for the resurrection of the dead.

J. T. REED, *A Discourse Analysis of Philippians. Method and Rhetoric in the Debate over Literary Integrity,* JSNT Supplement Series 136 (Sheffield, UK: Sheffield Academic Press, 1997, £55 or $80) 525 pp., charts. Bibliography. Indexed. ISBN: 1-85075-638-4.

After an introduction to discourse analysis (preliminary definitions, historical development, major tenets), this volume sets forth a model of discourse analysis based on the systemic-functional theories of M. A. K. Halliday, with particular attention to the ideational, interpersonal, and textual metafunctions of language. Then it applies discourse analysis as a NT hermeneutic, with reference to the debate about the literary integrity of Paul's letter to the Philippians, the structure of Philippians, and the texture of Philippians. There are appendixes on (1) the clause structure of Philippians, and (2) the influence of rhetorical theory on Greco-Roman letter writing. Reed concludes that in the light of discourse analysis the various hypotheses about multiple letters in Philippians appear dubious. The study is based on a doctoral dissertation submitted to the University of Sheffield in 1995.

W. RILEY, *The Spiritual Adventure of the Apocalypse. What Is the Spirit Saying to the Churches?* (Dublin: Dominican Publications, 1997, paper £7.99; Mystic, CT: Twenty-Third Publications, $9.95) 160 pp. Bibliography. ISBN: 1-871552-59-1 (DP), 0-89622-720-0 (TTP).

Written during the last six weeks of the author's life, this volume seeks to show how the book of Revelation—with its message of celebration, challenge, and hope—can bring about an authentic springtime of the soul for individuals as well as for the church. After treating the introduction (1:1-11), it presents an exposition according to the following outline: seeing Jesus (1:12-20), churches need ears (2:1–3:22), the throne room of the king (4:1–5:14), disturbing sounds of breaking seals and blaring trumpets (6:1–9:21), three and a half years (10:1–11:18), the great sign (11:19–12:18), unmasking the pretenders (13:1–17:18), some final scenes (18:1–20:15), and the grand finale—It is done! (21:1–22:21). Also included are a personal appreciation of Riley (1949-95) by C. McCarthy and a list of his publications about Scripture.

M. RYŠKOVÁ, *"Jetzt gibt es keine Verurteilung mehr für die, welche in Christus Jesus sind." Eine bibeltheologische und fundamentalethische Untersuchung zum paulinischen* en Christo-*Gebrauch,* Moraltheologische Studien: Systematische Abteilung 19 (St. Ottilien: EOS, 1994, DM 38) 428 pp. Bibliography. Indexed. ISBN: 3-88096-469-6.

Accepted as a doctoral dissertation by the Catholic theological faculty at the University of Passau in 1993, this volume investigates the relevance of the Pauline concept of being "in Christ" (ἐν Χριστῷ) for moral theology. After a linguistic analysis of the expression ἐν Χριστῷ and a history of its interpretation, it examines the pertinent Pauline ἐν Χριστῷ texts with particular attention to their relevance for moral theology under these headings: soteriological action in Christ Jesus, being in Christ as a new way of existing and living, gifts from God in Christ, acting in Christ, human relations in Christ (*familia Dei*), and Paul and his relationship to the communities. Then it presents a systematic treatment of the theme with reference to current issues in fundamental ethics: the presuppositions of Pauline thought, the structure of the Pauline ἐν Χριστῷ, Pauline ethics in the light of current moral theology, and the problem of the distinctiveness of Christian ethics from a Pauline perspective and the role of "being in Christ" as a moral theological principle.

J. SCHLOSSER (ED.), *Paul de Tarse. Congrès de l'ACFEB (Strasbourg, 1995),* Lectio Divina 165 (Paris: Cerf, 1996, paper 255 F) 376 pp., 14 figs. ISBN: 2-204-05384-8.

After an eleven-page introduction by Schlosser, this volume presents eight papers on methods and approaches in studying Paul's writings: J.-N. Aletti on Paul and rhetoric, R. Meynet on the composition and literary genre of the first section of Galatians, É. Cuvillier on the integrity of the letter to the Philippians, C. Salles on Hellenistic and Roman epistolography, P.-M. Beaude on psychology and Pauline exegesis, J.-C. Ingelaere on Paul and the exercise of apostolic authority, Beaude on Paul's work in light of socioreligious and sociopolitical models of belonging, and F. Boespflug on Paul's conversion in medieval art. Then there are five papers on Paul's roots: C. Tassin on Paul in the Jewish world of the 1st century, J. Massonnet on Paul and the Torah, C. Coulot on the Holy Spirit and knowledge, S. Légasse on Paul and the mysteries, and G. Claudel on Paul's Christian heritage. The final five papers deal with Paul's theology: J.-P. Lémonon on law and justification, O. Mainville on doctrine in the service of ethics (the case of Rom 3:21-31), D. Marguerat on Paul's mysticism, Schlosser on theology and Christology in Paul's letters, and C. Reynier on the language of the cross in the Pauline corpus.

J. H. SIMS, *A Comparative Literary Study of Daniel and Revelation. Shaping the End* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1995, $79.95) xi and 156 pp., 4 figs. Bibliographies. Indexed. LCN: 94-26154. ISBN: 0-7734-2361-3.

This volume first deals with the book of Daniel in general (genre, chronology, and historicity), and presents literary analyses of the book as whole, of the six narratives, and of the four visions. Next it considers the book of Revelation in general (genre, date, principles of interpretation), and provides literary analyses of the book as a whole and of its major divisions. Then under the heading "shape as meaning" it concludes that the way certain narratives in Daniel anticipate imagery and theme in the visions and are in turn echoed by the visions is similar to Revelation's anticipations of later visions in the prologue and letters section and the corresponding echoes near the end of the book. The study concludes with an eight-page "personal afterword."

J. STOTT, *Guard the Truth. The Message of 1 Timothy & Titus* (Downers Grove, IL: Inter-Varsity, 1997, $17.99) 232 pp. Bibliography. LCN: 96-48343. ISBN: 0-8308-1992-4.

Stott contends that Paul wrote the Pastorals toward the end of his life, addressing contemporary issues, and communicating through a trusted amanuensis. He describes the message of 1 Timothy as "the life of the local church," and presents an exposition according to this outline: introduction (1:1-2), apostolic doctrine (1:3-20), public worship (2:1-15), pastoral oversight (3:1-16), local leadership (4:1–5:2), social responsibilities (5:3–6:2), and material possessions (6:3-21). Then after the introduction to Titus (1:1-4), he deals with "doctrine and duty" in the church (1:5-16), in the home (2:1-15), and in the world (3:1-8), as well as final personal messages (3:9-15). A sixteen-page study-guide is included.

S. K. STOWERS, *A Rereading of Romans. Justice, Jews, and Gentiles* (New Haven, CT—London: Yale University Press, 1997, $18) x and 383 pp. Indexed. LCN: 94-1249. ISBN: 0-300-07068-3.

The paperback edition of the work described in *NTA* 39, p. 522, this reading of Romans argues that Paul sought to persuade his Gentile readers that the acceptance and self-mastery that they sought is to be found in what God has done and is even now doing through Jesus Christ.

R. C. WEBBER, *Reader Response Analysis of the Epistle of James* (San Francisco—London—Bethesda, MD: International Scholars Publications, 1996, cloth $69.95, paper $49.95) viii and 125 pp. Bibliography. Indexed. LCN: 96-33536. ISBN: 1-57309-087-5 (cloth), -086-7 (paper).

After discussing equivocation and polyvalence in reading the letter of James, this volume considers James in classical antiquity: the author's identity, the epistle in its cultural milieu, and the addressees within the recipient churches. Then it presents a reading of James in a hypothetical, post-Pauline milieu with reference to various topics (testing and perseverance, wisdom, economic favoritism, and verbal riposte) and the figure of Abraham. Finally it reflects on James in (1) a hypothetical, Palestinian provenance, and (2) canonical context.

S. WESTERHOLM, *Preface to the Study of Paul* (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $13) xii and 128 pp. Indexed. LCN: 96-49741. ISBN: 0-8028-4258-5.

Westerholm, associate professor of biblical studies at McMaster University in Hamilton, Ontario, and author of *Israel's Law and the Church's Faith. Paul and His Recent Interpreters* (1988), seeks to explain Paul's worldview and construction of the Christian view of reality in the light of his letter to the Romans: the commission and its context (1:1-15), intuitions of goodness and divine *ṣĕdāqâ* (1:16-17), war against goodness (1:18-32), Israel joins the fray (2:1–3:20), the divine counter (3:21-31), faith's awakening (4:1-25), just cause for joy (5:1-11), freedom versus freedom (5:12–6:23), the goals and goodness of the Law (7:1–8:13), at home in the cosmos (8:14-39), the triumph of God in history (9:1–11:36), and on living the good life (12:1–16:27).

A. N. WILSON, *Paul. The Mind of the Apostle* (New York—London: Norton, 1997, $25) xiii and 274 pp., 2 maps. Bibliography. Indexed. LCN: 96-47834. ISBN: 0-393-04066-6.

After discussing the emperor Nero's legacy to the Christian church, this biography of Paul appears under the following headings: Saul of Tarsus, Jerusalem, conversion, Paul in Arabia (the silent years), the church of Rome, Antioch, Antioch versus Jerusalem, Paul in Europe, Corinth, Ephesus, the last journey to Jerusalem, Caesarea, Paul's appeal to Caesar, the school of Paul, and the voyage to Rome. There is also an appendix on the evolution of the NT. Wilson, who has written biographies of Tolstoy and C. S. Lewis as well as several novels and serves as the literary editor of the *Evening Standard,* is the author of *Jesus* (1992).

H.-J. WOLTER, *Die Zeit des Apostel Paulus. Eine paulinische und frühchristliche Chronologie,* Theorie und Forschung 415, Theologie 28 (Regensburg: Roderer, 1996, paper DM 26) ii and 64 pp., table. Bibliography. ISBN: 3-89073-888-5.

After a two-page chronological table of early Christian history that gives particular attention to Paul's life and activities, this volume discusses Paul as a traveler and an urban missionary, and provides information about the places that were especially important in his life-work: Jerusalem, Damascus, Tarsus, the Cilician Gates, Antioch on the Orontes, Antalya, Perge, Galatia, and so forth. Also included are excursuses and essays on related topics (e.g. influences of the Antioch community on Paul's theology, Paul and Thecla—Paul and women, Jesus in the apocryphal Gospels from Nag Hammadi, virginity, and church buildings).

BIBLICAL THEOLOGY

K. BERGER, *Ist mit dem Tod alles aus?* (Stuttgart: Quell, 1997, paper DM 29.80) 228 pp. Indexed. ISBN: 3-7918-1953-4.

After reflecting on how to approach the topics of death and life after death, this volume calls upon pertinent biblical materials and elements from the Christian tradition to deal with anticipations of death, the experience and nature of death, the way toward resurrection, the period between death and resurrection, the nature of resurrection, and current questions (reincarnation, universal reconciliation, the eternity of hell, etc.). Berger, professor of NT at the University of Heidelberg, is the author of *Wer war Jesus wirklich?* (1995) and *Wie kann Gott Leid und Katastrophen zulassen?* (1996).

P. BEYERHAUS, *Er sandte sein Wort. Theologie der christlichen Mission.* Band 1, *Die Bibel in der Mission,* Heilsgeschichtliche Missionstheologie 1 (Wuppertal: Brockhaus, 1996, DM 68; Liebenzell: Verlag der Liebenzeller Mission) xiv and 845 pp. Bibliography. Indexed. ISBN: 3-417-29412-6 (B), 3-88002-572-X (VLM).

In the first volume in his theology of the Christian mission, Beyerhaus, professor of missiology on the Evangelical theological faculty at Tübingen and co-founder of the Lausanne Movement for World-Evangelization, focuses on the place of the Bible in the Christian mission. After reflections on the necessity of clarifying the foundations of mission-theology, he deals with the Bible as the book of the Christian mission: the Bible's missionary self-witness, the significance of the Bible in the history of the mission, and the traditional understanding of Scripture in Evangelical mission theology. Then he considers the hermeneutical crisis of the mission and the possibility of overcoming it: the basis of the crisis in the understanding of Scripture, the contextual relativizing of biblical authority, and a pneumatic and salvation-historical understanding of Scripture as the genuine foundation of the theology of mission. Finally he outlines an approach to missionary preaching in biblical power: mission under the divine commission, the proclamation of reconciliation, healing and salvation (see Ps 107:20b), God's self-witness in missionary witness, and the obedience of faith through biblical teaching.

B. BUBY, *Mary of Galilee.* Vol. 1, *Mary in the New Testament;* vol. 2, *Woman of Israel—Daughter of Zion;* vol. 3, *The Marian Heritage of the Early Church* (Staten Island, NY: Alba House, 1994-97, paper $39.95) xxi and 193 pp., x and 338 pp., xxi and 359 pp. Bibliographies. LCN: 94-10788. ISBN: 0-8189-0699-5 (set).

In the first volume (1994, $11.95) of his trilogy, Buby, who teaches at the University of Dayton and is a member of the Society of Mary, presents the NT evidence regarding Mary's person and role under the following headings: Pauline foreshadowing of the Jewish woman, Mark—the first Gospel imagery of Mary (A.D. 65-70), Matthew's sketch of Mary, Luke's portrait of Mary the mother of Jesus, the Gospel of John and the mother of Jesus, and the vision of the Apocalypse—a woman clothed with the sun (Rev 11:15–12:17). In the second volume (1995, $17.95) he treats Mary as a woman of Israel, Mary as the mother of Jesus, daughter of Zion, a woman of faith blessed among women, the Hebrew Scriptures and Vatican II, Mary in biblical references from the Hebrew Scriptures, and Mary in the *Catechism of the Catholic Church.* In the third volume (1997, $19.95) he deals with what early Christian writers said about Mary: the "memoirs of Mary" (as handed down by Ignatius of Antioch, Justin of Samaria, and Irenaeus of Lyon), the Apocrypha and Mary, patristics and Marian thought, the great western theologians and their Marian themes (Ambrose, Hilary, Jerome, and Augustine), the Jerusalemites, the Cappadocian theologians, the Antiochenes, Cyril of Alexandria, Ephrem of Syria, and Islam and Mary.

J. D. G. DUNN, *Christology in the Making. A New Testament Inquiry into the Origins of the Doctrine of the Incarnation* (2nd ed.; Grand Rapids: Eerdmans, 1996, paper $30) xlvi and 443 pp. Bibliography. Indexed. LCN: 96-26079. ISBN: 0-8028-4257-7.

The first edition of this work was described in *NTA* 25, p. 208, and the second edition was noticed in *NTA* 35, p. 397. Unlike the first edition, the second edition had not been available in the USA until the current publication by Eerdmans.

K. ERLEMANN, *Endzeiterwartungen im frühen Christentum,* Uni-Taschenbücher 1937 (Tübingen—Basel: Francke, 1996, paper DM 29.80) 204 pp. Bibliography. Indexed. ISBN: 3-7720-2249-9 (F), 3-8252-1937-2 (UTB).

Erlemann, author of *Naherwartung und Parusieverzögerung im Neuen Testament* (1995), intends this book as a popular version of his *Habilitationsschrift* [*NTA* 40, p. 365]. He first surveys the literary sources for Jewish and early Christian eschatological expectations, and considers the different ways in which the end-time was envisioned. Then he discusses the understanding of time associated with these expectations, the content of the expectations and the questions that they evoked, the sense and purpose of statements about the end (the informative, expressive, and practical functions), and the political and social context of these end-time hopes. He concludes with general observations about time, God, the concept of early Christian end-time expectations, and so forth.

W. FENSKE, *"Und wenn ihr betet . . . (Mt. 6,5). Gebete in der zwischenmenschlichen Kommunikation der Antike als Ausdruck der Frömmigkeit,* Studien zur Umwelt des Neuen Testaments 21 (Göttingen: Vandenhoeck & Ruprecht, 1997, DM 128) 348 pp. Bibliography. ISBN: 3-525-53373-X.

In many ancient writings, prayers are not only directed to God or to gods but also used as a means of communicating information, emotion, truths, etc. to readers. The somewhat revised version of a doctoral dissertation directed by H.-W. Kuhn and accepted in 1994 by the Evangelical theological faculty at the Ludwig-Maximilians Universität in Munich, this investigation of the function of prayers in human communication takes account of prayers found in ancient pagan literature, OT and early Jewish texts, and NT and early Christian writings. After definitions and delimitations related to the undertaking, it considers the function of prayer: placing prayers in literary works (the literary function), prayers that contain information (the communicative function), prayers that promote activity (the pragmatic function), and prayers that call for participation (the inceptive function). Then it discusses prayer as reflecting the piety of the one making the prayer in the various ancient texts, and concludes with observations on the various functions of prayer.

M. FRENSCHKOWSKI, *Offenbarung und Epiphanie.* Band 2, *Die verborgene Epiphanie in Spätantike und frühem Christentum,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 80 (Tübingen: Mohr-Siebeck, 1997, paper DM 98) ix and 385 pp. Indexed. ISBN: 3-16–146456-7.

The first volume in this project, which was described in *NTA* 40, p. 543, dealt with the foundations of belief in revelations in late antiquity and early Christianity. This volume first considers the motif of the hidden epiphany in some non-Christian texts (the ps.-Homeric Demeter Hymn, Philemon and Baucis in Ovid's *Metamorphoses* 8.616-724, Plautus' *Amphitruo,* Gen 18:1-16a and its retellings, Tobit, *Testament of Abraham*), with particular attention to the repertoire, the worldview, and context in ancient biographical narration. Then it discusses the motif of the hidden epiphany in early Christian texts—in the service of polemic against pagan religion (Acts 14:8-18; 28:1-6), of paraenesis (Heb 13:2), of Christology (Mark's Gospel), and of the Easter mystery (Lk 24:13-35; Mk 16:12-13; Jn 20:14-18; 21:1-14), respectively. An eleven-page appendix provides supplements and corrections to the first volume.

C. L. HOLMAN, *Till Jesus Comes. Origins of Christian Apocalyptic Expectation* (Peabody, MA: Hendrickson, 1996, paper $14.95) xli and 181 pp. Bibliography. Indexed. LCN: 96-10722. ISBN: 1-943575-74-5.

At once a reduction and an expansion of a doctoral dissertation directed by J. D. G. Dunn and submitted in 1982 to the University of Nottingham, this volume first considers the roots of NT eschatology in OT hope: emergence of expectation, and expectation and the crisis of exile. Next it discusses expectation and delay in Jewish apocalyptic writings: Daniel 7–12, *1 Enoch, Jubilees, Sibylline Oracles, Psalms of Solomon,* Qumran scrolls, *Testament of Moses, 4 Ezra, 2 Baruch,* and *Apocalypse of Abraham.* Then it treats expectation in NT apocalyptic writings: 2 Thessalonians 2, the Synoptic apocalypse, and Revelation. Finally it draws conclusions and challenges for today. Holman, associate professor of NT at Regent University in Virginia Beach, VA, concludes that indefiniteness is part of the "delay" motif in biblical expectation and exists in tension with eschatological anticipation.

J. L. HOULDEN, *The Public Face of the Gospel. New Testament Ideas of the Church* (London: SCM, 1997, paper £7.95) viii and 103 pp. Bibliography. ISBN: 0-334-02666-0.

Houlden, emeritus professor of theology at King's College, London, describes how Christians of the first two generations thought and acted in relation to the Christian community. After a fourteen-page introduction, he considers whether the church was inevitable, Paul on the church, the church and the Gospels, other strands and tendencies, and whether there is a message in what the NT says about the church.

J. A. KETZEL, *Panta 1. The Philosophical Basis of the New Testament* (Lanham, MD—New York—London: University Press of America, 1997, $59.50) ix and 395 pp. Bibliography. Indexed. LCN: 96-38897. ISBN: 0-7618-0582-6.

After describing D. F. Strauss's approach to Jesus and the Gospels, Ketzel suggests that the pre-Socratic philosopher Heraclitus of Ephesus provides the proper key for understanding the NT. He first explains the background of Heraclitus' philosophy and focuses on his Logos doctrine and its basic principles: change, opposites, symmetry and cosmos, and unity which preserves diversity. Then he discusses Heraclitus with reference to various parts of the NT: John's Gospel, Paul, Colossians and Ephesians, Luke, Matthew, Mark, and so forth. Finally he considers the doctrinal implications of Heraclitus' views with regard to God, Jesus, the Holy Spirit, sin, atonement, eschatology, church, sacraments, soul, resurrection, salvation, good and evil, ethics, and anthropology.

M. KLINGHARDT, *Gemeinschaftsmahl und Mahlgemeinschaft. Soziologie und Liturgie frühchristlicher Mahlfeiern,* Texte und Arbeiten zum neutestamentlichen Zeitalter 13 (Tübingen—Basel: Francke, 1996, DM 126) xi and 633 pp., 10 figs. Bibliography. Indexed. ISBN: 3-7720-1879-3.

Accepted as a *Habilitationsschrift* in 1994 by the theological faculty at the University of Heidelberg, this investigation of early Christian meals and their social significance first considers private meals and meals held by clubs or other associations in Greco-Roman antiquity. Next it deals with communal meals and worship in Hellenistic Judaism, with reference to the Therapeutae, the Qumran community, and synagogue worship. Then it focuses on meals and community life in the Christian community at Corinth: the form of the meal celebration, the order of the meal and theological argumentation in 1 Corinthians 11, and the Corinthian meal assembly. Next it treats the relation between meals and meal prayers in the celebration of the Eucharist according to *Didache.* Finally it considers liturgy and the sociology of the meal. Klinghardt is the author of *Gesetz und Volk Gottes* (1988).

M. LIMBECK, *Das Gesetz im Alten und Neuen Testament* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1997, DM 58) xii and 253 pp. Bibliography. Indexed. ISBN: 3-534-02442-7.

After introductory comments and clarifications, Limbeck, who teaches biblical languages on the Catholic theological faculty at Tübingen and is the author of *Die Ordnung des Heils. Untersuchungen zur Gesetzeskritik des Frühjudentums* (1971), deals with the topic of the Law in the OT and the NT according to the following outline: the book of the covenant, the Law according to the prophets, Deuteronomy, the Priestly Writing, the Law in crisis, Jesus and the Torah, Paul and the Law, Matthew's Gospel, and the function of the Law.

H. MEISINGER, *Liebesgebot und Altruismusforschung. Ein exegetischer Beitrag zum Dialog zwischen Theologie und Naturwissenschaft,* Novum Testamentum et Orbis Antiquus 33 (Fribourg: Universitätsverlag, 1996, 98 SFr; Göttingen: Vandenhoeck & Ruprecht) xi and 320 pp. Bibliography. Indexed. ISBN: 3-7278-1093-9 (U), 3-525-53935-5 (V&R).

The revision of a doctoral dissertation directed by G. Theissen and accepted in 1995 by the Evangelical theological faculty at the University of Heidelberg, this interdisciplinary study first examines the various forms of the love command in the OT (Lev 19:18, 34; Deut 10:19) and early Jewish writings (with an excursus on "pro-social" behavior in antiquity as illustrated by the Stoa), the Synoptic Gospels (e.g. Mk 12:28-34; Mt 22:34-40; Lk 10:25-37), the Pauline letters (1 Thessalonians, 1 Corinthians, Galatians, Romans), James (1:16–2:13), and the Johannine writings. Then it considers how altruism has been treated in recent research in sociobiology, and reflects on efforts (by R. W. Burhoe and P. Hefner) at developing models for relations between the Christian religion (theology) and sociobiology.

F. J. MOLONEY, *A Body Broken for a Broken People. Eucharist in the New Testament* (rev. ed.; Blackburn, Victoria: Dove, 1997, paper; Peabody, MA: Hendrickson, $14.95) xv and 212 pp. Bibliography. Indexed. LCN: 96-43159. ISBN: 1-86371-698-X (D), 1-56563-258-3 (H).

The revised version of a work first published in 1990 [*NTA* 36, p. 130], this volume shows how the Eucharist has always been the story of a body broken for a broken people, with reference to pertinent texts in the four Gospels (Mark, Matthew, Luke, John) and 1 Corinthians. X. Léon-Dufour has provided a three-page foreword. This edition is published by Hendrickson by arrangement with HarperCollins *Religious* in Australia.

M. NOBILE, *Ecclesiologia biblica. Traiettorie storico-culturali e teologiche,* Studi biblici 29 (Bologna: Dehoniane, 1996, paper 24,000 L) 166 pp. Bibliography. ISBN: 88-10-40730-X.

In his investigation of biblical ecclesiology, Nobile, professor of OT at the Pontificio Ateneo Antonianum in Rome, first discusses the occurrences of the Greek term ἐκκλησία in the NT writings (especially Matthew's Gospel) and in the Septuagint. Next he presents a philological analysis of the Hebrew terms *qāhāl* and *ʿedâ,* and examines the contexts in which they appear. Then he deals with *qāhāl* and *ʿedâ* in Second Temple Judaism, the synagogue, and various ideological movements. Finally he focuses on the place of these terms in Ezekiel 40–48, Qumran texts, and the book of Revelation.

M. S. NORTHCOTT, *The environment and Christian ethics,* New Studies in Christian Ethics (Cambridge, UK—New York: Cambridge University Press, 1996, cloth $59.95, paper $21.95) xvi and 379 pp. Indexed. LCN: 96-13022. ISBN: 0-521-44481-0 (cloth), -57631-8 (paper).

Northcott, lecturer in Christian ethics and practical theology at the University of Edinburgh and author of *The Church and Secularisation* (1989), deals with the environment and Christian ethics in seven chapters: frogs, floods, and famines; the origins of the environmental crisis; the turn to nature; the flowering of ecotheology; the order of creation; creation, redemption, and natural law ethics; and natural law and ecological society. He finds in the Hebrew and Christian traditions, and especially in natural law ethics, a belief in the intrinsic connection between the moral qualities of human relationships and societies, and the stability and harmony of the natural world.

R. C. ORTLUND, *Whoredom. God's Unfaithful Wife in Biblical Theology,* New Studies in Biblical Theology (Grand Rapids: Eerdmans, 1996, paper $18) 200 pp. Bibliography. Indexed. ISBN: 0-8028-4285-2.

In his exposition of the biblical theme of harlotry toward God, Ortlund, associate professor of OT at Trinity Evangelical Divinity School in Deerfield, IL, and author of *A Passion for God* (1994), first considers Gen 2:23-24 (marriage as "one flesh") as the foundational text for human marriage. Next he traces the theme of harlotry in texts in the Pentateuch and the Deuteronomistic history that describe human violations of God's covenant in marital and sexual terms. Then he discusses prophetic passages (especially Hosea 1–3, Jeremiah 2–3, Ezekiel 16 and 23) that brand unfaithfulness to Yahweh as a form of harlotry. Finally he shows that this OT concern was shared by Jesus and the NT writings (see Jas 4:4; 1 Cor 6:15-17; 2 Cor 11:1-3; Eph 5:31-32; Rev 14:4; 19:6-9; 21:1-3, 9-10), and draws out hermeneutical, theological, and pastoral conclusions. A nine-page appendix deals with the harlot metaphor and feminist interpretation.

J. PELIKAN, *Mary Through the Centuries. Her Place in the History of Culture* (New Haven, CT—London: Yale University Press, 1996, $25) xii and 267 pp., 34 plates. Bibliography. Indexed. LCN: 96-24726. ISBN: 0-300-06951-0.

Pelikan, professor emeritus of history at Yale University and author of *Jesus Through the Centuries* (1985), tries to show historically what Mary has meant through the centuries in sixteen chapters: Miriam of Nazareth in the NT, the Daughter of Zion and the fulfillment of prophecy, the second Eve and the guarantee of Christ's true humanity, the Theotokos (the Mother of God), the heroine of the Quran and the Black Madonna, the handmaid of the Lord and the woman of valor, the adornment of worship and the leader of the heavenly choir, the paragon of chastity and the Blessed Mother, the Mater Dolorosa and the Mediatrix, the face that most resembles Christ's, the model of faith in the word of God, the Mater Gloriosa and the eternal feminine, the woman clothed with the sun, the great exception immaculately conceived, the Queen of Heaven and her dormition and assumption, and the woman for all seasons and all reasons.

Problems in Biblical Theology. Essays in Honor of Rolf Knierim, ed. H. T. C. Sun and K. L. Eades (Grand Rapids—Cambridge, UK: Eerdmans, 1997, $49) xvi and 403 pp. LCN: 96-25403. ISBN: 0-8028-3803-0.

The twenty-four essays honoring Professor Knierim include papers by R. Rendtorff on approaches to OT theology; G. J. Brooke on the Qumran scrolls and OT theology; E. S. Gerstenberger on the liberating God—the perspective of Latin American theology; K. C. Hanson on sin, purification, and group process; B. O. Long on letting rival gods be rivals—

biblical theology in a postmodern age; R. E. Murphy on a critical biblical theology; W. Pannenberg on problems in a theology of (only) the OT; J. A. Sanders on the task of textual criticism; M. A. Sweeney on Tanak versus Old Testament—the foundation for a Jewish theology of the Bible; G. M. Tucker on sin and "judgment" in the Prophets; and C. Westermann on God's activity and God's speaking in the OT. A preface by Sun, a foreword by J. M. Robinson, and a biographical narrative by H. Knierim are included. Robinson and G. Moller collaborated with Sun and Eades in the editorial task.

L. RICHARD, *Christ. The Self-Emptying of God* (New York—Mahwah, NJ: Paulist, 1997, paper $18.95) iv and 236 pp. Indexed. LCN: 96-32526. ISBN: 0-8091-3668-6.

Richard, professor of systematic theology for many years at Weston Jesuit School of Theology in Cambridge, MA, contends that the kenotic interpretation of the paschal mystery in Mark's Gospel and Paul's writings and the fundamental question of power can lead us to an acceptable model of what it is to be human. He develops his kenotic Christology in ten chapters: the cultural context of kenosis, Jesus as the way to salvation, the christological journey in the NT, the kenotic hymn in Phil 2:6-11 ("in the form of a servant"), patristic Christology and kenosis—God's immutability, the incarnation as a mystery of divine self-emptying, kenosis and the Holy Trinity, kenosis and creation, Jesus Christ and authentic humanness, and kenotic anthropology and the issue of suffering. Also included are a conclusion on moving toward a kenotic church and an appendix by G. Hill on poetics and the kenotic hymn.

Le sacrifice du fils dans les trois monothéismes, Pardès 22 (Paris: Cerf, 1996, paper 150 F) 262 pp. ISBN: 2-204-05494-1.

This fascicle features six articles on the "sacrifice of the son" in three monotheistic religions: S. Trigano on the non-sacrifice of Isaac, F. Benslama on the sacrifice in Islam, M. Balmary on the sacrifice of Isaac viewed from a psychoanalytical perspective, J. Duponcheele on the maternal mark of the sons of Abraham, E. Starobinski-Safran on the theme of the Aqedah as a liturgical motif, and R. Goetschel on the sacrifice of Isaac in the *Gebia Kesef* of Joseph Ibn Kaspi d'Argentières (1279-1340). Also included are five articles on the Jews and modernity.

J. S. SIKER, *Scripture and Ethics. Twentieth-Century Portraits* (New York—Oxford: Oxford University Press, 1997, cloth $45, paper $16.95) vii and 294 pp. Bibliography. Indexed. LCN: 96-8899. ISBN: 0-19-510104-9 (cloth), -511099-4 (paper).

Siker, professor of NT at Loyola Marymount University in Los Angeles and author of *Disinheriting the Jews. Abraham in Early Christian Controversy* (1991), investigates how the Bible has been used in constructing Christian ethics with reference to eight 20th-century figures: Scripture as symbol (R. Niebuhr), confessing with Scripture (H. R. Niebuhr), the freedom of responsive love (B. Häring), obedient covenant love (P. Ramsey), the community story of Israel and Jesus (S. Hauerwas), liberating Scriptures of the poor (G. Gutiérrez), Scripture in African American liberation (J. Cone), and Scripture in feminist perspective (R. R. Ruether). At each point he asks five basic questions: What biblical texts are used? How does the author use Scripture? How is the authority of Scripture envisioned? What kind of hermeneutic is employed in approaching the Bible? What is the relationship between the Bible and Christian ethics?

M. TURNER, *The Holy Spirit and Spiritual Gifts.* Then *and* Now (Carlisle, UK: Paternoster, 1996, paper) xiii and 374 pp. Indexed. ISBN: 0-85364-758-5.

This investigation of the significance of the gift of the Holy Spirit in the NT first considers the development of NT pneumatology: the Spirit in the OT and "intertestamental" Judaism, Jesus and the Spirit in the Synoptic tradition, the gift of the Spirit in Acts (the "Spirit of prophecy" as the power of Israel's restoration and witness), the Spirit in John 1–12, the Spirit in John 14–16 (the promise of the "Paraclete"), the gift of the Spirit to and in the Johannine church, the Spirit in Paul (methods, themes), and biblical and systematic theological perspectives. Then it deals with spiritual gifts then and now: prophecy in the NT, tongues in the NT, healing in the NT, the χαρίσματα of God and the Spirit in the life of the Pauline churches, cessationism and NT expectation, tongues speech today, prophecy today, healing today, and the Spirit and "spiritual gifts" in church life today. Turner is director of research and vice-principal for academic affairs at London Bible College.

W. R. VAN DER ZEE, *Someday There'll Be No Tomorrow,* trans. G. M. Verschuuren (North Andover, MA: Genesis, 1997, paper $16.95) 153 pp. Indexed. LCN: 96-29379. ISBN: 1-886670-05-6.

The English version of *De dood is van gisteren. De bijbel over de laatste dingen* (1979/90), this volume first deals with what the Bible has to say on the issue of living and dying: *memento mori,* long live life!, rising against death, rising from death, and so forth. Then it presents an exposition of the book of Revelation ("a book full of mystery"): the man among the lampstands (chaps. 1–3), the open heaven (4–5), the secret of our history (6–7), the seventh seal (8–11), and so forth.

M. VOGEL, *Das Heil des Bundes. Bundestheologie im Frühjudentum und im frühen Christentum,* Texte und Arbeiten zum neutestamentlichen Zeitalter 18 (Tübingen—Basel: Francke, 1996, DM 86) 392 pp. Bibliography. Indexed. ISBN: 3-7720-1869-6.

The slightly revised version of a doctoral dissertation directed by K. Berger and accepted in 1995 by the theological faculty at the University of Heidelberg, this volume seeks to present a comprehensive investigation of postbiblical covenant theology on the basis of Jewish and Christian literature until the early 2nd century A.D. It is divided into four main parts: "covenant" as a soteriological category, the history of Israel and the election of God's people, salvation as community with God, and "covenant" as the basic concept of Jewish identity. It takes account of various Jewish sources (*Jubilees,* ps.-Philo's *Biblical Antiquities,* Sirach, Dead Sea scrolls, Philo, etc.) as well as NT writings (Gal 3:15-18; 4:21-31; 1 Cor 11:23-26; Mk 14:22-24; 2 Cor 3:1-6, 12-18; Acts 3:12b-26; 7:8).

P. W. L. WALKER, *Jesus and the Holy City. New Testament Perspectives on Jerusalem* (Grand Rapids—Cambridge, UK: Eerdmans, 1996, paper $25) xiii and 370 pp. Bibliography. Indexed. LCN: 96-39120. ISBN: 0-8028-4287-9.

Walker, an Anglican minister and now teaching NT studies at Wycliffe Hall, Oxford, has frequently served as a guide and lecturer in the Holy Land. In this volume he first considers how various NT authors dealt with the city of Jerusalem: a new teaching (Mark), a new Zion (Matthew), a new era (Luke-Acts), a new center (Paul), a new temple (John), a new calling (Hebrews), and a new city (Revelation). Then he discusses how much of this can be traced back to Jesus, summarizes the material covered in the first part, and explores how the NT understanding of Jerusalem might be integrated into an overall biblical theology of Jerusalem and its relevance for today.

A. YARBRO COLLINS, *Cosmology and Eschatology in Jewish and Christian Apocalypticism,* Supplements to the Journal for the Study of Judaism 50 (Leiden—New York—Cologne: Brill, 1996, 154 gld. or $99) xii and 261 pp. Indexed. LCN: 96-24190. ISBN: 90-04-10587-5.

The seven essays on Jewish and Christian apocalyptic texts in this volume focus on the themes of cosmology and eschatology. They deal with meaning and significance in apocalyptic texts, the seven heavens in Jewish and Christian apocalypses, numerical symbolism in Jewish and early Christian apocalyptic literature, the origin of the designation of Jesus as "Son of Man," the "Son of Man" tradition and the book of Revelation, the political perspective of the Revelation to John, and the origin of Christian baptism. Yarbro Collins, professor of NT at the Divinity School at the University of Chicago, is the author of *The Beginning of the Gospel* (1992).

P. ABADIE, *Lecture des livres des Maccabées. Etudes historique et littéraire sur la crise maccabéenne* (Lyon: PROFAC, 1996, paper 75 F) 139 pp. Bibliography. ISBN: 2-85317-063-2.

Based on a course given at the Faculté de Théologie de Lyon in 1995, this volume first discusses the historical setting of the crisis in Jerusalem between 167 and 164 B.C. that led to the Maccabean revolt. Then it considers the two major sources for this period in Jewish history (1 Maccabees and 2 Maccabees), and focuses on two features of 1 Maccabees: its constant reference to biblical writings, and its theology of the Law. An appendix deals with great theological themes in 2 Maccabees.

L. W. BARNARD, *St. Justin Martyr. The First and Second Apologies,* Ancient Christian Writers 56 (New York—Mahwah, NJ: Paulist, 1997, $29.95) vi and 245 pp. Bibliography. Indexed. LCN: 96-3012. ISBN: 0-8091-0472-5.

Barnard, author of *Justin Martyr, His Life and Thought* (1967), first presents a 21-page general introduction to the age of the Apologists, Justin's life, the two apologies, their date, Justin's philosophical background, his main religious ideas, church and sacraments, and Justin's achievement. Then he provides translations of and notes on the *First Apology* (pp. 23-72, 97-186) and the *Second Apology* (pp. 73-85, 187-201), as well as an appendix on Justin Martyr's eschatology.

R. T. BECKWITH, *Calendar and Chronology, Jewish and Christian. Biblical, Intertestamental and Patristic Studies,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 33 (Leiden—New York—Cologne: Brill, 1996, 183 gld. or $118.25) xv and 333 pp., 7 figs., 15 tables. Indexed. LCN: 96-33630. ISBN: 90-04-10586-7.

The ten essays in this collection concern the day—its divisions and its limits in biblical times; the Sabbath and Sunday; Easter and Whitsun—the origin of the church's earliest annual festivals; the date of Christmas and the courses of the priests; the perpetual calendar of the Dead Sea scrolls; the Qumran Psalter—the course of the Levites and the use of the Psalms at Qumran; Judaism between the Testaments—the stages of its religious development; the year of the Messiah—Jewish and early Christian chronologies, and their eschatological consequences; the date of the crucifixion—the misuse of calendars and astronomy to determine the chronology of the passion; and "a time, times, and half a time"—the Revelation of the prophet John and the three-and-a-half times. Beckwith is librarian of Latimer House, Oxford.

C. BEGG, *Josephus' Account of the Early Divided Monarchy (*AJ *8,212-420). Rewriting the Bible,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 108 (Leuven: Leuven University Press—Peeters, 1993, paper 2,400 BFr) ix and 377 pp. Bibliography. Indexed. ISBN: 90-6186-536-0 (LUP), 90-6831-506-4 (P).

This investigation of the account of the early divided monarchy from Solomon's death through the demise of Ahab in Josephus' *Antiquities* 8:212-420 is divided into eighteen segments: the split (8:212-224), Jeroboam's initiatives (8:225-229), Bethel confrontation (8:230-245), Rehoboam's reign (8:246-264), Abijah's death (8:265-273), Jeroboam vs. Abijah (8:274-286), Baasha's coup (8:287-289), Asa's victory (8:290-297), Baasha vs. Asa (8:298-306), north/south contrast (8:307-315), Ahab introduced (8:316-318), Elijah's initial ministry (8:319-327), Elijah on Carmel (8:328-346), Elijah at Sinai (8:347-354), Naboth's murder (8:355-362), Ahab's Syrian wars (8:363-392), Jehoshaphat's early reign (8:393-397), and Ahab's death (8:398-420). From these analyses Begg, professor of OT at Catholic University of America and editor of *Old Testament Abstracts,* draws conclusions about Josephus' integration of his biblical sources, his text(s) of the biblical sources, his rewriting techniques, and his version in comparison with the Bible. The Greek text of *Antiquities* 8:212-420 is included as an appendix.

H.-G. BETHGE, *Der Brief des Petrus an Philippus. Ein neutestamentliches Apokryphon aus dem Fund von Nag Hammadi (NHC VIII,2),* Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 141 (Berlin: Akademie Verlag, 1997, DM 220) xxii and 248 pp. Bibliography. Indexed. ISBN: 3-05-002494-1.

The revised, expanded, and updated version of a second dissertation accepted in 1985 by the Humboldt-Universität in Berlin, this volume first provides a fourteen-page introduction to *Letter of Peter to Philip:* history of research, manuscript, paleography and orthography, language, etc. Then it presents on facing pages an edition of the Coptic text based on Nag Hammadi Codex VIII,*2* and a German translation, along with various indexes (Coptic words and forms, Greek words, proper names). Then on pp. 53-151 it offers an exegetical commentary on the various parts of the work: the title, the "letter," the reaction of Philip to the letter, and so forth. The appendix (pp. 157-229) contains a facsimile reproduction of O. von Lemm's *Koptische apocryphe Apostelacten* (1890), which includes an early version of *Acts of Philip.*

H. D. BETZ (ED.), *The Greek Magical Papyri in Translation, Including the Demotic Spells.* Vol. 1, *Texts* (2nd ed.; Chicago—London: University of Chicago Press, 1996, paper $24.95) lviii and 353 pp., 42 figs. Bibliography. LCN: 92-5617. ISBN: 0-226-04447-5.

The paperback publication of the second edition (1992) of the work described in *NTA* 30, p. 370. The second edition features corrections suggested by team members, reviewers, and others, as well as a thirteen-page supplemental bibliography.

E. BIRNBAUM, *The Place of Judaism in Philo's Thought. Israel, Jews, and Proselytes,* Brown Judaic Studies 290, Studia Philonica Monographs 2 (Atlanta: Scholars Press, 1996, $39.95) xviii and 262 pp. Bibliography. Indexed. LCN: 96-26263. ISBN: 0-7885-0182-8.

The slightly revised version of a doctoral dissertation directed by A. Segal and accepted in 1992 by Columbia University, this investigation of the tensions between particularism and universalism in Philo's writings gives special attention to the philosophical quest to "see God" (or the goal of seeing God), and the covenant between God and biblical Israel (and, by extension, its Jewish descendants). After a 29-page introduction, it deals with "Israel" and the Jews (a survey of approaches and some preliminary observations); "Israel" and the vision of God; "Israel" and the ones who can see; Philonic interpretations of the relationship between God and biblical Israel; the relationship between God and the Jews; and proselytes in relation to God, Jews, and "Israel." Birnbaum concludes that Philo distinguishes between "Israel" (a class of individuals characterized by their spiritual capability) and the "Jews" (the real nation that believes in and worships the one God of all creation through observance of specific laws and customs).

G. BOHAK, Joseph and Aseneth *and the Jewish Temple in Heliopolis,* SBL Early Judaism and Its Literature 10 (Atlanta: Scholars Press, 1996, $39.95) xv and 140 pp., map. Bibliography. Indexed. LCN: 96-27888. ISBN: 0-7885-0179-8.

The thoroughly revised version of a doctoral dissertation directed by M. Himmelfarb and J. Gager and accepted in 1994 by Princeton University, this volume argues that *Joseph and Aseneth* should be read as a fictional history written by a Heliopolitan Jew in the mid-2nd century B.C. (or later) that "foretells" and justifies the establishment of the Jewish temple in Heliopolis in Egypt. After calling the "honeycomb and the bees" (see 14:1–17:10) the key to *Joseph and Aseneth,* it presents chapters on the history of Onias' temple, moving beyond the honeycomb scene, the Oniad topography of Heliopolis, the Oniad eschatology of *Joseph and Aseneth,* and rereading *Joseph and Aseneth.* The appendix deals with the textual history of the work.

S. BOMBECK, *Das althebräische Verbalsystem aus aramäischer Sicht. Masoretischer Text, Targume und Peschitta,* Europäische Hochschulschriften, Reihe 23: Theologie 591 (Frankfurt—Berlin—Bern: Lang, 1997, paper $51.95) 251 pp. Bibliography. Indexed. ISBN: 3-631-30674-1.

The slightly revised version of a doctoral dissertation directed by A. Denz and accepted in 1995 by the Ludwig-Maximilians-Universität in Munich, this volume explores how the Aramaic translators of the Hebrew Bible from Genesis to 2 Kings understood and rendered the Hebrew verbal system. After discussing the Hebrew verbal system, it considers the Aramaic verbal system as seen in *Targum Onqelos* and *Targum Jonathan, Targum Neofiti* and *Targum ps.-Jonathan,* and the Syriac versions. Then it analyzes the Aramaic translations of Hebrew verbal forms first in verbal sentences in general and then in special kinds of sentences (with *ʾz,* with *ṭrm* and *bṭrm,* etc.). The appendix treats the historical development of the Hebrew verbal system.

R. B. BRANHAM AND M.-O. GOULET-CAZÉ (EDS.), *The Cynics. The Cynic Movement in Antiquity and Its Legacy,* Hellenistic Culture and Society 23 (Berkeley—Los Angeles—London: University of California Press, 1996, $55) ix and 456 pp., 10 figs. Bibliography. Indexed. LCN: 96-20375. ISBN: 0-520-20449-2.

After a 27-page introduction, this volume presents papers by A. A. Long on Diogenes, Crates, and Hellenistic ethics; Goulet-Cazé on religion and the early Cynics; Branham on Diogenes' rhetoric and the "invention" of Cynicism; J. L. Moles on Cynic cosmopolitanism; J. Romm on dog heads and noble savages (Cynicism before the Cynics?); R. P. Martin on Anacharsis and the Cynics; J. I. Porter on the philosophy of Aristo of Chios; M. Griffin on attraction and repulsion between Cynicism and the Romans; M. Billerbeck on the ideal Cynic from Epictetus to Julian; D. Krueger on the shamelessness of Diogenes in Roman imperial culture; S. Matton on Cynicism and Christianity from the Middle Ages to the Renaissance; J. C. Relihan on Menippus in antiquity and the Renaissance; D. Kinney on Cynic selfhood in medieval and Renaissance culture; H. Niehues-Pröbsting on the modern reception of Cynicism—Diogenes in the Enlightenment; and D. Clay on picturing Diogenes. Goulet-Cazé has contributed appendixes on the known Cynic philosophers (a comprehensive catalogue) and on who the "first dog" was.

J. N. BREMMER (ED.), *The Apocryphal Acts of Paul and Thecla,* Studies on the Apocryphal Acts of the Apostles 2 (Kampen: Kok Pharos, 1996, paper 59.90 gld.) xiii and 210 pp. Bibliography. Indexed. ISBN: 90-390-0152-9.

The twelve papers in this volume are by J. Bollók on the description of Paul in *Acts of Paul;* M. Misset-van de Weg on a wealthy woman named Tryphaena—patroness of Thecla of Iconium; Bremmer on magic, martyrdom, and women's liberation in *Acts of Paul and Thecla;* T. Adamik on the baptized lion in *Acts of Paul;* G. Luttikhuizen on the apocryphal correspondence with the Corinthians and *Acts of Paul;* J. Bolyki on events after the martyrdom—missionary transformation of an apocalyptic metaphor in *Martyrdom of Paul;* I. Czachesz on *Acts of Paul* and the Western text of Luke's Acts—Paul between canon and Apocrypha; P. J. Lalleman on the resurrection in *Acts of Paul;* P. Herczeg on NT parallels to *Acts of Paul* documents; A. Hilhorst on Tertullian on *Acts of Paul;* M. Pesthy on Thecla in the Fathers of the Church; and I. Karasszon on heroism in *Acts of Paul* and in the Bible. Also included is an eight-page bibliography on *Acts of Paul.*

C. BURCHARD, *Gesammelte Studien zu Joseph und Aseneth,* ed. C. Burfeind, Studia in Veteris Testamenti Pseudepigrapha 13 (Leiden—New York—Cologne: Brill, 1996, 270 gld. or $174.25) xxiii and 463 pp. Bibliographies. Indexed. LCN: 96-32330. ISBN: 90-04-10628-6.

The first seven essays in this collection of articles on *Joseph and Aseneth* concern its textual transmission (1970); the modern Greek versions [§ 22-620]; the Serbian-Slavonic version (1980); the Armenian version of chapters 25–29 [§ 24-1012]; the Armenian translation (1983); further information about the Armenian text (1990-91); and a provisional Greek text (1979). Six other papers concern the work's interpretation and significance: εἰ after an expression of knowing or not knowing [§ 6-482]; current issues in the study of the work (1974); the term ῥῆμα [§ 30-624]; the work's importance for the study of the NT [§ 31-1354]; the present state of research on it (1987); and its effective history (1987). In an eleven-page introduction, Burchard, professor of NT theology at the University of Heidelberg, places the essays in the context of research, offers some comments and corrections on them, and gives additional bibliographical material.

C. E. COX, *Aquila, Symmachus and Theodotion in Armenia,* SBL Septuagint and Cognate Studies 42 (Atlanta: Scholars Press, 1996, $49.95) xxi and 472 pp., 3 plates, map. Bibliography. Indexed. LCN: 96-7697. ISBN: 0-7885-0262-4.

Fragments of the OT translations by Aquila, Symmachus, and Theodotion are preserved (sometimes uniquely so) in the margins of medieval Armenian biblical manuscripts, especially for the books of Samuel and Kings. After a 26-page introduction to the Armenian resources and to the work of Origen (whence the fragments have ultimately come), the volume presents the evidence for texts of the three translators in the following biblical books: Joshua, Judges, 1 Reigns, 2 Reigns, 3 Reigns, 4 Reigns, 2 Chronicles, Job, Isaiah, and Ezekiel. Cox, the author of *Hexaplaric Materials Preserved in the Armenian Version* (1986), concludes that the OT versions by Aquila, Symmachus, and Theodotion traveled to Armenia by way of marginalia in Greek witnesses in the Cilician period (13th century A.D.).

Cybele, Attis and Related Cults. Essays in Memory of M.J. Vermaseren, ed. E. N. Lane, Religions in the Graeco-Roman World 131 (Leiden—New York—Cologne: Brill, 1996, 214 gld. or $138) ix and 441 pp., 38 figs., 2 maps. Bibliographies. Indexed. LCN: 95-50321. ISBN: 90-04-10196-9.

The seventeen essays dedicated to the memory of Professor Vermaseren are by R. L. Bengisu on Lydian Mount Karios; A. T. Fear on Cybele and Christ; G. Sfameni Gasparro on the history of the cult of Cybele in the West; T. Green on the presence of the goddess in Harran; P. A. Johnston on Cybele and her companions on the northern littoral of the Black Sea; Lane on the name of Cybele's priests—the Γάλλοι; E. Metropoulou on the goddess Cybele in funerary banquets and with an equestrian hero; F. Naumann-Steckner on private thanksgiving—silver votives from North Africa; P. Pachis on the orgiastic element in the cult of Cybele; M. J. Rein on Phrygian Matar—the emergence of an iconographic type; N. Robertson on the ancient mother of the gods—a missing chapter in the history of Greek religion; L. Roller on the mother of the gods in Attic tragedy; J. O. Smith on the high priests of the temple of Artemis at Ephesus; K. Summers on Lucretius' Roman Cybele; S. A. Takács on *magna deum mater Idaea,* Cybele, and Catullus' *Attis;* R. Turcan on *Attis Platonicus;* and J. F. Ubiña on *magna mater,* Cybele, and Attis in Roman Spain.

R. DE VAUX, *Die Ausgrabungen von Qumran und En Feschcha.* Band 1A, *Die Grabungstagebücher,* trans. F. Rohrhirsch and B. Hofmeir, Novum Testamentum et Orbis Antiquus, Series Archaeologica 1A (Fribourg: Universitätsverlag, 1996, 90 SFr; Göttingen: Vandenhoeck & Ruprecht) xii and 231 pp., 78 figs. Bibliography. ISBN: 3-7278-1073-4 (U), 3-525-53980-0 (V&R).

This volume makes available in German some material presented in French in J.-B. Humbert and A. Chambon (eds.), *Fouilles de Khirbet Qumrân et de Aïn Feshkha,* vol. 1 [*NTA* 39, p. 353]. After detailed plans for various aspects of the excavations, it presents a German version of R. de Vaux's field notes. It also systematically organizes by means of charts the materials (coins, ceramics, metals, etc.) mentioned in de Vaux's field notes and illustrates exactly where the objects were found in the course of the excavations.

A. DI BERARDINO AND B. STUDER (EDS.), *History of Theology.* Vol. 1, *The Patristic Period* (Collegeville, MN: Liturgical Press, 1997, $99.95) xxi and 632 pp., table. Bibliographies. Indexed. LCN: 96-42160. ISBN: 0-8146-5915-2.

This history of theology in the patristic period is divided into three major parts: the theology of the first three centuries, theology in the imperial church (A.D. 300-450), and later patristic theology. The first part contains chapters on the beginnings of Christian theology (by P. Grech), the Greco-Roman world—challenge and response (E. Osborn), defense of truth and attack on heresy (Osborn), the school of Alexandria and its fortunes (H. Crouzel), a theology without learning (M. Simonetti), the East after Origen (Simonetti), the beginnings of theological reflection in the West (Simonetti), and the Christian Apocrypha and their significance (Di Berardino). The rest of the volume (pp. 251-488), apart from one chapter by L. Perrone, was written by Studer. Also included are chronological tables (pp. 489-517) prepared by Di Berardino. The editors are professors at the Istituto Patristico Augustinianum in Rome.

E. DICKEY, *Greek Forms of Address. From Herodotus to Lucian,* Oxford Classical Monographs (Oxford—New York: Oxford University Press, Clarendon Press, 1996, $75) xxi and 336 pp., 22 tables. Bibliography. Indexed. LCN: 96-13439. ISBN: 0-19-815054-7.

The revision of a doctoral dissertation directed by A. M. Davies and presented to Oxford University, this investigation of various forms of Greek address is based on a corpus of 11,891 vocatives from twenty-five prose authors from Herodotus to Lucian, and on comparative data from Aristophanes, Menander, and other sources. After an introduction to sociolinguistic analysis on address, it discusses sociolinguistics and written texts, and examines the following forms of address: names, kinship and age terms, titles, terms of affection and esteem, indefinite addresses and ξένε, terms of pity, insults, ethnics, occupational and group addresses, and generic terms for non-humans. Then after treating other aspects of address usage, it deals with social distinctions (age, kinship, rank, gender), and draws general conclusions. The two appendixes list (1) the ancient authors and corpus of works surveyed, and (2) the addresses.

K. DIJKSTRA, *Life and Loyalty. A Study in the Socio-Religious Culture of Syria and Mesopotamia in the Graeco-Roman Period Based on Epigraphical Evidence,* Religions in the Graeco-Roman World 128 (Leiden—New York—Cologne: Brill, 1995, 210 gld. or $136) xii and 375 pp., frontispiece. Bibliography. Indexed. LCN: 95-31535. ISBN: 90-04-09996-4.

Based on a doctoral dissertation directed by H. J. W. Drijvers and presented to the University of Groningen in 1992, this volume investigates the uses of the formula "for the life of" in votive inscriptions in Aramaic and other languages that originated in the Syrian-Mesopotamian desert and related areas in the first three centuries A.D. It gives particular attention to the nature of the personal relationships and to the socio-religious functions that the dedications perform. After an introduction to "the habit of dedicating," it deals with variations of the formula: "for the life of . . . kings" (the Nabatean perception and employment of the formula), "for the life of . . . family" (the Palmyrene perception and employment of the formula), "for the life of . . . whoever" (the Hatrene perception and employment of the formula), and "for the life of . . ." (incidental findings and Greek and Latin equivalents). Nine appendixes (on Diodorus' and Strabo's accounts of the Nabateans, translating Aramaic *ʿl ḥyy,* epithets of Nabatean deities, etc.) are included.

J. A. DRAPER (ED.), *The* Didache *in Modern Research,* Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums 37 (Leiden—New York—Cologne: Brill, 1996, 220 gld. or $142) xviii and 445 pp. Bibliography. Indexed. ISBN: 90-04-10375-9.

After Draper's overview of *Didache* in modern research, this volume presents articles (all now in English) by G. Schöllgen on *Didache* as a church order [§ 31-1414], Draper on the Jesus tradition in *Didache* (1985), C. M. Tuckett on Synoptic tradition in *Didache* (1989), J.-P. Audet on its literary and doctrinal relationships with the Qumran *Manual of Discipline* (1952), W. Rordorf on the "two ways" as an aspect of the Judeo-Christian ethic [§ 17-381], G. Alon on halakah in *Didache* (1958), D. Flusser on Paul's Jewish-Christian opponents in *Didache* (1987), Rordorf on baptism according to *Didache* (1972), Draper on Christian self-definition against the "hypocrites" in *Didache* 8 (1992), J. Betz on the Eucharist in *Didache*

(1969), E. Mazza on elements of a eucharistic interpretation of *Didache* 9–10 [§ 23-1067], A. de Halleux on ministers in *Didache* [§ 25-357], K. Niederwimmer on the development of itinerant radicalism in the environment and tradition of *Didache* [§ 22-997], Draper on Torah and troublesome apostles in the *Didache* community [§ 36-1085], E. Bammel on pattern and prototype of *Didache* 16 (1961), and H. R. Seeliger on the background and purpose of the apocalyptic final chapter of *Didache* (1989).

R. EISENMAN, *The Dead Sea Scrolls and the First Christians. Essays and Translations* (Shaftesbury, UK—Rockport, MA: Element, 1996, $29.95) xxix and 449 pp., 8 plates. Indexed. ISBN: 1-85230-785-4.

This volume first presents two monographs that appeared originally as *Maccabees, Zadokites, Christians and Qumran* (1983); and *James the Just in the Habakkuk* Pesher [*NTA* 31, p. 121]. Then it provides seven papers: the Jerusalem community of James the Just and the community at Qumran; Paul as Herodian; interpreting *ʾabeit-galûtô* in 1QpHab; eschatological "rain" imagery in *War Scroll* and the letter of James; interpreting some esotericisms in *Damascus Document;* joining/joiners, *ʿarizei-gôʾîm,* and the simple of Ephraim relating to a cadre of Gentile God-fearers at Qumran; and the final proof that James and the "righteous teacher" are the same. Also included are texts and translations of *Damascus Document, Rule of the Community,* and *Habakkuk Pesher.*

R. EISENMAN, *James, the Brother of Jesus. The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls* (New York: Viking, 1996, $39.95) xxxvi and 1074 pp., 16 plates, 6 maps, 7 tables. Indexed. LCN: 96-9635. ISBN: 0-670-86932-5.

Eisenman, professor of Middle East religions and archaeology at California State University, Long Beach, contends that James was the true heir and successor of his more famous brother Jesus and became the center of the "opposition alliance" in Jerusalem involved in and precipitating the uprising against Rome in A.D. 66-70. He develops his portrait of James under six major headings: Palestinian backgrounds, the historical James, James' role in the Jerusalem of his day, the death of James, the brothers of Jesus as apostles, and Jamesian communities in the East. He concludes that the Dead Sea scrolls help to put James in sharp relief and allow us to approach the messianic community of James with relative precision. A second volume is planned.

C. A. EVANS AND S. E. PORTER (EDS.), *New Testament Backgrounds. A Sheffield Reader,* Biblical Seminar 43 (Sheffield, UK: Sheffield Academic Press, 1997, paper £14.95 or $19.95) 335 pp. Indexed. ISBN: 1-85075-796-8.

The nineteen articles in this volume appeared in *Journal for the Study of the New Testament* between 1978 and 1993: T. E. Schmidt on hostility to wealth in Philo of Alexandria; D. Mealand on the paradox of Philo's views on wealth; C. Rowland on a man clothed in linen—Dan 10:5-9 and Jewish angelology; J. C. O'Neill on the "lamb of God" in *Testaments of the Twelve Patriarchs;* R. Bauckham on the apocalypses in the new Pseudepigrapha; D. B. Carmichael on D. Daube on the Eucharist and the Passover seder; H. Weiss on the Sabbath in the Synoptic Gospels; R. A. Horsley on the principal features and social origins of popular prophetic movements in Jesus' time; K. R. Snodgrass on streams of tradition emerging from Isa 40:1-5 and their adaptation in the NT; D. R. de Lacey on Jesus as mediator; R. B. Edwards on χάριν ἀντὶ χάριτος (Jn 1:16)—grace and law in the Johannine Prologue; A. H. Mead on the βασιλικός in Jn 4:46-53; P. W. van der Horst on Hellenistic parallels to Acts 2:1-47; van der Horst on Hellenistic parallels to Acts 3–4; T. L. Donaldson on Moses typology and the sectarian nature of early Christian anti-Judaism in Acts 7; J. A. Overman on some neglected features regarding the God-fearers; J. G. Nordling on *Onesimus fugitivus*—a defense of the runaway slave hypothesis in Philemon; A. Wilson on the pragmatics of politeness and Pauline epistolography, with reference to Philemon; and R. J. Hoffman on confluence in early Christian and gnostic literature, with reference to the *descensus ad inferos* in *Acts of Pilate* 17–27.

L. H. FELDMAN, *Studies in Hellenistic Judaism,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 30 (Leiden—New York—Cologne: Brill, 1996, 313.50 gld. or $202.50) x and 677 pp. Bibliography. Indexed. LCN: 95-50001. ISBN: 90-04-10418-6.

After a 33-page introduction, this volume presents previously published papers on Asinius Pollio and his Jewish interests; the identity of Pollio, the Pharisee, in Josephus; Asinius Pollio and Herod's sons; Josephus' *Jewish Antiquities* and ps.-Philo's *Biblical Antiquities;* Josephus' vocabulary for slavery (with J. G. Gibbs); the term "Galileans" in Josephus; Josephus' attitude toward the Samaritans—a study in ambivalence; Josephus' portrayal of the Hasmoneans compared with 1 Maccabees; the sources of Josephus' *Antiquities* 19; pro-Jewish intimations in anti-Jewish remarks cited in Josephus' *Against Apion;* the influence of Josephus on Cotton Mather's *Biblia Americana;* whether the NT is anti-Semitic; the relationship between pagan and early Christian anti-Semitism; the Jewish sources of Peter Comestor's commentary on Genesis in his *Historia Scholastica;* the enigma of Horace's thirtieth Sabbath; pro-Jewish intimations in Tacitus' account of Jewish origins; Abba Kolon and the founding of Rome; rabbinic reaction to Roman rule in 3rd-century Palestine; Torah and secular culture—challenge and response in the Hellenistic period; Philo's views on music; the Jews as viewed by Plutarch; the name of Palestine; and new light on Diaspora synagogues from inscriptions and papyri. A three-page bibliography on Josephus' portrayal of the Hasmoneans as compared with 1 Maccabees is included. Feldman is professor of classics at Yeshiva University in New York.

L. H. FELDMAN AND J. R. LEVISON (EDS.), *Josephus'* Contra Apionem. *Studies in its Character and Context with a Latin Concordance to the Portion Missing in Greek,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 34 (Leiden—New York—Cologne: Brill, 1996, 254 gld. or $164) x and 517 pp. Bibliographies. Indexed. ISBN: 90-04-10325-2.

After a 48-page introduction by Levison and J. R. Wagner to the character and context of Josephus' *Contra Apionem,* this volume presents papers by H. Schreckenberg on its text, transmission, and textual criticism; P. W. van der Horst on its distinctive vocabulary; P. Bilde on Josephus' view of his own work in the context of the Jewish canon (1:28-56); A. J. Droge on Josephus between Greeks and barbarians; A. Kasher on polemic and apologetic methods of writing; S. Mason on the work in social and literary context—an invitation to Judean philosophy; R. G. Hall on the work and historical inquiry in the Roman rhetorical schools; Feldman on reading between the lines—appreciation of Judaism in anti-Jewish writers cited in the work; J.-W. van Henten and R. Abusch on the Jews as Typhonians and Josephus' strategy of refutation; B. Bar-Kochva on an ass in the Jerusalem Temple—the origins and development of the slander; R. Bauckham on the account of the Temple in 2:102-109; P. Spilsbury on points of contact with Josephus' *Antiquities;* and M. Hardwick on the work and Christian apologetics. Also included is Schreckenberg's concordance to the Latin text of *Contra Apionem* 2:52-113.

S. FINE (ED.), *Sacred Realm. The Emergence of the Synagogue in the Ancient World* (New York—Oxford: Oxford University Press, 1996, paper $25; New York: Yeshiva University Museum) xxix and 203 pp., frontispiece, 2 maps. Illustrated. Bibliography. Indexed. LCN: 95-45029. ISBN: 0-19-510224-X (cloth), -510225-8 (paper).

Prepared to complement the "Sacred Realm" exhibition organized by the Yeshiva University Museum in New York, the six major papers in this volume are by E. M. Meyers on the archaeology of ancient synagogues, Fine on holiness and the ancient synagogue—from meeting house to sacred realm, L. H. Feldman on Diaspora synagogues—new light from inscriptions and papyri, L. V. Rutgers on Diaspora synagogues—synagogue archaeology in the Greco-Roman world, R. Hachlili on synagogues in the Land of Israel—the art and architecture of the late antique synagogues, and A. Shinan on synagogues in the Land of Israel—the literature of the ancient synagogue and synagogue archaeology. Also included are a catalogue of objects in the exhibition, a glossary, and a selected bibliography. Fine, assistant professor of rabbinic literature and history at Baltimore Hebrew University, served as guest curator of the exhibition.

J. T. FITZGERALD (ED.), *Greco-Roman Perspectives on Friendship,* SBL Resources for Biblical Study 34 (Atlanta: Scholars Press, 1997, $44.95) xiii and 330 pp. Indexed. LCN: 96-21409. ISBN: 0-7885-0271-9.

Based on papers prepared for sessions of the Hellenistic Moral Philosophy and Early Christianity Group of the Society of Biblical Literature, the eleven essays in this volume are by Fitzgerald on friendship in the Greek world prior to Aristotle, F. M. Schroeder on friendship in Aristotle and some Peripatetic philosophers, B. Fiore on the theory and practice of friendship in Cicero, J. C. Thom on "harmonious equality" (the topos of friendship in Neopythagorean writings), E. N. O'Neil on Plutarch on friendship, D. L. Balch on political friendship in the historian Dionysius of Halicarnassus' *Roman Antiquities,* R. F. Hock on an extraordinary friend in Chariton's *Callirhoe* (the importance of friendship in the Greek romances), R. I. Pervo on "with Lucian, who needs friends?" (friendship in the *Toxaris*), K. G. Evans on friendship in the Greek documentary papyri and inscriptions, G. E. Sterling on the bond of humanity (friendship in Philo), and A. C. Mitchell on "greet the friends by name" (NT evidence for the Greco-Roman topos on friendship). Fitzgerald has supplied an eleven-page introduction.

M. FOX, *Roman Historical Myths. The Regal Period in Augustan Literature,* Oxford Classical Monographs (Oxford—New York: Oxford University Press, Clarendon Press, 1996, $65) viii and 269 pp. Bibliography. Indexed. LCN: 95-19065. ISBN: 0-19-815020-2.

Based on a doctoral dissertation directed by C. Pelling and presented to Oxford University, this volume investigates the use of the myth of the regal period (i.e. the earliest era in Rome's history when it was ruled by kings) by Roman writers of the Late Republic and Augustan periods. Thus it analyzes the treatments of the regal period in Cicero's *De republica,* Dionysius of Halicarnassus' *Roman Antiquities,* Livy's history, Propertius' Book 4, and Ovid's *Fasti,* respectively. Also included are a chapter on theoretical considerations and an appendix on Varro and the regal period. Fox contends that the accounts of Rome's regal period in both prose and verse bear witness to the uncertainties and upheavals at the end of the Republic.

B. FUNCK (ED.), *Hellenismus. Beiträge zur Erforschung von Akkulturation und politischer Ordnung in den Staaten des hellenistischen Zeitalters. Akten des Internationalen Hellenismus-Kolloquiums, 9.-14. März 1994 in Berlin* (Tübingen: Mohr-Siebeck, 1996, DM 298) xvi and 798 pp., frontispiece, 63 figs. Bibliographies. Indexed. ISBN: 3-16-146526-1.

The forty papers in this volume are by Funck and H.-J. Gehrke on acculturation and political order in Hellenism; C. Colpe on continuity and diachrony between the Hellenistic and the Christian East; A. Demandt on Hellenism as the "modern time" of antiquity; J. Wiesehöfer on *discordia et defectio* and δύναμις καὶ πιθανουργία—the early Seleucids and Iran; P. Huyse on the role of Greek in "Hellenistic" Iran; I. Pičikian on new discoveries in Bactria and Hellenistic culture; M. Pfrommer on the graves of Tillya-tepe—a late Hellenistic/early imperial necropolis between the Achaemenid heritage, the Greek tradition, and the nomadic Central Asian present; G. Košelenko, A. Bader, and W. Gaibov on the Margiana in the Hellenistic period; M. J. Olbrycht on the relation of steppe-nomadic Central Asia to the Hellenistic states (until the end of the 3rd century B.C.); K. Szelényi-Graziotto on worship in Babylon in the Seleucid period—tradition or change; Funck on "King Friend of the Persians"—the Seleucids in the view of their neighbors (some Ptolemaic witnesses from the 4th and 3rd centuries B.C.); P. Funke on the Syrian-Mesopotamian (Arab) states in the pre-Islamic period; K. Parlasca on Greek-oriental cultural mixing in the Hellenistic period; M. Meyer on the use and understanding of artistic portrayals in the Levant; I. Kader on "Romanizing" tendencies in early imperial architecture as exemplified by the Tetrapylon of Latakia; M. Hengel on Jerusalem as a Jewish and Hellenistic city; S. Averintsev on the NT and Hellenistic literary genres; O. Betz on the Jewish Qumran-Essenes as a model for the

Greek community ideal; I. R. Tantlevskij on the historical background of the Qumran commentary on Nahum (4QpNah); H. Heinen on a Greek functionary of the Ptolemaic government as a priest of an Egyptian cult; J. Hengstl on stipulations in Hellenistic legal documents; A. Mehl on Greeks and Phoenicians in Hellenistic Cyprus; A. V. Podossinov on barbarized Hellenes and hellenized barbarians in the region of the Pontic Sea; J. Vinogradov on the classification of Greek-barbarian dependency-relationships during the pre-Roman period in the Pontic region; V. Stolba on barbarians in the prosopography of Chersonesos between the 4th and 2nd centuries B.C.; I. von Bredow on the concept of "mix-Hellenes"; L. I. Gracianskaya on center and periphery—the ethnopsychological situation and its reflection in literature; A. Avram on the treaty between Rome and Callatis; E. Frolov on pre-Hellenism in the Greek West—relations between polis and monarchy, and Hellenes and barbarians; Gehrke on Roman nobility and Hellenism; U. Gotter on Cicero's Platonism and the crisis of the Roman republic; G. Dobesch on the time of the Roman empire as a possible continuation of Hellenism; I. Svencickaya on the image and life-style of the urban person in the Hellenistic period; R. Bichler on political order and foreign culture in the image of the Hellenistic utopia; S. Schmal on Sparta as political utopia; A. Ivančik on Hellenistic commentaries on Homer's *Iliad* 13.3-6 and the idealization of the image of the barbarians—Ephorus and the philologians of the Alexandrian school; A. Zajcev on the "Greek miracle" and its end in Hellenism; G. M. Bongard-Lewin and S. Karpyuk on reports about Buddhism in ancient and early Christian literature; J. Diakonova and I. Smirnow on the ancient biography and the far-eastern tradition of biographical writing; and A. Militarev on the Garamantes in the context of North African history—the fate of a people from a linguistic perspective. The volume is dedicated to the memory of Professor Funck, who died suddenly in the final stages of editing the volume.

F. GARCÍA MARTÍNEZ AND D. W. PARRY, *A Bibliography of the Finds in the Desert of Judah 1970-95. Arranged by Author with Citation and Subject Indexes,* Studies on the Texts of the Desert of Judah 19 (Leiden—New York—Cologne: Brill, 1996, 250 gld. or $161.50) x and 561 pp. Indexed. ISBN: 90-04-10588-3.

Although originally planned as a continuation of B. Jongeling's *A Classified Bibliography of the Finds in the Desert of Judah 1958-1969* [*NTA* 16, p. 132], this volume is organized differently in that it first presents each entry on pp. 1-507 according to the name of the author (e.g. Aalen, Sverre), along with an identification number (e.g. A.001) and full bibliographic information. The two indexes (of passages and of subjects) contain references to the identification numbers, thus facilitating multiple classifications. The bibliography is partially based on the card system of the Qumran Institute of the University of Groningen.

R. GARRISON, *The Graeco-Roman Context of Early Christian Literature,* JSNT Supplement Series 137 (Sheffield, UK: Sheffield Academic Press, 1997, £24.50 or $35) 123 pp. Bibliography. Indexed. ISBN: 1-85075-646-5.

The nine essays in this collection explore the Greco-Roman background and context of early Christianity for significant parallels. They concern the Greco-Roman context of early Christianity, Aphrodite and 1 Corinthians, friend of tax collectors, the last words of Jesus according to Luke, Plutarch and *1 Clement,* legions of angels and the will of God, the love of money in Polycarp's *Letter to the Philippians,* misconceptions of the kingdom of God in early Christianity, and Paul's use of the athlete metaphor in 1 Corinthians 9. Garrison is professor of religion at Buena Vista College, Storm Lake, Iowa.

S. GIBSON AND D. M. JACOBSON, *Below the Temple Mount in Jerusalem. A sourcebook on the cisterns, subterranean chambers and conduits of the* Ḥaram al-Sharīf, BAR International Series 637 (Oxford: Tempus Reparatum, 1996, paper £40) xxv and 301 pp., 130 figs., table. Bibliography. ISBN: 0-86054-820-1.

In the 7th century A.D. the early Umayyad Khalifs restored the Temple enclosure in Jerusalem as the Ḥaram al-Sharīf (Arabic for "the noble sanctuary"). By abstracting, collating, and analyzing documentary material in widely scattered scholarly publications, this volume seeks to present readers with factual information about the cisterns, conduits, and other underground chambers of the Ḥaram, including the passages of the Double and Triple Gates, the subterranean vaults of the so-called Solomon's Stables, and the Cave of the Ṣakhra under the Dome of the Rock. After an introduction and a description of explorations beneath the Ḥaram, it provides catalogues of cisterns and underground chambers, of minor or unconfirmed cisterns, and of conduits and underground passages. Then it offers a critical overview of the cisterns of the Temple Mount as well as treatments of the subterranean areas at the southern end of the Ḥaram and of the cave under the Ṣakhra.

R. K. GNUSE, *Dreams and Dream Reports in the Writings of Josephus. A Traditio-Historical Analysis,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 36 (Leiden—New York—Cologne: Brill, 1996, 173 gld. or $111.75) ix and 320 pp. Bibliography. Indexed. LCN: 96-30782. ISBN: 90-04-10616-2.

Gnuse, professor of OT at Vanderbilt University and author of *The Dream Theophany of Samuel* (1984), first surveys Josephus' life, writings, and thought, with special attention to his understanding of dreams and his self-image as a prophet. Next he discusses dreams and dream reports in the ancient Near East, the biblical tradition, and the classical world, with special emphasis on the form-critical structure of dream reports in the literary texts of those cultures. Then he provides commentaries on fifty-four texts in Josephus' writings that contain dream reports or allusions to dreams. Finally he deals with selected dream reports in Josephus' writings not found in the biblical text (Amram, Jaddus, Alexander the Great, Archelaus, and Glaphyra). He concludes that the various dream reports reinforce Josephus' image of himself as a prophet.

R. M. GRANT, *Irenaeus of Lyons,* Early Church Fathers (London—New York: Routledge, 1997, cloth $65, paper $18.95) vi and 214 pp. Bibliography. Indexed. LCN: 96-7705. ISBN: 0-415-11837-9 (cloth), -11838-7 (paper).

In his 53-page introduction, Grant, who has taught for nearly fifty years at the Divinity School at the University of Chicago and is the author of *Heresy and Criticism* (1993), discusses the life of Irenaeus, his views on gnostic origins, his criticism of the Valentinians, Christian books and traditions, Greek education against gnosticism, and rhetoric in theology. Then Grant presents a translation of Irenaeus' work *Against Heresies: On the Detection and Refutation of the Knowledge Falsely So-Called.*

R. C. GREGG AND D. URMAN, *Jews, Pagans, and Christians in the Golan Heights. Greek and Other Inscriptions of the Roman and Byzantine Eras,* South Florida Studies in the History of Judaism 140 (Atlanta: Scholars Press, 1996, $149.95) xxv and 360 pp., 20 figs., 6 maps. Illustrated. Bibliography. Indexed. LCN: 96-41757. ISBN: 0-7885-0314-6.

Of the 254 inscriptions from the Golan Heights in the Roman and Byzantine periods that are presented in this volume, 241 are in Greek, twelve are either Hebrew or Aramaic, and one is in Latin. After a five-page introduction, the volume presents the inscriptions according to their towns or villages in the Golan: Kafr Ḥârib, El-ʿUyûn, Sûsita (Hippus), Fîq, Squfiyye, El-ʿÂl, Rujm Zâkî, El-Kûrsî, Kafr el-Mâ, and so forth. Then it deals with settlement patterns in the ancient Golan: new evidence for settlement patterns of Jews, pagans, and Christians; Jews in the Golan Heights; and Christians and Christianization. Gregg is professor in the departments of religious studies and classics at Stanford University, and Urman is professor in the departments of history and archaeology at the Ben-Gurion University of the Negev in Beer-sheva, Israel.

R. GRYSON (ED.), *Esaias.* Fascicule 8, *Is 54,17 - 58,7,* Vetus Latina. Die Reste der altlateinischen Bibel 12/2 (Freiburg: Herder, 1996, paper) pp. 1361-1440. ISBN: 3-451-00128-4.

The eighth fascicle [see *NTA* 41, p. 175] of the Beuron edition of the *Vetus Latina* texts of Isaiah contains the pertinent material for Isa 54:17–58:7. For each line it provides the Greek text, the evidence of the most important *Vetus Latina* manuscripts, a critical apparatus, and a presentation of patristic witnesses. This fascicle was prepared by Gryson and J.-M. Auwers, with the assistance of I. Baise.

D. C. HARLOW, *The Greek* Apocalypse of Baruch (3 Baruch) *in Hellenistic Judaism and Early Christianity,* Studia in Veteris Testamenti Pseudepigrapha 12 (Leiden—New York—Cologne: Brill, 1996, 162 gld. or $104.50) xvii and 263 pp. Bibliography. Indexed. ISBN: 90-04-10309-0.

The slightly revised version of a doctoral dissertation directed by J. J. Collins and J. C. VanderKam, and presented in 1994 to the faculty of the department of theology at the University of Notre Dame, this volume first considers the two versions of *3 Baruch;* the book's genre, setting, and function; and the chief critical issues in the history of scholarship on it. Then after discussing the literary integrity of the work's ending, it takes up the question whether it is a Jewish or Christian composition, and deals with it first as a Jewish text and then as a Christian text. Harlow concludes that *3 Baruch* was first a Jewish work and then a Christian work, and that the universalism of the Jewish version was transformed into an arrogant supersessionism in the Christian version.

G. HARVEY, *The True Israel. Uses of the Names Jew, Hebrew and Israel in Ancient Jewish and Early Christian Literature,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 35 (Leiden—New York—Cologne: Brill, 1996, 165 gld. or $106.50) xvii and 303 pp. Bibliography. Indexed. LCN: 96-24692. ISBN: 90-04-10617-0.

The revision of a doctoral dissertation directed by J. F. A. Sawyer and submitted in 1991 to the University of Newcastle on Tyne, this volume examines the uses of the names "Jew," "Hebrew," and "Israel" in ancient Jewish and early Christian literature. The approach is based on the theory of associative fields, i.e. giving particular attention both to context and to antonyms, synonyms, and words that sound alike or have some kind of conventional association. After a ten-page introduction, it deals with the term "Jew" in the Bible, the Dead Sea scrolls, Philo's writings, Josephus' writings, early Christian literature, and early rabbinic literature, respectively. Then it discusses "Hebrew" in the various sources, and "Israel" in the Bible, the Dead Sea scrolls, Philo's works, early Christian literature, and early rabbinic literature, respectively. Harvey concludes that in these ancient writings the three names were not exactly synonymous.

N. S. HECHT ET AL. (EDS.), *An Introduction to the History and Sources of Jewish Law* (Oxford: Oxford University Press, Clarendon Press, 1996, paper $24.95) xvii and 466 pp. Bibliographies. Indexed. ISBN: 0-19-826262-0.

Intended primarily for those encountering Jewish law for the first time, this volume deals with biblical law (by R. Westbrook), Jewish law during the Second Temple period (D. Piattelli and B. S. Jackson), Samaritan halakah (M. Corinaldi), Jewish law and Hellenistic legal practice in the light of Greek papyri from Egypt (J. M. Modrzejewski), Jewish law during the tannaitic period (P. Segal), Jewish and Roman jurisdiction (A. M. Rabello), the age of the Talmud (B. Lifshitz), halakah and law in the period of the Geonim (G. Libson), Karaite halakah (Corinaldi), Jewish law in Spain and the halakic activity of its scholars before 1300 (E. Shochetman), Ashkenazim to 1300 (A. Grossman), toward sunrise in the East from 1300 to 1565 (S. Passamaneck), Jewish law from the *Shulḥan Aruk* to the Enlightenment (E. Fram), modern responsa from 1800 to the present (D. Novak), Jewish law in the State of Israel (D. Sinclair), and the judicial process and the nature of Jewish law (H. Ben-Menahem). The editorial board consisted of Hecht, Jackson, Passamaneck, Piattelli, and Rabello.

M. HENGEL, *Judaica et Hellenistica. Kleine Schriften I,* Wissenschaftliche Untersuchungen zum Neuen Testament 90 (Tübingen: Mohr-Siebeck, 1996, DM 278) xi and 479 pp., 2 figs. Bibliographies. ISBN: 3-16-146588-1.

The fourteen papers in this collection concern the problem of the "hellenizing" of Judea in the 1st century A.D. (English, 1989); the synagogue inscription from Stobi [§ 11-1206]; the history of religion and "primitive Christianity" [§ 13-75r]; the encounter between Judaism and Hellenism in pre-Christian Palestine (1970); προσευχή and συναγωγή—the

Jewish community, the house of God, and worship in the Diaspora and in Palestine (1971); anonymity, pseudepigraphy, and "literary falsification" in Jewish-Hellenistic literature (1972); Ben Sira and Hellenism (1974); Qumran and Hellenism (1978); the hellenizing of ancient Judaism as *praeparatio evangelica* (1981); messianic hope and political "radicalism" in the Jewish-Hellenistic Diaspora—the question of the presuppositions of the Jewish revolt under Trajan in A.D. 115-117 (1979); the Bar Kokhba coins as political-religious evidence (1986); Zealots and Sicarii (English, 1989); Hadrian's politics against Jews and Christians [§ 32-872]; and E. P. Sanders's "common Judaism," Jesus, and the Pharisees [§ 40-540].

A. HOUTMAN, *Mishnah and Tosefta. A Synoptic Comparison of the Tractates Berakhot and Shebiit,* Texte und Studien zum Antiken Judentum 59 (Tübingen: Mohr-Siebeck, 1996, DM 198) xv and 255 pp., iv and 92* pp. (appendix vol.). Bibliography. Indexed. ISBN: 3-16-146638-1.

This investigation of the relationship between the Mishnah and the Tosefta first surveys past research, proposes a general design for the project of comparison ("two-way intertextual comparison"), and considers what the computer might contribute to the project. Then for two tractates—*Berakot* and *Šebiᶜit,* respectively, it reviews earlier studies, discusses the Tosefta and Mishnah tractates as autonomous literary compositions, presents a synoptic reading of each, and reflects on variant readings in each version. Houtman concludes that the redaction of the Tosefta can be dated about one generation after the redaction of the Mishnah, and that it was born out of discontent with the way in which the Mishnah compilers had done their work. The "Appendix Volume" (*Synopsis of Tosefta and Mishnah Berakhot and Shebiit*) provides the texts of the Mishnah (Kaufmann MS) and Tosefta (Vienna MS) tractates *Berakot* and *Šebiᶜit* in parallel columns.

F. G. HÜTTENMEISTER AND G. LARSSON, *Die Tosefta. Seder II: Moëd. 2: Schekalim - Jom ha-kippurim,* Rabbinische Texte, Erste Reihe (Stuttgart—Berlin—Cologne: Kohlhammer, 1997, DM 448) vi and 361 pp. Bibliography. Indexed. ISBN: 3-17-013615-1.

The first part of this volume (pp. 1-100) consists of a nine-page introduction to the tractate *Šeqalim* in the Tosefta (name, position, content and structure, historical background) and a German translation with extensive notes below (covering ca. 60% to 90% of each page). It is based on Hüttenmeister's doctoral dissertation accepted in 1970 by the University of the Saarland. The second part (pp. 101-316) is based in part on Larsson's dissertation accepted in 1980 by the University of Lund. After a three-page introduction to the tractate *Yoma* in the Tosefta and a chart comparing the Tosefta and Mishnah tractates devoted to the Day of Atonement, it provides an annotated translation for *t. Yoma* according to the same basic format. The indexes (pp. 319-354) were prepared by G. Mayer, now the editor of the series founded by G. Kittel and K. H. Rengstorf.

L. KOEHLER AND W. BAUMGARTNER, *The Hebrew and Aramaic Lexicon of the Old Testament.* Vol. 3, *p-š,* trans. and ed. M. E. J. Richardson et al. (Leiden—New York—Cologne: Brill, 1996, 239 gld. or $154.50) vi and 458 pp. LCN: 94-207821. ISBN: 90-04-09698-1 .

The first volume in this complete and unabridged English edition of the Koehler-Baumgartner Hebrew and Aramaic lexicon of the OT was described in *NTA* 39, p. 171, and the second volume was noticed in *NTA* 41, p. 179. The third volume covers the Hebrew letters from *pe* to *šin,* and follows the basic format of the first two volumes. It is, however, some ten percent fuller than the original, mainly because it is more inclusive in its quotations from modern English Bibles (primarily the Revised English Bible and the New Revised Standard Version).

L. J. KREITZER, *Striking New Images. Roman Imperial Coinage and the New Testament World,* JSNT Supplement Series 134 (Sheffield, UK: Sheffield Academic Press, 1996, £30 or $45) 258 pp., 177 figs. Bibliography. Indexed. ISBN: 1-85075-623-6.

After a twelve-page general introduction, this volume presents essays on legionary *aquilae* as military image—the background to Mt 24:28/Lk 17:37; the apotheosis of the Roman emperor [§ 35-971]; a numismatic clue to Acts 19:23-41—the Ephesian cistophori of Claudius and Agrippina [§ 32-214]; Nero's Rome—images of the city on imperial coinage [§ 34-887]; Roman triumph imagery in the Pauline letters—the background of 2 Corinthians 2:14-16 and Col 2:15; Hadrian the wandering emperor [§ 34-888]; Hadrian and the Nero *redivivus* myth [§ 33-313]; and the Roman imperial *adventus* coinage of Hadrian and the parousia of Christ [§ 35-295]. Also included are a general conclusion on numismatics and the NT, an annotated resource list on numismatics and the NT, and an appendix on the "travel sestertia" of Hadrian. Kreitzer is tutor of NT at Regent's Park College, Oxford.

T. KRONHOLM AND B. OLSSON (EDS.), *Qumranlitteraturen. Fynden och forskningsresultaten. Föreläsningar vid ett symposium i Stockholm den 14 november 1994,* Konferenser 35 (Stockholm: Kungl. Vitterhets Historie och Antikvitets Akademien, 1996, paper) 166 pp. Illustrated. Bibliographies. ISBN: 91-7402-260-1. Distributed by Almqvist & Wiksell, Stockholm.

Prepared in connection with a symposium held in 1994 in Stockholm, this volume presents papers by B. Isaksson on recent research on the Dead Sea scrolls; A. Ellegård on the Essene calendar, the Hellenistic Diaspora, and early Christianity; Kronholm on Qumran literature and ancient Judaisms; B. Albrektson on Qumran and the OT; L. Hartman on Qumran and intertestamental literature; Olsson on Qumran and the NT; A. Jeffner on the teachings of the Qumran texts viewed from a theological perspective; and T. Elgvin on the significance of newly available texts from Qumran Cave 4.

G. LÜDEMANN AND M. JANSSEN, *Unterdrückte Gebete. Gnostische Spiritualität im frühen Christentum* (Stuttgart: Radius, 1997, paper) 128 pp. Bibliography. ISBN: 3-87173-118-8.

Intended as a complement to Lüdemann's *Ketzer. Die andere Seite des frühen Christentums* (1995), this volume presents brief introductions to and translations of prayers and hymns from Nag Hammadi documents, apocryphal Gospels and Acts, and Manichaean, Mandaean, and Hermetic sources. The texts appear under the following headings: the unknown Father, fall and suffering in the world, redemption and return, hostility from the church, and additional topics. An eleven-page section of notes is included.

D. LYONS, *Gender and Immortality. Heroines in Ancient Greek Myth and Cult* (Princeton, NJ: Princeton University Press, 1997, $39.50) xvii and 269 pp., 8 figs. Bibliography. Indexed. LCN: 97-19562. ISBN: 0-691-01100-1.

Lyons, assistant professor of classics at the University of Rochester, argues that the heroine forms a distinct religious and mythic category in ancient Greek religious ideology and daily practice, that heroines have a different relationship to immortality than heroes do, and that the integration of heroines into our view of Greek heroic myth and cult requires a new model of divine/mortal relations based as much on reciprocity as on antagonism. She develops these theses in five chapters: heroines and heroes, heroines and mortals, mortals and immortals, Dionysiac heroines, and the goddess and her doubles. Also included are an appendix on mythic female cult-founders and an catalogue of heroines (pp. 173-235).

M. Y. MACDONALD, *Early Christian women and pagan opinion. The power of the hysterical woman* (Cambridge, UK—New York: Cambridge University Press, 1996, cloth $54.95, paper $19.95) xiv and 276 pp. Bibliography. Indexed. ISBN: 0-521-56174-4 (cloth), -56728-9 (paper).

MacDonald, professor of NT in the department of religious studies at the University of Ottawa and author of *The Pauline Churches* (1988), aims to illustrate the importance of the issue of female visibility in the relationship between the early church and Greco-Roman society. After introductory definitions and explanations of key terms, she considers pagan reactions (Pliny, Marcus Cornelius Fronto, Lucius Apuleius, Lucian of Samosata, etc.) to early Christian women in the 2nd century A.D. Then she discusses celibacy, women, and early church responses to public opinion, with particular attention to 1 Corinthians 7, 1 Tim 5:3-16, and *Acts of Paul and Thecla.* Finally she deals with marriage, women, and early church responses to public opinion, with reference to 1 Cor 7:12-16; 1 Pet 3:1-6; Justin; Ignatius; Eph 5:21-33; and so forth.

S. Metso, *The Textual Development of the Qumran Community Rule,* Studies on the Texts of the Desert of Judah 21 (Leiden—New York—Cologne: Brill, 1997, 135 gld. or $84.50) xi and 173 pp. and 13 plates, 4 folding charts. Bibliography. Indexed. LCN: 96-17974. ISBN: 90-04-10683-9.

The slightly revised version of a doctoral dissertation defended at Helsinki University in 1996, this volume seeks to trace the different stages in the formation of the Qumran *Rule of the Community* in the light of both 1QS and the manuscripts from Caves 4 and 5. It first discusses the pertinent textual evidence from Caves 1 (1QS = 28), 4 (4QS$^{a\text{-}j}$ = 255-264) and 5 (5Q11 and 13). Then it analyzes the lines of textual tradition: the early version in 4QS^{e}, the tradition represented by 4QS^{b} and 4QS^{d}, 4QS^{a} and the doctrine of the two spirits, a fragment of 4QS^{h} that has no direct parallel in 1QS, other Cave 4 manuscripts, the Cave 5 manuscripts, and the work of scribes "A" and "B" in 1QS vii-viii. Finally it sketches the literary development of *Rule of the Community:* the main structure, smaller sections, comparison of thematically parallel passages, and redaction. Metso concludes that there never existed a sole legitimate version of the work.

C. A. Moore, *Tobit. A New Translation with Introduction and Commentary,* Anchor Bible 40A (New York—London: Doubleday, 1996, $34.95) xxxi and 336 pp., 8 plates, 2 maps. Bibliography. Indexed. LCN: 95-42982. ISBN: 0-385-18913-3.

In his 62-page introduction to the book of Tobit, Moore, professor of religion at Gettysburg College in Pennsylvania and author of *Esther* (1971), *Judith* (1985), and *Daniel, Esther, and Jeremiah: The Additions* (1977) in the Anchor Bible series, deals with such topics as the story's fictional character, possible secular folktale components, modern scholarly views, literary genre, integrity, purpose, ironic character, religious views and values, original language, author, date, place, influence, canonicity, and texts and versions. Then after a thirty-page bibliography, he presents a translation, notes, and comments for each pericope: introduction to the book of Tobit (1:1-2), Tobit's account of his life prior to his exile (1:3-9), Tobit's early exile in Nineveh (1:10-22), blindness as Tobit's reward for doing a charitable deed (2:1-14), and so forth. Two appendixes provide (1) a list of kings and (2) dates of classical and patristic writers.

P. Muchowski, *Rękopisy znad Morza Martwego. Qumran - Wadi Murabbaʿat - Masada,* Biblioteka Zwojów tło Nowego Testamentu 5 (Krakow: Enigma, 1996, $30) xxxii and 477 pp. and 16 plates, 2 figs., 2 maps. Bibliography. ISBN: 83-86110-23-6.

After an eight-page introduction to the Dead Sea scrolls and a general bibliography, this volume presents Polish translations of documents from Qumran caves 1-6, 8, and 11, as well as from Masada and Wadi Murabbaʿat. The texts appear according to the order of the inventory numbers assigned to them: 1QpHab, 1Q14 (1QpMic), 1Q15 (1QpZeph), 1Q16 (1QpPs), 1Q17 (Jub^{a}), and so forth. Each line of text in the translation is given a number to facilitate reference and quotation. Color photographs of manuscripts and of sites are included. Z. J. Kapera has provided a four-page preface.

J. Neusner, *Formative Judaism. New Series. Current Issues and Arguments,* vol. 1, South Florida Studies in the History of Judaism 133 (Atlanta: Scholars Press, 1996, $79.95) x and 232 pp. LCN: 96-24606. ISBN: 0-7885-0232-8.

The sixteen papers in this collection appear under six headings: systemic analysis of ancient Judaism—recent essays on talmudic philosophy and politics (four); issues of critical scholarship (two); educational issues (two); the crisis in Jewish studies in general, in the USA, and in Germany (three); the state of scholarship—recent reviews (four); and perspectives (one). The topics include how the Talmud works and why the Talmud won; the

Talmud and the culture of Israel; the higher criticism in the study of formative Judaism; reference to the Mishnah and related documents in NT exegesis (and vice versa); German scholarship on rabbinic Judaism—the Goldberg-Schäfer school; and S. Byrskog's *Jesus the Only Teacher* (1994).

J. NEUSNER, *Jerusalem and Athens. The Congruity of Talmudic and Classical Philosophy,* Supplements to the Journal for the Study of Judaism 52 (Leiden—New York—Cologne: Brill, 1997, 140 gld. or $87.50) xvi and 166 pp. Bibliography. Indexed. ISBN: 90-04-10698-7.

Neusner seeks to show how the sages of the Mishnah and the Gemara in the Talmud conducted the normative analysis of the data of the social order in the way in which science inquired into the data of the realm of nature, and philosophy inquired into the definition of virtue broadly construed. After reflecting on the science and philosophy of the workaday world, he deals with philosophical modes of analytical argument: the public side of thought, written marks of thought recorded for oral recapitulation, the rules of engagement, the public argument in the Mishnah and in the Tosefta, and whether Plato and Aristotle would have approved. Then he considers the dialectical argument and the Bavli: philosophical dialectics, why dialectics was the chosen medium, the Gemara's dialectics, and so forth. He concludes with a description of how the Talmud works.

J. NEUSNER, *Religion and Law. How through Halakhah Judaism Sets Forth its Theology and Philosophy,* South Florida Studies in the History of Judaism 135 (Atlanta: Scholars Press, 1996, $69.95) xxvi and 146 pp. LCN: 96-12381. ISBN: 0-7885-0251-4.

After observations on the integrationist-orthodox invention of Judaism the religion, this volume presents essays on ritual without myth—how halakah addresses theology; M. Weber revisited—religion and society in ancient Judaism, with special reference to the late 1st and 2nd centuries A.D.; how the Mishnah expresses its philosophy—a theory of intentionality or (mere) obsession with whether wheat gets wet; philosophy in the mishnaic mode—mixtures, doubts, and establishing a grid for sorting out relationships among distinct but intersecting principles; why and how religion speaks through politics—the case of classical Judaism; why Judaism has an economics—how through halakah the Mishnah sets forth its political economy; how the Mishnah expresses theology—the Mishnah's theology of history; and history and purity in 1st-century Judaisms.

J. NEUSNER, *The Talmud of Babylonia. An Academic Commentary.* Vol. 1, *Bavli Tractate Berakhot;* vol. 5, *Yoma;* vol. 25, *Bavli Tractate Abodah Zarah,* South Florida Academic Commentary 24, 13, 25 (Atlanta: Scholars Press, 1994-96, $129.95, $99.95, $99.95) xiv and 539 pp., xix and 434 pp., xix and 386 pp. LCN: 94-8120. ISBN: 0-7885-0056-2 (vol. 1), -0002-3 (vol. 5), -0057-0 (vol. 25).

Neusner's "academic commentary" on the Babylonian Talmud re-presents the text in translation "in a highly graphic manner, so as to reveal its rationality, its sense for the orderly and the explicable, in this way rendering the document accessible to ordinary academic inquiry." These three volumes dealing with tractates *Berakot* (1996), *Yoma* (1994), and *ʿAboda Zara* (1995), respectively, present structured translations designed to show forth the literary-rhetorical movement. Headings, various typefaces, numeration systems, and brief comments are used to achieve the goal. Each volume also contains a preface and a detailed outline that makes clear the structure and system of the tractate.

J. NEUSNER, *The Talmud of Babylonia. An Academic Commentary.* Vol. 21/A, *Bavli Tractate Baba Mesia;* vols. 22/A-B, *Bavli Tractate Baba Batra;* vol. 29A, *Bavli Tractate Menahot,* South Florida Academic Commentary 21, 22, 67, 23 (Atlanta: Scholars Press, 1996, $104.95, $94.95, $104.95, $104.95) xiv and 384 pp., xiv and 302 pp., xiv and 387 pp., xiv and 372 pp. LCN: 94-8120. ISBN: 0-7885-0049-X (vol. 21/A), -0050-3 (vol. 22/A), -0283-2 (vol. 22/B), -0051-1 (vol. 29A).

These volumes carry forward Neusner's project of presenting translations of the tractates in the Babylonian Talmud in such a way (with the help of headings, different typefaces, numeration systems, and brief comments) that the document is made more accessible to academic inquiry. Volume 21/A deals with *b. Baba Meṣiʿa* 2a–83a; volume 22/A treats *b. Baba Batra* 2a–102b, while volume 22/B covers *b. Baba Batra* 102b–176b (with a treatment of the structure and system of the tractate on pp. 529-689); and volume 29A concerns *b. Menaḥot* 2a–72b. For other volumes in the series, see *NTA* 41, p. 184.

J. NEUSNER, *The Talmud of Babylonia. A Complete Outline.* Parts 1/A-B, *Tractate Berakhot and the Division of Appointed Times;* parts 2/A-B, *The Division of Women,* South Florida Academic Commentary 39-42 (4 vols.; Atlanta: Scholars Press, 1995). LCN: 94-36299. ISBN: 0-7885-0112-7 (vol. 1/A).

These four volumes seek to make as clear as possible (with the use of different type-faces and systems of numeration) how the texts in the Babylonian Talmud's divisions of Berakot and of Women are organized. Volume 1/A ($114.95—xxv and 527 pp. ISBN: 0-7885-0112-7) contains the material for tractates *Berakot, Šabbat, ʿErubin,* and *Pesaḥim,* while volume 1/B ($114.95—x and 332 pp.; -0113-5) deals with tractates *Yoma, Sukka, Beṣa, Roš Haššana, Taʿanit, Megilla, Moʿed Qatan,* and *Ḥagiga.* Volume 2/A ($94.95—xxv and 284 pp.; -0114-3) treats tractates *Yebamot* and *Ketubot,* and volume 2/B ($109.95—x and 370 pp.; -0115-1) covers tractates *Nedarim, Nazir, Soṭa, Giṭṭin,* and *Qiddušin.* In his fifteen-page introduction (which appears in volumes 1/A and 2/A), Neusner observes that these outlines show that the Babylonian Talmud was a well-considered and orderly composition, planned from beginning to end and following an outline that is definitive throughout.

J. NEUSNER, *The Talmud of Babylonia. A Complete Outline.* Parts 3/A-B, *The Division of Damages;* parts 4/A-B, *The Division of Holy Things,* South Florida Academic Commentary 31, 38, 27, 37 (4 vols.; Atlanta: Scholars Press, 1995). LCN: 94-36299. ISBN: 0-7885-0087-2 (vol. 3/A).

These four volumes dealing with the orders of Damages and Holy Things continue and complete the project of setting forth the literary-rhetorical structures of the tractates in the Babylonian Talmud by means of different typefaces and of systems of numeration. Volume 3/A ($114.95—xxv and 445 pp. ISBN: 0-7885-0087-2) deals with *Baba Qamma, Baba Meṣia,* and *Baba Batra,* whereas volume 3/B ($99.95—x and 350 pp.; -0111-9) covers *Sanhedrin, Makkot, ʿAboda Zara, Horayot,* and *Šebuʿot.* Volume 4/A ($99.95—xxv and 445 pp.; -0053-8) deals with *Zebaḥim, Menaḥot,* and *Ḥullin,* and volume 4/B ($114.95—x and 298 pp.; -0110-0) treats *Bekorot, ʿArakin, Temura, Keritot, Meʿila, Tamid,* and *Niddah.* The fifteen-page preface contained in volumes 1/A and 2/A also appears in volumes 3/A and 4/A. For a similar project for the Talmud of the Land of Israel, see *NTA* 41, p. 184.

J. NEUSNER, *The Talmud of the Land of Israel. A Complete Outline of the Second, Third, and Fourth Divisions.* Vol. 3/A-B, *The Division of Damages,* South Florida Academic Commentary 51-52 (Atlanta: Scholars Press, 1996, $89.95 each) xxvi and 249 pp., xxvi and 250 pp. LCN: 96-3770. ISBN: 0-7885-0230-1 (vol. A), -0231-X (vol. B).

These two volumes dealing with the Division of Damages continue Neusner's project [see *NTA* 41, p. 184] of presenting structured translations of tractates in the Talmud of the Land of Israel, with the goal of making as clear as possible how the texts are organized. The first volume (3/A) treats five tractates: *Baba Qamma, Baba Meṣia, Baba Batra, Horayot,* and *Niddah.* The second volume (3/B) treats four tractates: *Sanhedrin, Makkot, Šebuʿot,* and *ʿAboda Zara.* Each volume contains a preface and an introduction that place these books in the context of Neusner's other publishing projects.

J. NEUSNER, *Uppsala Addresses. And Other Recent Essays and Reviews on Judaism Then and Now,* South Florida Studies in the History of Judaism 137 (Atlanta: Scholars Press, 1996, $69.95) ix and 154 pp. LCN: 96-15401. ISBN: 0-7885-0270-0.

The twelve essays in this volume appear under four headings: Uppsala addresses (three); debating about ancient Judaism (five); two brief reviews (two); and why classicism in higher education (two). The topics include explaining the great schism—history versus theology; how the Talmud works and why the Talmud won; why and how religion speaks through politics—the case of classical Judaism; whether anti-Judaism is ever O.K.; Judaism and Christianity in the beginning; and rabbinic sources for historical study.

J. NEUSNER (ED.), *Approaches to Ancient Judaism. New Series,* vol. 9, South Florida Studies in the History of Judaism 136 (Atlanta: Scholars Press, 1996, $84.95) viii and 250 pp., 7 figs. Bibliographies. LCN: 90-8969. ISBN: 0-7885-0254-9.

Of the twelve papers in this volume, those most pertinent to the NT world are by B. Kern-Ulmer on editing Hebrew manuscripts; J. G. Schwede on the horse leech—an enigmatic figure in *b. ʿAboda Zara* 17a; H. Basser on scholarly dialogue with J. Neusner; R. Zeidman on point and counterpoint in *m.* and *t. ʿAboda Zara;* Basser on how unified Baraita, Tosefta, Mishnah, and Midrash Halakah were in the Amoraic period; Neusner on the utilization of Hebrew and Aramaic and the two Talmuds' respective language-protocols; Neusner on moving from the whole to the part (explaining a new project on midrash compilations); and H. Räisänen on NT theology. Three book reviews (one by Räisänen, two by Neusner) are included.

N. A. PEDERSEN, *Studies in* The Sermon on the Great War. *Investigations of a Manichaean-Coptic text from the fourth century* (Aarhus: Aarhus University Press, 1996, 238 DKr or $40) 508 pp. Bibliography. Indexed. ISBN: 87-7288-559-9.

The Sermon on the Great War is a Manichaean text on the "endtimes" included in Coptic as pp. 7.8–42.8 in the manuscript belonging to the Chester Beatty Library and edited by H. J. Polotsky under the title *Manichäische Homilien* (1934). After an introduction to past research and to the content of the work, this volume deals with manuscript studies; the work's original language, place and time of composition, and author; and the sources. Then it discusses the work as a homily and as an apocalyptic-eschatological text, with particular attention to the great war, the "peacable kingdom" and the "bema" festival, and the judgment and the final separation. Pedersen concludes that *The Sermon on the Great War* was originally composed in Syriac in Mesopotamia by Mani's disciple Koustaios under the influence of persecution by the Zoroastrian priesthood, and that it was written to be read aloud during the "bema" festival. A nine-page Danish summary is included.

J. C. REEVES, *Heralds of That Good Realm. Syro-Mesopotamian Gnosis and Jewish Traditions,* Nag Hammadi and Manichaean Studies 41 (Leiden—New York—Cologne: Brill, 1996, 145 gld. or $93.75) xii and 251 pp. Bibliography. Indexed. LCN: 96-17953. ISBN: 90-04-10459-3.

Reeves, professor of Judaic studies at the University of North Carolina at Charlotte and author of *Jewish Lore in Manichaean Cosmogony* (1992), examines the transmission of biblical pseudepigraphic literature and motifs from their largely Jewish cultural contexts in Palestine to developing gnostic milieus in Syria and Mesopotamia, particularly the one lying behind the birth and growth of Manichaeism. He first discusses the transformation of biblical primeval history: Manichaeism and the biblical forefathers, and the forefathers as authors in late antique and medieval Near Eastern religious traditions. Then he analyzes the five pseudepigraphic citations preserved in the Cologne Mani Codex: *Apocalypse of Adam, Apocalypse of Sethel, Apocalypse of Enosh, Apocalypse of Shem,* and *Apocalypse of Enoch.* There is an appendix on a treasury of Manichaean Adam traditions, and an excursus on Seth as a recurrent salvific avatar.

J. M. ROBINSON (ED.), *The Nag Hammadi Library in English* (4th ed.; Leiden—New York—Cologne: Brill, 1996, 68 gld. or $44) xv and 549 pp. ISBN: 90-04-08856-3.

The first edition of this English version of the Nag Hammadi documents was described in *NTA* 22, p. 237, and the third edition was noticed in *NTA* 33, p. 278. In addition to the introductions and translations, this edition contains a 26-page introduction by J. M. Robinson and an eighteen-page afterword by R. Smith on the modern relevance of gnosticism.

F. ROHRHIRSCH, *Wissenschaftstheorie und Qumran. Die Geltungsbegründungen von Aussagen in der Biblischen Archäologie am Beispiel von Chirbet Qumran und En Feschcha,* Novum Testamentum et Orbis Antiquus 32 (Fribourg: Universitätsverlag, 1996, 110 SFr; Göttingen: Vandenhoeck & Ruprecht) xii and 409 pp., 23 figs. Bibliography. Indexed. ISBN: 3-7278-1076-9 (U), 3-525-53934-7 (V&R).

Accepted in 1996 as a *Habilitationsschrift* by the Kirchliche Gesamthochschule in Eichstätt, this volume investigates the strategy and validity of the argumentation used in interpreting the results of archaeological excavations, with particular attention to Khirbet Qumran and Ain-Feshkha. It first examines the nature and goals of science, the concept of "biblical archaeology," and its relation to biblical studies. Then it discusses the work of R. de Vaux, the reconstruction of the history of the site of Khirbet Qumran on the basis of his excavations, the various interpretations given to the graves, the reconstruction of the history of Ain-Feshkha, the relation of the caves to the main settlement at Qumran, and the various theories about the function of Qumran. Rohrhirsch concludes that de Vaux's interpretation of Qumran remains the most coherent explanation of the archaeological facts.

B. SCARDIGLI (ED.), *Essays on Plutarch's* Lives (Oxford—New York: Oxford University Press, Clarendon Press, 1995, $79) vii and 403 pp. Bibliography. Indexed. LCN: 94-6880. ISBN: 0-19-814076-2.

This volume presents twelve (previously published) articles on the most important themes in Plutarch's Greek and Roman *Lives:* U. von Wilamowitz-Moellendorf on Plutarch as biographer, D. A. Russell on reading Plutarch's *Lives,* C. P. Jones on the chronology of Plutarch's works, C. B. R. Pelling on Plutarch's adaptation of his source-material, P. A. Stadter on Plutarch's comparison of Pericles and Fabius Maximus, J. Geiger on the choice of heroes in Plutarch's *Parallel Lives,* Russell on *Alcibiades* 1-16, J. M. Mossman on tragedy and epic in Plutarch's *Alexander,* S. C. R. Swain on Hellenic culture and the Roman heroes of Plutarch, Pelling on Plutarch's method of work in the Roman *Lives* (with added postscript), Pelling on Plutarch and Roman politics, and Russell on Plutarch's *Coriolanus.* Scardigli has provided a 31-page introduction and a fifteen-page bibliography.

P. SCHÄFER, *The History of the Jews in Antiquity. The Jews of Palestine from Alexander the Great to the Arab Conquest,* trans. D. Chowcat (Amsterdam: Harwood Academic Publishers, 1995, cloth $40, paper $18) xxi and 231 pp. Bibliography. Indexed. ISBN: 3-7186-5793-7 (cloth), -5794-5 (paper).

The English version of *Geschichte der Juden in der Antike* [*NTA* 27, p. 355], this history of Judaism in Palestine from Alexander the Great to the Arab conquest focuses on the interaction between political activity and social, economic, and religious circumstances. It contains chapters on Alexander and the Diadochi, Palestine under Ptolemaic rule (301-200 B.C.), Palestine under Seleucid rule (200 to 135/63 B.C.), the Hasmonean dynasty, Herod the Great (37 to 4 B.C.), from Herod to the First Jewish War, the First Jewish War (A.D. 66 to 74), between the wars (from A.D. 74 to 132), the Bar Kokhba revolt (A.D. 132 to 135), and from the Bar Kokhba revolt to the Arab conquest of Palestine. Schäfer is a member of the Institut für Judaistik at the Freie Universität in Berlin.

E. STEHLE, *Performance and Gender in Ancient Greece. Nondramatic Poetry in Its Setting* (Princeton, NJ: Princeton University Press, 1997, $35) xv and 367 pp. Bibliography. Indexed. LCN: 96-3522. ISBN: 0-691-03617-9.

Ranging over the period roughly from 700 to 300 B.C., this volume investigates how men and women, young and adult, sang or recited poetry in public settings. After a 23-page introduction, it deals with community poetry, women in performance in the community, male performers in the community, bardic poetry, the symposium, and Sappho's circle. A two-page appendix concerns the chronology of the primary sources. Stehle, associate professor of classics at the University of Maryland at College Park, concludes that writing could not equal the power of speech to represent the speaker, to persuade, to enact significant gestures like prayer, oath, prophecy, or praise, and that to those whose public face was determined by others it provided an alternative mode of self-expression. She notes that the power of performance must be taken into account in the study of both gender ideology and writing in ancient Greece.

M. E. STONE, *Armenian Apocrypha Relating to Adam and Eve. Edited with Introductions, Translations and Commentary,* Studia in Veteris Testamenti Pseudepigrapha 14 (Leiden—New York—Cologne: Brill, 1996, 144 gld. or $93) xxi and 225 pp. Bibliography. Indexed. LCN: 96-24776. ISBN: 90-04-10663-4.

Stone, professor of Armenian studies at the Hebrew University in Jerusalem and author of *Armenian Apocrypha Relating to Patriarchs and Prophets* (1982), presents introductions to and translations of the following Armenian Apocrypha relating to Adam and Eve: *On the Fall of Adam, Concerning Adam and Eve and the Incarnation, History of Adam and His Grandsons, Dates, Adam Story 1, Adam Story 2, Question, The Eras of the World: Three Chronological Lists, Abel* and other pieces, *Lists, The Hours of the Day and Night, Sermon Concerning the Flood, History of the Forefathers: Adam and His Sons and Grandsons,* and *The Sethites and the Cainites.* Collations for *Concerning the Death of Adam* and *Adam Fragment 1* are included.

M. E. STONE, *Texts and Concordances of the Armenian Adam Literature.* Vol. 1, *Genesis 1–4, Penitence of Adam, Book of Adam,* SBL Early Judaism and Its Literature 12 (Atlanta: Scholars Press, 1996, $49.95) ii and 334 pp. Indexed. LCN: 96-21615. ISBN: 0-7885-0278-6.

This volume is divided into three parts, each of which deals with one Armenian document related to Adam: Genesis 1–4, *Penitence of Adam,* and *Book of Adam.* An introduction precedes each document, explaining its textual features and special features. The text ensues, followed by a key-word-in-context concordance. At the end of the volume, there is an integrated index of all the lemmata in the three parts, indicating the works in which the lemmata occur. Stone is the author of *A History of the Literature of Adam and Eve* (1992).

G. G. STROUMSA, *Hidden Wisdom. Esoteric Traditions and the Roots of Christian Mysticism,* Studies in the History of Religions 70 (Leiden—New York—Cologne: Brill, 1996, 110 gld. or $71) xii and 195 pp. Indexed. LCN: 96-3330. ISBN: 90-04-10504-2.

After a nine-page introduction, this collection presents ten essays: myth as enigma—cultural hermeneutics in late antiquity (1996); *paradosis*—esoteric traditions in early Christianity [§ 38-1190]; gnostic secret myths (1994); esotericism in Mani's thought and background (1986); the body of truth and its measures—NT canonization in context (1995); Moses' riddles—esoteric trends in patristic hermeneutics (1992); Clement, Origen, and Jewish esoteric traditions (1995); milk and meat—Augustine and the end of ancient esotericism; from esotericism to mysticism in early Christianity (1995); and mystical descents (1995). Stroumsa is professor of comparative religion at the Hebrew University in Jerusalem.

Studia Classica et Byzantina. Alexandro Krawczuk Oblata (Krakow: Uniwersytet Jagielloński, 1996, $25) 280 pp. and 22 plates, frontispiece, 4 figs., 2 maps. Bibliography. Distributed by the Enigma Press, Krakow. ISBN: 83-86110-24-4.

Of the sixteen papers in this *Festschrift* honoring Professor Krawczuk, those most pertinent to the NT world are by S. Skowronek on inscriptions and representations on silver and gold coins attributed to Herod, J. Ciecieląg on coins from the so-called Essene settlements on the Dead Sea—a presentation of the current state of research, W. Boruch on political propaganda on the coins of the emperor Galba, E. Dąbrowa on the rivers in the defensive systems of Roman Syria (from Augustus to Septimius Severus), J. Ostrowski on propaganda aspects of Roman art, H. Cichocka on Christian rhetoric and pagan rhetoric, and Z. J. Kapera on a half-century of controversy about the Dead Sea scrolls. Also included are photographs of the honoree and a list of his publications between 1953 and 1996 (compiled by S. Kalita and S. Sprawski).

M. D. SWARTZ, *Scholastic Magic. Ritual and Revelation in Early Jewish Mysticism* (Princeton, NJ: Princeton University Press, 1996, $35) xi and 263 pp., 8 figs. Bibliography. Indexed. LCN: 96-33720. ISBN: 0-691-01098-6.

The "Sar-Torah" (Prince of the Torah) and related texts concern magical techniques for gaining wisdom, memory, and skill in acquiring Torah. Swartz, associate professor of Hebrew and religious studies at Ohio State University and author of *Mystical Prayer in Ancient Judaism* (1992), explores central issues in Hekhalot literature—Torah and wisdom, tradition and authority, and the ritual process—through an analysis of the "Sar-Torah" and related texts. He first considers mentalities of ancient Judaism, and the relations among memory, Torah, and magic. Next he focuses on the "Sar-Torah" texts, provides translations and analyses, and discusses "Sar-Torah" rituals and related texts. Then he deals with (1) ritual and purity, and (2) tradition and authority, and draws conclusions under the heading "scholastic magic."

C. THOMA AND H. ERNST, *Die Gleichnisse der Rabbinen.* Teil 3, *Von Isaak bis zum Schilfmeer: BerR 63-100; ShemR 1-22. Einleitung, Übersetzung mit Kommentar, Texte,* Judaica et Christiana 16 (Bern—Berlin—Frankfurt: Lang, 1996, 96 SFr or $76.95) 452 pp. Bibliography. Indexed. ISBN: 3-906756-68-8.

The first part of this project was devoted to parables in *Pesiqta deRab Kahana* [*NTA* 32, pp. 276-277], and the second part dealt with parables in the parts of *Genesis Rabbah* (1–63) that cover from the creation of the world to the death of Abraham (1991). In both volumes Thoma worked with S. Lauer. In this volume Thoma and Ernst cover forty-one parables in the rest of *Genesis Rabbah* (63–100) and ninety-six parables in *Exodus Rabbah* 1–22. After a fifteen-page general introduction, they present for each parable indications about parallels and motif-traditions, a translation, a formal-literary and historical analysis, and a discussion of content. Also included (pp. 374-411) are the midrashic texts in their original languages.

M. L. TURNER, *The Gospel according to Philip. The Sources and Coherence of an Early Christian Collection,* Nag Hammadi and Manichaean Studies 38 (Leiden—New York—Cologne: Brill, 1996, 148 gld. or $95.50) xi and 283 pp. Bibliography. Indexed. LCN: 96-8784. ISBN: 90-04-10443-7.

Based on a doctoral dissertation directed by H. W. Attridge and presented in 1994 to the University of Notre Dame, this volume argues that, though *Gospel According to Philip* is a collection of disparate materials, it is not incoherent, and that it is interesting for the strands of early Christian and gnostic-Christian traditions it brings together, the organizing techniques it shares with other collections of material from the same time period, and the distinctive interests of the collector. After an eleven-page introduction, it considers the nature of coherence and different kinds of coherence, the components of *Gospel According to Philip* (with particular attention to the "primitive" Valentinian block and some specific traditions in 51:29–77:14), and *Gospel According to Philip* as a collection. Turner describes the work as a "sourcebook for speculation" and concludes that the collector sought to address the problems of the origin and nature of evil in the world, and of the nature of the highest possibilities open to human beings by means of the single paradigm of emanation.

R. VAN DEN BROEK, *Studies in Gnosticism and Alexandrian Christianity,* Nag Hammadi and Manichaean Studies 39 (Leiden—New York—Cologne: Brill, 1996, 178 gld. or $115) ix and 300 pp. Indexed. LCN: 96-20947. ISBN: 90-04-10654-5.

The first ten papers in this collection deal with gnosticism: gnosticism and Hermetism as two roads to salvation; Eugnostus and Aristides on the ineffable God; Apuleius, gnostics, and magicians on the nature of God; Autogenes and Adamas—the mythological structure of *Apocryphon of John;* the creation of Adam's psychic body in *Apocryphon of John;* from Jewish Wisdom to gnostic Redeemer—the concluding hymn of *Apocryphon of John;* Jewish and Platonic speculations in early Alexandrian theology—Eugnostus, Philo, Valentinus, and

Origen; the shape of Edem according to Justin the gnostic; the report of the Coptic Cyril of Jerusalem about *Gospel of the Hebrews;* and whether the Cathars are medieval gnostics. The remaining five papers concern Alexandrian Christianity: Jews and Christians in Alexandria in the 2nd and 3rd centuries; the Christian "school" of Alexandria in the 2nd and 3rd centuries; *Authentikos Logos* as a new document of Christian Platonism; the theology of *Teachings of Silvanus;* and *Teachings of Silvanus* and the Greek gnomic tradition. Van den Broek is emeritus professor of the history of Christianity at the University of Utrecht.

P. W. van der Horst, *Bronnen voor de studie van de wereld van het vroege christendom. Joodse en pagane teksten uit de periode van Alexander de Grote tot keizer Constantijn.* Vol. 1, *Joodse bronnen;* vol. 2, *Pagane bronnen* (Kampen: Kok, 1997, paper) 268 pp., 272 pp. Indexed. ISBN: 90-242-7962-3 (vol. 1), -7963-1 (vol. 2).

These two volumes present Dutch translations (with brief introductions and notes below) of Jewish and pagan texts that are especially important for understanding the world of early Christianity (i.e. from the time of Alexander the Great to Constantine). The texts in the volume devoted to Jewish sources appear under the following headings: the retelling of biblical narratives and Bible translations, apologetics, philosophy and exegesis, mysticism and magic, prayers, rulers and politics, Essenes and the Dead Sea scrolls, eschatology, rabbinic literature, and funerary and synagogue inscriptions. The pagan sources are treated according to this outline: rulers; God, gods, and theology; hymns and prayers; mysticism and magic; philosophers and philosophy; happiness and ethics; love, marriage, and eroticism; dreams; anthropology, ethnology, and cosmology; portraits of Egypt; and Jews and Christians.

M. van Esbroeck, *Aux origines de la Dormition de la Vierge. Etudes historiques sur les traditions orientales,* Variorum Collected Studies 472 (Aldershot, UK—Brookfield, VT: Variorum, 1995, $98.95) viii and 325 pp., frontispiece. Indexed. LCN: 94-22684. ISBN: 0-86078-454-1.

The fifteen articles in this collection concern the literary texts about the Assumption before the 10th century (1981), the Byzantine and Caucasian accounts for the feast of the Dormition (1988), the signs of the times in Syriac literature (1991), new Apocrypha on the Dormition preserved in Georgian (1972), Georgian Apocrypha on the Dormition (1973), the Assumption of the Virgin Mary in the ps.-Basilean *Transitus* (1974), an indirect witness to the *Euthymiac History* in an Arabic reading for the Assumption (1975-76), a short ps.-Basilean treatise of the Aaronite movement preserved in Armenian (1987), the impact of Scripture on the Council of Dwin in A.D. 555 (1986), the cult of the Virgin Mary from Jerusalem to Constantinople in the 6th and 7th centuries (1988), the Dormition among the Copts (1992), an Armenian homily on the Dormition attributed to Chrysostom (1990), the letter on Sunday "descended from heaven" (1989), a Georgian liturgical canon for the Assumption of the Virgin Mary (1990), and the Georgian version of the Eusebian homily CPG 5528 on the Ascension (1985). A photograph of the author is included.

E. van Staalduine-Sulman (ed.), *A Bilingual Concordance to the Targum of the Prophets.* Vol. 3, *Samuel (I), ʾ-z;* vol. 4, *Samuel (II), ḥ-s;* vol. 5, *Samuel (III), ʿ-t* (Leiden—New York—Cologne: Brill, 1996, 184/165/180 gld. or $118.75/106.50/116.25) vi and 360 pp., iv and 337 pp., iv and 369 pp. Indexed (vol. 5). ISBN: 90-04-10490-9 (vol. 3), -10491-7 (vol. 4), -10492-5 (vol. 5).

These volumes follow the format established in J. C. de Moor's volume on Joshua in *Targum of the Prophets* [*NTA* 40, p. 552]. They provide for every word in *Targum of Samuel* (covering 1–2 Samuel) the Aramaic text in context (according to A. Sperber's edition) along with the corresponding Hebrew text in context (according to *Biblia Hebraica Suttgartensia*). Under the lemmata the quotations are ordered according to the alphabetical order of context forms. Statistical information is provided for each lemma. The last volume (pp. 310-368) contains a Hebrew-Aramaic index that facilitates entry from the side of the Hebrew text.

L. M. White, *The Social Origins of Christian Architecture.* Vol. 2, *Texts and Monuments for the Christian Domus Ecclesiae in its Environment,* Harvard Theological Studies 42 (Valley Forge, PA: Trinity Press International, 1997, paper $30) xx and 524 pp., 56 figs., map, 5 tables. Bibliography. Indexed. LCN: 96-38709. ISBN: 1-56338-181-8.

The first volume in this project was described in *NTA* 36, p. 145, and 41, p. 406 (paperback edition). This volume assembles important archaeological, documentary, and literary sources for the development of early Christian architecture in the first three centuries. After outlining a stratigraphic approach to the material ("layers of history and paths of discovery"), it relates Christian and non-Christian literary sources (original texts and translations) to the place and setting of the Christian assembly, presents all the early archaeological sites for Christian buildings together with the earliest documentary records (inscriptions and papyri) in a geographical catalogue, and assembles comparable archaeological and documentary data for Diaspora Judaism and Mithraism. Also included are a catalogue of other early Christian sites and several tables. White is professor of Christian origins at the University of Texas, Austin.

M. A. Williams, *Rethinking "Gnosticism." An Argument for Dismantling a Dubious Category* (Princeton, NJ: Princeton University Press, 1996, $49.95) xix and 335 pp., 3 figs., 8 tables. Bibliography. Indexed. LCN: 96-6490. ISBN: 0-691-01127-3.

Williams, professor of comparative religion at the University of Washington, and author of *The Immovable Race* (1985), examines some of the important features associated with "gnostic" movements and raises questions about the appropriateness and usefulness of the very category "gnosticism" as a vehicle for understanding the data under discussion. He argues that it is best to avoid imagining something called "the gnostic religion" or even "gnosticism," and suggests that the texts in question are better understood as sources from a variety of new religious movements. After considering what kind of thing scholars mean by "gnosticism" and "gnosticism" as a category, he develops his case according to the following outline: protest exegesis or hermeneutical problem solving, parasites or innovators, anticosmic world-rejection or sociocultural accommodation, hatred of the body or the perfection of the human, asceticism or libertinism, deterministic elitism or inclusive theories of conversion, and where they came from and what they left behind.

E. M. Yamauchi, *Persia and the Bible* (Grand Rapids: Baker, 1996, paper $29.99) 580 pp., 17 maps. Illustrated. Bibliography. Indexed. LCN: 89-48988. ISBN: 0-8010-2108-1.

The paperback edition of a work first published in 1990, this history of ancient Persia (and its archaeology) and its connections with the Bible contains chapters on the Medes, Cyrus, Cambyses, Darius, Xerxes, Artaxerxes I, Susa, Ecbatana, Pasargadae, Persepolis, Persia and the Greeks, Zoroastrianism, the Magi, and Mithraism. Yamauchi is professor of history at Miami University in Oxford, OH. D. J. Wiseman has provided a two-page foreword.

ADDITIONAL BOOKS RECEIVED

L. Alonso Schökel, *Biblia del Peregrino. Antiguo Testamento. Prosa. Edición de Estudio,* tomo 1 (Bilbao: EGA, 1996; Bilbao: Mensajero; Estella [Navarra]: Verbo Divino) 1095 pp., 15 maps, 3 tables. ISBN: 84-7726-152-0 (EGA), 84-271-2053-2 (M), 84-8169-141-0 (VD).

D. Bach, *L'Ancien Testament dans tous ses états. Dix textes clefs pour nous le rendre familier* (Poliez-le-Grand: Editions du Moulin, 1997, paper) 100 pp. Bibliography.

E. M. Bounds, *Coming Together/Coming Apart. Religion, Community, and Modernity* (New York—London: Routledge, 1997, cloth $59.95, paper $17.95) vii and 184 pp. Bibliography. Indexed. LCN: 95-26368. ISBN: 0-415-91261-X (cloth), -91262-8 (paper).

W. P. BROWN, *Obadiah through Malachi,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1996, paper $17) xii and 209 pp. Bibliography. LCN: 96-17773. ISBN: 0-664-25520-5.

B.-M. DUFFÉ (ED.), *Significations et enjeux de l'action humanitaire* (Lyon: PROFAC, 1996, paper 80 F) 170 pp. ISBN: 2-85317-064-0.

P. KNORN, *Arbeit und Menschenwürde. Kontinuität und Wandel im Verständnis der menschlichen Arbeit in den kirchlichen Lehrschreiben von Rerum novarum bis Centesimus annus. Eine sozialwissenschaftliche und theologische Untersuchung,* Erfurter Theologische Studien 73 (Leipzig: Benno, 1996, paper DM 48) xxv and 237 pp. Bibliography. Indexed. ISBN: 3-7462-1197-2.

M. MITZSCHERLICH, *Caritas als Wesensdimension und Grundfunktion der Kirche. Die Rezeption und Darstellung einer theologischen Grundeinsicht in Veröffentlichungen des Deutschen Caritasverbandes und in neueren ekklesiologischen Schriften,* Erfurter Theologische Schriften 24 (Leipzig: Benno, 1997, paper DM 32) xvii and 89 pp. Bibliography. ISBN: 3-7462-1198-0.

G. RAVASI, *I libri delle Cronache. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1996, 18,000 L) 112 pp. Bibliography. ISBN: 88-10-70957-8.

J. W. ROGERSON (ED.), *Industrial Mission in a Changing World. Papers from the Jubilee Conference of the Sheffield Industrial Mission* (Sheffield, UK: Sheffield Academic Press, 1996, cloth £35 or $60, paper £13.95 or $19.95) 195 pp. Indexed. ISBN: 1-85075-620-1 (cloth), -791-7 (paper).

T. RÖMER, *Le peuple élu et les autres. L'Ancien Testament entre exclusion et ouverture* (Poliez-le-Grand: Editions du Moulin, 1997, paper) 90 pp. Bibliography.

H. SIMIAN-YOFRE, *Testi isaiani dell'Avvento. Esegesi e liturgia,* Studi biblici 29 (Bologna: Dehoniane, 1996, paper 35,000 L) 255 pp. Bibliography. ISBN: 88-10-40731-8.

B. TIDIMAN, *Le livre de Zacharie,* Commentaire Évangélique de la Bible 18 (Vaux-sur-Seine: ÉDIFAC, 1996, paper 150 F) 301 pp. Bibliography. ISBN: 2-904407-17-0.

G. WREDE, *Origenes om grunderna och målet. Introduktion—Översättning—Kommentar,* Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 6 (Uppsala: Uppsala University, 1997, paper) 126 pp. Bibliography. Indexed. ISBN: 91-554-3932-2. Distributed by Almqvist & Wiksell, Stockholm.

INDEX OF PRINCIPAL SCRIPTURAL TEXTS

The numbers following the scriptural texts refer to entries, not pages.

Matthew 79, 86, 185–193, 772, 886–892, 1465, 1560–1566r
1–2 194, 893
1:1 195
1:1-17 196–197
1:16 1567
1:18-25 198
2:1-12 894–895
2:6 1568
2:9 199
2:13-21 200
2:13-23 1569
2:16-18 1570
2:23 830
3:13-17 1588
3:16 230
4:1-11 231, 1571
5–7 201, 896
5:3-11 897
5:3-12 202–203, 898–899
5:13 900
5:13-14 1572
5:21-22 204
5:21-26 901
5:33-37 204, 902
6:9-13 205–206, 1617r
6:10 1573
8:22 207
8:28 208
8:28-34 1593
10:1–11:1 239
11:2-19 271
11:7 903
11:25-30 1574
12:18 1084
12:32 1997
12:38-42 209
13:3-9 236, 904
13:24-30 210
13:34 876
13:46 1575
14:12-14 240
14:13-24 1576
15:1-20 211
15:11 905, 1394
15:21-28 212, 906
16:18 213, 907
16:21 1615
17:5 1084
17:22–20:19 1577
18 214, 472, 1578
18:21-35 908
19:10-12 215
20:1-15 909
20:20-28 1763
21:28-32 216
21:28–22:14 910
21:33-41 1597
21:33-46 940
22:1-14 911
22:16 942
23:13-36 202
24:34 217
24:45–25:30 1579
25:14-30 912–913
25:32-33 1580
26:17-29 946
26:27-28 1581
26:28 914
26:36-46 915
27:46 1396, 1582
27:50-51 1583
27:51-53 916
28:1 218
28:18-20 917

Mark 219–229, 351, 724, 772, 815, 918–922, 1584–1586
1–10 923
1:1 924
1:1-6 182
1:2 1587
1:9-11 1588
1:9-15 925
1:10 230
1:12-13 231
1:15 926
1:21-28 232
1:29-31 1589
2:9 927
2:15–3:6 1590
2:18-20 1591
2:23–3:6 928
3:20-21 233–234
3:21 929
3:31-35 234–235
4:1-34 930
4:3-9 236, 904
4:5 237
4:21-25 1614
4:30-32 931
4:31 932
5:1 208
5:1-20 933, 1592–1593
6:3 251
6:4 1998
6:6-13 239
6:6-56 238
6:30-34 240
6:32-44 1576
6:45-53 1594
6:52-53 934
7:1-23 211, 935, 1303, 1595
8:12 241
8:27-33 1426
8:31 1615
8:31-32 936
9:1-8 242
10:17-27 754
10:17-31 1978
10:45 937, 1596
11–16 938
11:1-33 243
11:27–12:37 939
12:1-9 1597
12:1-12 940–941
12:14 942
12:18-27 943
13 244–245, 1598
13:12 229
13:14 246, 1587
13:24-25 247
13:24-27 944
14–16 220, 248
14:2 249
14:3–16:8 945
14:12-25 946
14:17-52 1599
14:24 134, 1581
14:32-42 915

14:51-52 250
14:55–15:2 219
15:16-39 1600
15:33-41 947
15:34 948
15:40 251
15:40-41 1601
15:42–16:8 949
15:47 1601
16:1 218
16:1-8 252, 1601
16:8 253
16:17 1165

Luke 223, 254–262, 950–952, 1602–1607, 1719
1–2 194, 893
1:3 263–264
1:30-33 265
1:34 266
1:35-37 953
1:38 954
1:43 1608
1:46-55 1609
1:50 1610
2:7 267
2:8-20 955, 1611
2:12 267, 1612
3:10-14 268
3:16-17 956
3:21-22 1588
3:22 230
4:1-12 957
4:1-13 231
4:14–9:62 1613
5:17-26 269
6:20-23 898
6:20-26 897
6:24-27 270
7:18-35 271
7:24 903
7:36-50 272, 958
8:5-8 236, 904
8:16-18 1614
8:26 208
8:26-34 1593
9:10-11 240
9:10-17 1576
9:22 1615
9:46-50 1616
10:21-24 1574
10:25-37 273–274, 959–960
10:25-42 961
10:38-42 275
11:2-4 205–206, 1617r
11:14-26 276
11:29-32 209
11:39-40 1394
12:13-34 277
12:16-20 962
15 278, 1618
15:11-32 963
15:15 964
15:25-32 1619
16:19-31 962
19:1-10 13, 965
20:9-16 1597
20:9-19 940
20:21 942
20:27-38 943
22–23 279–280, 966
22:7-20 946
22:7-38 1620
22:19-20 1581
22:39-46 915
23:43 967
23:53 1612
24:12 1621
24:13-35 281
24:17 282
24:18-27 283
24:46-49 968

John 284–298, 450, 503, 891, 969–977, 1463, 1605, 1622–1631, 1666
1–4 299r
1–6 300
1:1 301
1:1-18 978–979
1:14 301, 980
1:21 815
1:29-34 1588
1:32 230
1:35-51 302
2 472
2:1-12 498
2:13-22 303
3:1 592
3:1-21 981
3:16 304
4:1-42 305, 958, 982–983
5:1-47 305
5:8 927
6 1632
6:1-14 1576
6:37-46, 65 1574
7 306
7:1–8:59 1633
7:38 307
7:53–8:11 958
8:46 836
8:57 984
10:1-18 308
11:1-46 1634
11:43-44 1635
11:45-54 309
13–17 310, 985
13:1-20 311
13:10 986
14–16 721
15:1-6 987
15:14-15 1636
18–19 312–314
18:1-11 315
18:28–19:16 1637
19:25-27 1638
19:28-30 988, 1639
20:1-18 316, 989
20:3-10 1621
20:6-7 990
20:11-18 1969
20:17 317
20:19-23 991
21:24-25 1640

Acts 254–259, 261, 318–319, 519, 885, 952, 992–993, 1123, 1602–1604, 1607, 1610, 1641–1643
1–2 1644
2:1-13 1645
2:33 994
2:38 995, 1646
2:41-47 320
3:1-26 996
3:2 321
3:12-26 322
4:24-31 997
6:1-7 998
7 689

8:4-13 1647
8:9-24 1972
8:26 1648
8:26-40 999–1000, 1183
9 323
10:1–11:18 1001
10:38 324
12:17 630
13:4-12 1002
15 1003–1004, 1057
15:20 1649
15:28-29 1650
16:12-20 1705
16:16 1472
17:16-34 1005
17:18 1651
17:18-20 325
17:32 1651
22 323
26 323
27 326

Romans 355, 1024, 1667
1–11 1700
1:16–3:31 1668
1:26-27 1025, 1144
2 356, 1026
4 357
5:1-11 1669
5:7 1027
5:12-21 1028
5:13-14 1029
6 1670
6:1-11 1671
6:4 1672
6:12-13 1030
7–8 1031
7:1-4 358
8 1670
8:20 1673
8:29 1764
9–11 359–360, 1674–1675
9:10–10:4 361
11 1676
13:1-7 422, 1677–1678
13:11-14 362
13:14 363
16:7 364
16:18 1032
16:23 365

1–2 Corinthians 366, 1033–1036, 1679

1 Corinthians 367, 1680–1681
1–2 1037
1:26-31 1038
5–6 368
6 1039
6:9-11 1040
6:12-20 1682
6:18 1041, 1683
7 1663
7:5-7 369
7:14 1684
7:25-40 215
8:1–11:1 370
8:7-13 371
9:22 372
9:24-27 1042, 1685
10–11 1686
10:1-22 1687
10:4 1043
11:10 373
11:25 914, 1581
11:25-26 946
11:30 1044
12–14 374, 1019
12:13 1476
13:8-13 1043
13:10 1688
14:20-25 375
14:34-35 376, 1689
15:8 377
15:8-9 1690
15:20-28 1046
15:29 1047

2 Corinthians 378–379, 1691–1692
1–7 380
1–9 381
1:1–2:13 1048
2:14–3:18 1693
3 1049
3:1-11 1050
3:6 1694
3:17 534, 1051
5:1-10 382
5:19 1695
7:3-11 1052
7:5-16 1048
8:1-15 1053
10:1-6 1696
11:1–12:13 383
11:23-33 1697
12:7-9 1698
12:7-10 1054
13:5 1699

Galatians 357, 384–385, 1700, 1859
1:17 1055
1:19 1056
2:1-10 1057
2:11-14 1058
2:15-16 1701
2:20 386
3:1-5 1059
3:1-20 1701
3:10-14 1702
3:27 363
3:28 387
4–6 1703
4:17 1060
5:11 388
5:23 389

Ephesians 390–393, 1061–1063, 1704
1 1064
1:3-14 394
1:4-6 395
2:11-22 396–398, 908

Philippians 399, 1705
1:6 400
1:23 401
3:1 1706

Colossians 402, 1061, 1704
1:13-20 1707
3:5-17 1030
3:11 1708
3:18–4:1 403
4:9 1071

1–2 Thessalonians 1709–1710

1 Thessalonians 1711–1712
4:4 1889
4:17 1065
5:17 1713

2 Thessalonians 404, 1066, 1714
2:6-7 405

Pastorals 406, 1067–1068

1 Timothy
2:8-15 1715
2:15 1716
3:16–4:3 1254
4 1717
4:10 407

2 Timothy
1:17 408

Titus
1:10-16 409
2:5 1069
3:5-6 410

Philemon 1070, 1718
8-21 1071

Hebrews 411–413, 1072–1074, 1719–1724
1:3 1725
2 1726
3:1–4:11 1727
6:4-6 414
6:13–10:21 1075
7:22 413
8:1-2 415
9:11-14 1076
9:22 908
11:1–13:24 1728
13:9-16 1729
13:17 1730
13:20 1077

Catholic Epistles 416r

James 338, 417–418, 1078, 1376, 1731–1735
1:13 1736
1:14-15, 18 419
2:14-26 1737
3:1-12 726
5:12 902

1 Peter 420, 1720, 1738
1:1-3 421
2:13-17 422
3:1 1079
3:1-4 1080
3:5-6 1081
3:19 423

2 Peter 1082–1083, 1720
1:16-18 1084
1:16-21 424

1–3 John 293, 298, 425, 973

1 John 85, 288, 297, 1739–1741

Jude 1086

Revelation 62, 293, 296, 426–435, 1087–1096, 1463, 1742–1743, 1977
1:12-20 1097
1:13-18 1744
2–3 1098–1099
2:14 1745
2:18-23 1746
2:20 1100
4–5 1101
4–7 436
5 437
6 1747
6:1-8 438–439
6:2 1102
12 440
14:6-13 1103
15:3-4 441, 1748
16:16 1104
18 1749
18:6-7 442
20 1105
20–22 443
20:1-6 1750
21:1-8 1751
22:14 1752
22:20 444

INDEX OF AUTHORS OF ARTICLES AND BOOK REVIEWS

Numbers refer to entries, not pages.

Aasved, M. J.: 655
Abir, P. A.: 426
Abrams, D.: 1326, 1327
Adam, A. K. M.: 1263, 1408, 1409
Adams, A. C.: 1558r
Adams, D. L.: 445
Agourides, S.: 1622
Aguirre, R.: 466, 825
Ahirika, E.: 485
Ahrens, M.: 417
Aichele, G.: 705, 936
Albrile, E.: 1389, 1390
Aleixandre, D.: 170, 1927
Aletti, J.-N.: 328, 1026, 1653
Alexander, P. S.: 1489, 1849
Allen, C.: 871
Allen, D. L.: 1719
Allison, D. C.: 826, 827
Allsopp, M. E.: 486
Alonso Schökel, L.: 1133, 1264, 1410, 1411
Alter, R.: 706, 780
Alves, M. I.: 329
Amaladoss, M.: 1755
Amiran, D. H. K.: 1192
Anderson, A. H.: 707
Anderson, G. A.: 591
Andrei, O.: 1176
Angert, A.: 1833
Anon.: 105, 708, 709, 710, 1772
Antoniotti, L.-M.: 317
Aparicio Rodriguez, A.: 487, 828
Archer, K. J.: 5
Ardusso, F.: 6
Arens, E.: 812, 1670
Arnal, W. E.: 178, 1554
Arul Raja, A. M.: 711
Arzt, P.: 1808
Ascough, R. S.: 254, 1053
Ash, J.: 1850
Atherton, C.: 88
Atkins, R.: 383
Atkinson, K.: 1265
Augello, A.: 1134
Aune, D. E.: 330
Austin, J.: 1515r
Avalos, H. I.: 633
Avril, A.-C.: 1135

Baarda, T.: 984, 1997
Babinet, R.: 990
Backhaus, K.: 134, 1773
Bahat, D.: 1821
Baker, C. M.: 1328
Baker, D. W.: 1485
Balaguer, V.: 1413
Ball, E.: 7
Bamidele, M. O.: 1763
Bammel, C. P.: 1027
Bammel, E.: 219
Bankston, C. L.: 1992r
Banon, D.: 1928
Barbaglio, G.: 1115r
Barbieri, E.: 1961
Barker, D.: 1941
Barker, M.: 488, 1774
Barkhuizen, J.: 1634, 1635
Barnouin, M.: 251
Barr, G. K.: 1720
Barr, J.: 8
Barraclough, R.: 942
Barrett, C. K.: 255
Bartkowski, J.: 712
Bartlett, D. L.: 9
Bartnik, C.: 989
Basset, L.: 269
Bassler, J. M.: 1067
Bauckham, R.: 467, 592, 911
Baudin, F.: 359
Baudry, G.-H.: 489, 1672
Bauer, J. B.: 1998
Baum, A. D.: 675
Baumgarten, J. M.: 1228, 1880r
Bearman, G.: 1851
Beatrice, P. F.: 1962
Beaude, P.-M.: 1329
Beckford, R.: 1109
Bedenbender, A.: 923, 938
Begg, C. T.: 593, 594, 595, 596, 597, 1266, 1267, 1268, 1269, 1897, 1898, 1899, 1900, 1901
Behr, J.: 1707
Beilner, W.: 713
Bell, R. H.: 598
Belleville, L. L.: 378
Bender, H. V.: 656
Benediktson, D. T.: 1942
Benetreau, S.: 1076
Benjamin, D. C.: 44
Benn, W.: 468
Berelov, I.: 551
Berger, K.: 829, 830
Berger, M.: 405
Bergeson, B.: 220
Bergmeier, R.: 1677
Berlin, A. M.: 1809
Berlingieri, G.: 1087
Bernabé Ubieta, C.: 1177
Bernabò, M.: 1270
Bernstein, M. J.: 1229, 1412r, 1852
Berry, R. J.: 831
Berthiaume, S. C.: 436
Best, E.: 10, 125, 1704

Beyerhaus, P.: 1775
Bielecki, S.: 362, 1136
Bij de Vaate, A. J.: 552, 1822
Bikai, P. M.: 553
Bilde, P.: 131
Binz, S. J.: 714
Black, C. C.: 1584
Black, K.: 813
Blanchetière, F.: 1810
Blasi, A. J.: 11, 1963
Blidstein, G. J.: 1330
Bligh, J.: 355
Blomberg, C. L.: 12, 1555
Boccaccini, G.: 599
Böckler, A.: 1596
Bodendorfer, G.: 832
Boer, R.: 715
Bogaert, P.-M.: 1462
Boismard, M.-É.: 427, 904
Bollag, M.: 634
Bolognesi, P.: 1414
Bolt, P. G.: 252
Bond, H. K.: 1271
Bonneau, G.: 1902
Bonneau, N.: 1668, 1702
Borgen, P.: 437
Borghi, E.: 13, 963
Boring, M. E.: 833, 848r, 981, 1082, 1083, 1085
Bossman, D. M.: 1008
Boswell, J.: 1530r
Botha, J.: 243
Botha, J. E.: 716
Botha, P. J.: 635
Botha, P. J. J.: 256, 1579
Botha, S. P.: 916
Bothma, T. J. D.: 104
Botma, A.: 1009
Böttrich, C.: 1903
Bouffartigue, J.: 535
Bourgine, M. B.: 1929
Bowersock, G.: 1948r
Bowley, J. E.: 1272
Boyarin, D.: 356, 636
Bracchi, R.: 1467
Braine, D.: 454
Brändle, F.: 284
Branick, V.: 1667
Brant, J.-A. A.: 285, 886
Brashear, W. M.: 1178
Brauch, M. T.: 490
Brawley, R. L.: 966
Breck, J.: 14
Bremmer, J. N.: 171
Brennan, T.: 1353
Brennan, W.: 1137
Brewer, D. I.: 491
Brin, G.: 569
Brisman, L.: 912
Broadhead, E. K.: 248
Brodie, T.: 1623, 1624
Broer, I.: 1560
Bronznick, N. M.: 1930
Brooke, G. J.: 1853
Broshi, M.: 1253
Brottier, L.: 1273
Brown, A. R.: 1037
Brown, P. C.: 1699
Brown, R. E.: 1542, 1543
Browne, G. M.: 1463
Browning, D. C.: 554
Brueggemann, W.: 1753
Brunon, J.-B.: 1654, 1679, 1700, 1709
Brusic, R. M.: 1739
Bryan, C.: 834
Buby, B.: 897
Buckley, J. J.: 1999
Buckwalter, H. D.: 455, 1602
Buetubela B.: 1764
Bühler, P.: 15
Burdon, C.: 717
Burge, G.: 823r
Burggraf, J.: 1609
Burns, L.: 1726
Burton, P.: 79
Butler, J.: 1738
Buzzard, A. F.: 1756
Buzzetti, C.: 1468
Bynum, M. R.: 1943

Cabié, R.: 998
Cagin, M.: 1625
Cahill, E. K.: 1474
Calder, W. M.: 1490
Calduch-Benages, N.: 1274
Callahan, A. D.: 428
Callahan, J. P.: 456, 1415, 1416
Calloud, J.: 718
Cameron, R.: 719
Camp, A. L.: 1646
Campbell, A.: 492
Campbell, B.: 1717
Campbell, D. A.: 1708
Campbell, R. A.: 389, 835
Camplani, A.: 720
Caquot, A.: 570, 637, 1230
Caragounis, C. C.: 89, 1469
Cardellino, L.: 1626
Carlier, C.: 1275
Carpinelli, F. G.: 1603
Carr, E. E.: 221
Carriker, C. T.: 1655
Carroll, R. P.: 782
Carrón, J.: 1641
Carter, W.: 218, 275, 814, 896
Cartledge, M. J.: 721
Cartlidge, D. R.: 1965
Casalegno, A.: 257, 950
Castelli, E. A.: 756r
Castro, S.: 300, 1627r
Cataldo, C.: 1544
Catastini, A.: 600
Cerbelaud, D.: 1138

Ceresko, A. R.: 16
Chadwick, H.: 1979r
Chance, J. K.: 17
Chapman, M. D.: 18
Charette, B.: 185
Charlesworth, J. H.: 1854
Chater, M. F.: 1417
Chempakassery, P.: 237
Cherry, D.: 1944
Cheung, T.-M.: 493
Childs, B. S.: 1418
Chilton, B.: 457, 1595
Chmiel, J.: 571
Chow, J. K.: 1680
Chow, S.: 209
Christensen, D. L.: 1402
Chrostowski, W.: 572, 722
Cianca, J. E.: 1765
Cipriani, S.: 1012r
Claassen, J. M.: 1945
Clark, E. A.: 1966
Clark, M. S.: 469
Clark, N.: 1072
Clarke, A. D.: 1010
Clines, D. J. A.: 723
Cloke, G.: 1375
Cohen, M.: 1931
Cohen, R.: 1823
Cohen, S. J. D.: 789, 1341r
Coles, R.: 781r
Colijn, B. B.: 1721
Collins, J. J.: 1855
Collins, R. F.: 898, 1766
Combet-Galland, C.: 273
Combrink, H. J. B.: 19, 186, 187
Combs, W. W.: 80, 783
Compton, R. B.: 414
Connell, M. F.: 986
Cook, E. M.: 1209
Cook, J.: 601
Cook, J. G.: 1589
Cook, S. L.: 1139
Cook, W. F.: 957
Copan, P.: 494
Corley, J.: 1276
Corona Mary: 1140
Cory, C.: 1633
Cosgrove, C. H.: 360
Cothenet, E.: 126, 127, 135, 807, 1776
Cotton, H. M.: 555, 1193, 1231, 1819
Court, J. M.: 1742
Courthial, P.: 98
Coutsoumpos, P.: 1745
Cova, G. D.: 1120
Cowton, C. J.: 321
Craffert, P. F.: 20, 136
Cranfield, C. E. B.: 1141
Crawford, J. S.: 1194
Cronjé, J. V.: 657
Crosby, M. H.: 1578
Cross, F. M.: 790
Crossan, J. D.: 137
Crotty, R.: 1376
Croy, N. C.: 1651
Cueva, E. P.: 1354
Cunningham, J.: 1757
Currie, H. M.: 470
Curti, E.: 1195
Cuvillier, E.: 239, 331r, 496, 1561
Cyran, W.: 324
Czajkowski, M.: 791

Dahmen, U.: 573
D'Angelo, M. R.: 756r
Danove, P.: 1601
Daoust, J.: 807
Dautzenberg, G.: 332
Davidsen, O.: 724
Davidson, L.: 556
Davies, P. J. E.: 1824
Davies, P. R.: 1216, 1419, 1856
Davies, W. D.: 1777
Davila, J. R.: 1857
Dawes, G. W.: 371, 1420
Dean, M. E.: 725
de A. Severa, Z.: 1723
Debergé, P.: 1142
de Burgos Núñez, M.: 315
Decker, R. J.: 1143
De Conick, A. D.: 695
de Coninck, F.: 1778
Degner, G. W.: 726
Deibler, E. W.: 1475
Deidun, T.: 1042
Deist, F. E.: 81, 727
de Jonge, H. J.: 106
del Agua, A.: 258
Del Verme, M.: 676
Deming, W.: 368
Demke, C.: 1711
Denaux, A.: 471
Dench, E.: 1195
Depraz, N.: 1391
Derickson, G. W.: 987
Derrett, J. D. M.: 268, 281, 915, 927, 1580, 1683
Derry, K.: 1377
deSilva, D. A.: 333, 380, 429, 574, 602, 1277, 1712
De Spirito, G.: 1967
des Places, E.: 658
Destro, A.: 1179, 1656
Detering, H.: 1657
Dever, W. G.: 107, 792
Devillers, L.: 969
De Waele, D. H.: 1278
Dewey, J.: 21
Dewsnap, M.: 793
Deyo, S.: 787, 1486
Diebold-Scheuermann, C.: 1637
Dieterlé, C.: 1075
Díez Merino, L.: 90
DiLella, A. A.: 1279

Dillon, J.: 1280
Dillon, S.: 1196
Dixon, R. L.: 411
Doering, L.: 1858
Dohmen, C.: 728, 1421
Dombrowski, B. W. W.: 1232, 1233
Dominic, A. P.: 836
Donahue, J. R.: 446
Donner, H. T.: 108
Doriani, D. M.: 22
Dorival, G.: 894, 1904
Dorrien, G.: 1422
Doty, W. G.: 1006
Doud, R. E.: 1779
Dowd, S. E.: 222, 1517, 1523r
Dowden, K.: 659
Downing, F. G.: 387, 1556
Doyle, B. R.: 188
Dozeman, T. B.: 1144
Draper, J. A.: 238, 1968
Drijvers, H. J. W.: 677
D'Sa, T.: 965
Dubied, P.-L.: 23
Duff, P. B.: 1746
Duhaime, J.: 1902
Dunbabin, K. M. D.: 1197
Dunn, J. D. G.: 497, 1145, 1859
Dunnill, J.: 24
Dupleix, A.: 286, 498
du Preez, J.: 1751
du Rand, J. A.: 441, 1088, 1748
du Toit, A. B.: 1905

Eason, M.: 499
Eckert, J.: 363, 1694
Eckstein, H.-J.: 1671
Eco, U.: 1491
Eddy, P. R.: 837
Edgar, C. F.: 361
Edwards, J. R.: 794
Edwards, M. J.: 1392
Edwards, R. B.: 970
Egan, V.: 553
Ego, B.: 1198
Eisen, U. E.: 753r
Eisenman, R.: 1658
ElFar, R. W.: 1403
Elgvin, T.: 1860
Ellens, J. H.: 1811
Ellington, S. A.: 729
Elliott, J. K.: 244, 702, 992
Elliott, N.: 1011
Elliott, S. M.: 384, 442
Elsner, J.: 1946
Eltrop, B.: 1568
Emerton, J. A.: 1234
Emmel, S.: 771
Engelbrecht, E. A.: 374
Engelbrecht, J. J.: 109, 1743
Enns, P. E: 1043
Epp, E. J.: 1464
Erickson, R. J.: 1569
Ernst, J.: 1507
Ernst, M.: 1575
Eshel, E.: 1199, 1861
Eskola, T.: 730
Espinel, J. L.: 139
Evans, C. A.: 860r, 940
Every, G.: 1423
Évrard, É.: 959

Faber van der Meulen, H. E.: 1146
Fabry, H.-J.: 575
Faessler, M.: 1969
Fantino, J.: 1970
Farmer, C. S.: 982
Farrell, T.: 1476
Farris, S.: 1767
Fassberg, S. E.: 1235
Fau, G.: 1862
Fawcett, B.: 1971
Féderlé, P.: 1147
Feldman, L. H.: 1281, 1282
Fernandez, E.: 500
Fernández Marcos, N.: 1906
Ferraro, G.: 25
Ferreiro, A.: 1972
Figura, M.: 501
Fine, D. J.: 1492
Fine, S.: 557, 604
Fischer, G.: 731
Fischer, I.: 1424
Fisk, B. N.: 1041
Fitzmyer, J. A.: 1121, 1236
Flameygh, E.: 472
Fleith, B.: 1973
Fletcher-Louis, C.: 1863
Flint, P. W.: 1864
Flinterman, J.-J.: 540r
Flory, M. B.: 660
Focant, C.: 935
Fong, B. W.: 396
Fontana, R.: 1932
Ford, J. M.: 1089, 1180, 1812
Fortin-Melkevik, A.: 1425, 1426
Fourez, G.: 1162
Fowler, R. M.: 2
Fox, R. L.: 1964r
France, R. T.: 1073
Franco, E.: 335
Franco, F.: 1427
Frankfurter, D.: 1181, 1813
Franklin, J. L.: 1947
Frankovic, J.: 369
Fredrickson, D. E.: 1033, 1632
Freedman, H.: 638
Freundlich, A.: 189
Freyne, S.: 140, 838, 1518
Friedman, M. A.: 1237
Friedman, S.: 1332
Friedrichsen, T. A.: 1615
Frizzell, L. E.: 502

Fuchs, A.: 884r
Fuliga, J. B.: 1576
Funk, R. W.: 732, 839

Gaca, K. L.: 1283
Gagnebin, L.: 733
Galot, J.: 287, 503, 1110, 1148, 1149
Galvin, J. P.: 840
Gamba, G. G.: 233
Gamble, H.: 1493
Garcia, M. A.: 26
García Cordero, M.: 336, 1780
García Martínez, F.: 576, 1238, 1239, 1865
García-Moreno, A.: 288
Gardner, I. M. F.: 1201
Garuti, P.: 1781
Gasque, W. W.: 504
Gates, M.-H.: 558
Gawlick, M.: 1628
Geiger, J.: 555
Geljon, A. C.: 1284
Genest, O.: 27
Geraghty, G.: 1005
Gero, S.: 1355
Gersht, R.: 1202
Gianotto, C.: 1003
Gianto, A.: 1830r
Giardini, F.: 1150
Gibson, J. B.: 241
Giesen, H.: 430, 505, 536, 1103
Gignac, A.: 1285, 1659
Gilboa, G.: 1846
Gilchrist, J. M.: 326
Gilhooley, J.: 110
Gineste, B.: 408
Girard, M.: 1428
Giroud, J.-C.: 431
Gisel, P.: 1758, 1974
Glancy, J. A.: 1907
Glaze, R. E.: 1071
Glazier-McDonald, B.: 1210
Glé, J.-M.: 506
Gleason, R. C.: 1050
Glenny, W. E.: 28
Glessmer, U.: 577
Gmirkin, R.: 1240
Gnilka, J.: 1660
Goerling, F.: 1477, 1478
Goldberg, G. J.: 283
Goldenberg, D. M.: 207
Goldman, B.: 1203
Gołębiewski, M.: 507
Gomez de Silva, C.: 1211
Gómez Velasco, F.: 1028
González de Cardedal, O.: 138r
González Montes, A.: 1430
Good, D. J.: 1999
Goodacre, M. S.: 1470, 1502
Goodblatt, D.: 1286
Goodwin, M. J.: 407
Goranson, S.: 559, 1752
Goren, H.: 1494, 1825
Goren, Y.: 1193
Görg, M.: 458
Gosline, S. L.: 537
Gosse, B.: 1111
Goud, T. E.: 1908
Goulder, M. D.: 406, 872, 1662r
Gourgues, M.: 1583
Grabowski, J. S.: 1151
Graham, S. L.: 734
Graue, J. M.: 212
Gravrock, M.: 1039
Grayston, K.: 1024
Graziani, D.: 29, 1591
Greenfield, J. C.: 587, 1888
Greenhut, Z.: 1826
Grelot, P.: 772, 946, 1909
Grieb, A. K.: 795, 1524r
Griffin, J.: 672r
Grosby, S.: 1182
Grossberg, A.: 560
Gubler, M.-L.: 172
Gudovitch, S.: 1827
Guery, D.-E.: 440
Guijarro Oporto, S.: 1431
Guillemette, N.: 215
Guillet, J.: 508, 841, 873, 1152
Gundry, R. H.: 132, 1065
Gundry-Volf, J. M.: 1782
Gutoff, J.: 1333
Guyénot, L.: 141

Haacker, K.: 205, 509, 1545, 1674
Haas, G.: 30
Habel, N.: 1783
Haber, H.: 1287
Hackett, J. A.: 1828
Hagner, D. A.: 887, 1562
Haight, R.: 460, 842
Hall, R. G.: 385
Hamacher, E.: 578
Hamilton, G. J.: 1204
Hamm, D.: 1784
Hansen, G. W.: 1519
Hanson, K. C.: 202, 538
Hargreaves, M.: 31, 32
Häring, H.: 1153
Harms, G. R.: 1154
Harrauer, H.: 1814
Harrill, J. A.: 964
Harrington, D. J.: 796, 1503, 1866
Harris, W. V.: 111
Harvey, G.: 1288
Hasel, G. F.: 447
Hatina, T. R.: 944
Haudel, M.: 33
Hayes, C. E.: 1334
Haynie, P.: 539
Hays, J. D.: 1183
Hays, R. B.: 1155, 1432
Hazzard, R. A.: 561

Heidemanns, K.: 1433
Heiligenthal, R.: 473
Heimerdinger, J.: 82, 322
Heininger, B.: 1725
Hempel, C.: 1867
Hendel, R. S.: 1829
Hendricks, O. O.: 1434
Hengel, M.: 432, 797
Henne, P.: 678
Heredia, R. C.: 798
Hermant, D.: 214
Herrin, B. F.: 1520
Hertzberg, A.: 639
Heschel, S.: 112, 799
Heskin, K.: 1785
Heuer, M. H.: 83
Heymel, M.: 867
Hezser, C.: 1184
Hiers, R. H.: 179, 874
Hill, H.: 113
Hirth, V.: 931, 999
Hjelde, S.: 114
Hoffman, R. J.: 1393
Hofrichter, P.: 1122
Hollander, H. W.: 377
Hollis, A. S.: 661
Holman, C. L.: 410
Homerski, J.: 142
Hopkins, K.: 1357r, 1949r
Horn, F. W.: 1013
Horowitz, W.: 1290
Horsley, R. A.: 143, 144
Hotze, G.: 1691
Houghton, M. J.: 1045
Houlden, J. L.: 173, 816r, 1661
Howell, D. N.: 1710
Huber, K.: 939, 941
Hübner, R. M.: 1975
Hughes, F. W.: 404
Humphrey, E. M.: 510, 1001
Humphries, M.: 276
Hunink, V.: 1356
Hunter, C. B.: 1521
Hunter, E. C. D.: 1206
Hurtado, L. W.: 461, 511
Hutchinson, R. J.: 145r
Hutter-Wolandt, U.: 800

Iacopino, G.: 1394
Ilan, T.: 579, 1291
Infante, R.: 433, 971
Inglebert, H.: 1950
Ingolfsland, D.: 1401r
Irvine, A.: 1522
Isaacs, M. E.: 1722, 1729

Jack, A.: 1241
Jackson, H. M.: 605
Jacquette, D.: 662
Jaffee, M. S.: 1331r
Jager, E.: 1292
Jankowski, G.: 1031
Janse, M.: 263
Janzen, J. G.: 386, 400
Jaquette, J. L.: 337
Jeanrond, W. G.: 448
Jensen, J.: 99
Jensen, R. M.: 1378
Jeppesen, K.: 1404
Jobes, K. H.: 1293
Jodock, D.: 34
Johne, H. R.: 1650
Johnson, A.: 1046
Johnson, B.: 1193
Johnson, L. T.: 259, 512, 1123, 1759
Jones, C. P.: 562
Jones, I. H.: 115
Jonker, L. C.: 1435
Joosten, J.: 777, 1910
Jossa, G.: 422
Joubert, S. J.: 1548
Juel, D.: 35, 735
Jull, A. J. T.: 1207

Kaestli, J.-D.: 327, 1185
Kaiser, C. B.: 1156
Kaiser, W. C.: 1112
Kallai, Z.: 1242
Kalmin, R.: 1933
Kamlah, J.: 563
Kanagaraj, J. J.: 972
Kangas, R.: 338
Kapera, Z. J.: 580, 1243, 1244, 1245
Karjian, N.: 36
Kasher, R.: 640, 696, 1335
Katz, P.: 815
Kayser, T. C.: 1911
Kea, P. V.: 1718
Kealy, S. P.: 190
Keck, L. E.: 1038
Kee, H. C.: 271
Keesmaat, S. C.: 1703
Kellermann, U.: 967
Kelly, M.: 1525
Kent, J. A.: 174
Ker, D. P.: 1294
Kern Ulmer, B.: 1336
Khalifeh, E.: 1976
Kieffer, R.: 1786
Kiejza, A.: 1097
Kilgallen, J. J.: 960, 994
Kim, S. Y.: 513, 514
King, G. J.: 37
King, P. J.: 1221r
Kirchhevel, G. D.: 980
Kirchschläger, W.: 1157, 1508
Kirkland, A.: 1977
Kirschner, E. F.: 917
Kitchell, K. F.: 91
Klaiber, W.: 1124
Klappert, B.: 1550
Klauck, H.-J.: 515, 985, 1610, 1652r

Klein, H.: 270
Kline, M. G.: 1104
Kloner, A.: 1199, 1831, 1832
Kloppenborg, J. S.: 875
Knight, G. W.: 38
Knoche, H.: 39
Knohl, I.: 1881r
Koch, K.: 1106
Koekemoer, J. H.: 870
Koester, C. R.: 1686, 1787
Kogler, F.: 703
Kollmann, B.: 902
Koltun-Fromm, N.: 641
Konstan, D.: 663
Kosch, D.: 1563
Kowalczyk, A.: 888
Kozhamthadam, J.: 1526
Krämer, M.: 180
Krasiński, J.: 801
Kreider, A.: 1379
Krentz, E.: 541, 918, 1034
Krieger, K.-S.: 1301
Krochmalnik, D.: 642
Kudasiewicz, J.: 358, 843, 924
Kügler, J.: 267
Kugler, R. A.: 1868, 1869
Kunin, D. A.: 643
Kurz, W. S.: 379, 1436
Kushnir-Stein, A.: 606
Kyle, D. G.: 664
Kyrtatas, D. J.: 1090

Łach, J.: 403
Lachs, S. T.: 1337
Làconi, M.: 1788
Lamberz, E.: 1912
Lambrecht, J.: 370, 388, 1696, 1697
Lamour, D.: 1295
Lang, M.: 1695
Lange, A.: 1246
Lange, N.: 1934
Langkammer, H.: 289, 425, 926, 1091
Langley, W. E.: 216
Larson, J.: 1951
Last, R.: 1833
Lategan, B. C.: 40
LaVerdiere, E.: 265, 266, 947, 949, 953, 954
Laytner, A.: 516
Layton, S. C.: 1582
Lea, T. D.: 290
Le Boulluec, A.: 1978
Lebourlier, J.: 1049
Lee, A. C. C.: 41, 1437
Lee, D. A.: 958
Lee, N. D.: 802
Lee, P. K. H.: 1021
Lee, T.-Y.: 1487
Lefebure, L. D.: 517
Legarth, P. V.: 679, 1113
Legrand, L.: 844, 1611
Lehrer-Jacobson, G.: 1834

Lehtio, P.: 474
Leicht, R.: 1913
Lemaire, A.: 1870
Leonardi, G.: 1768
Lernau, O.: 1193
le Roux, J. H.: 1566r
Lesses, R.: 542
Levi, J. S.: 1338
Levin, S.: 1471
Levine, B. A.: 803
Levine, L. I.: 644, 1296
Levinson, J.: 1339
Levinson, P. N.: 645
Levison, J. R.: 607, 1297, 1914
Lewis, J. P.: 213
Lewis, N.: 1871
Liberles, R.: 804
Lieu, S. N. C.: 1201
Lincoln, T. D.: 788
Lindsey, R. L.: 223
Linnemann, E.: 181, 1557
Linss, W. C.: 784r
Liphschitz, N.: 1208
Liu, P.: 956
Lizotte, A.: 1158
Llewelyn, S. R.: 646
Llimona, J.: 1438
Loader, W.: 919
Lockwood, P. F.: 376
Loewe, W. P.: 845
Lombard, H. A.: 291
Lona, H. E.: 680
Long, B. O.: 449
Longman, T.: 1167
Löning, K.: 1159
Lorenzen, T.: 1551
Luciani, F: 1935
Luke, K.: 518
Lust, J.: 608, 609, 1247
Luter, A. B.: 1705
Luttikhuizen, G.: 1405
Luz, U.: 1439
Lyons, W. J.: 1248

Mabee, C.: 42
MacAdam, H. I.: 1513r
MacArthur, J. F.: 304
Macchi, J.-D.: 1298
Macchia, F. D.: 519
MacDonald, B.: 564
MacDonald, D. R.: 1380
Macina, M. R.: 520, 1789, 1790
Mack, B. L.: 736
MacMullen, R.: 1815
Macquarrie, J.: 116
Magness, J.: 1209
Mahé, J.-P.: 1359
Maia, P. A.: 146
Maier, J.: 1299, 1872
Main, E.: 943
Maldamé, J.-M.: 861

Malherbe, A. J.: 277
Malina, B. J.: 58r
Manicardi, E.: 1160
Manns, F.: 260, 1636, 1747
Manus, U. C.: 1616
Manzi, F.: 581
Mappes, D. A.: 1125, 1769
Maraval, P.: 84
Marböck, J.: 1915
Marcato, G.: 1574
Marcel, P.: 311
Marcus, J.: 1300
Margain, J.: 647, 1916
Marguerat, D.: 737
Marin, M.: 1952
Marine, J. M.: 1249
Marion, D.: 876, 877, 878, 879, 880, 881, 909, 910, 913, 930, 951, 962, 1126, 1161, 1599, 1620
Marsh, C.: 43
Marshall, I. H.: 339, 1604
Marshall, M. T.: 390
Martens, M. P.: 1479, 1684, 1688
Martin, D. B.: 1360
Martin, F.: 434
Martin, R. P.: 397
Martinez, E. R.: 340
Martini, C. M.: 1495
Martone, C.: 1250
Martos, J.: 1162
Marucci, C.: 206, 224, 495r, 773
Masoga, M. A.: 933
Massana, R. P.: 934
Masset, P.: 175
Massey, I. A.: 1381
Mateos, J.: 92
Matera, F. J.: 147
Mathewson, D.: 1030
Matthews, C. R.: 1980
Matthews, V. H.: 44
Mattila, S. L.: 610
Maunder, C.: 1791
Maxwell, C. M.: 805
Mayer, E.: 261
Mayerson, P.: 1835
Mayhue, R. L.: 475, 1077
Mazamisa, W.: 738
Mazor, G.: 1836
McClister, D.: 1577
McClure, L.: 1953
McCollough, C. T.: 1210
McConvery, B.: 681, 1981
McDonald, J. I. H.: 274, 739
McDonald, L. M.: 704
McDonald, P. M.: 435, 1669
McDonnell, M.: 1816
McEleney, N. J.: 817
McGinn, S. E.: 373
McGovern, T.: 45
McGrath, J. F.: 1629
McIntosh, M.: 1527
McIntyre, L. B.: 995
McKay, K. L.: 292
McKechnie, P.: 1395
McLoughlin, D.: 1528
McMahan, C.: 398
McMichael, S. J.: 1114
McNamara, M.: 1440
Meagher, P.: 846
Mealand, D. L.: 952
Meckler, M.: 1361
Mędala, S.: 117, 582
Meggitt, J. J.: 365
Meier, J. P.: 847, 978, 991, 1057, 1058, 1529
Mell, U.: 925
Menken, M. J. J.: 307, 1066
Mettayer, A.: 230
Metzger, B. M.: 774
Meyer, W. D.: 1730
Meyers, E. M.: 1837
Meynet, R.: 46
Michaud, J.-P.: 412
Mijoga, H. B. P.: 1441
Miller, K. E.: 1436
Miller, R. J.: 1084, 1531
Mimouni, S. C.: 1982
Mindling, J. A.: 1676
Minear, P. S.: 900
Miscall, P. D.: 740
Mitchell-Boyask, R. N.: 665
Moberly, R. B.: 682
Moessner, D. P.: 264
Mohler, J.: 1127
Moingt, J.: 1760
Monloubou, L.: 808
Moore, H.: 521
Moore, S. D.: 648, 1442
Moore, T. S.: 968
Morag, S.: 1251
Morales, J.: 47
Morell Baladrón, F.: 279, 280
Moreno García, A.: 1052
Morgan, M. G.: 1362
Morgan, R.: 450, 1496
Morgen, M.: 293
Morgenstern, M.: 1252
Moritz, T.: 1061
Morton, A. Q.: 1564
Moule, C. F. D.: 1443
Moyise, S.: 1673
Mucznik, S.: 1211
Mühlenberg, E.: 741
Müller, M.: 451, 1917
Müller-Fahrenholz, G.: 908
Mulloor, A.: 849
Mulzer, M.: 1301
Muñoz León, D.: 48, 301
Muraoka, T.: 1873
Murawski, R.: 522
Murison, C. L.: 666
Murphy, G. L.: 895
Murphy, R. E.: 49

Murphy-O'Connor, J.: 341, 342, 818, 862r, 1014
Muthuraj, J. G.: 1444
Myers, D. N.: 118
Myre, A.: 1552
Myrick, A. A.: 381

Naeh, S.: 1340
Nagel, N.: 310
Näsström, B.-M.: 1954
Naveh, J.: 1212
Nebe, G. W.: 1874
Need, S. W.: 148
Negev, A.: 566
Neirynck, F.: 182, 1504, 1617r, 1621
Nelson, N. D.: 217
Netzer, E.: 555
Neufeld, D.: 929
Neuman, H. T.: 1059
Neuner, J.: 50
Neuner, P.: 742
Neusner, J.: 1312r, 1936, 1937
Newman, C. C.: 391, 395
Newsom, C. A.: 51
Neyrey, J. H.: 306, 312
Ng, W.: 1445
Nichols, A.: 1128
Nickelsburg, G. W. E.: 1918
Niclós Albarracín, J. V.: 191
Nicolas, J.-H.: 167
Niehoff, M. R.: 611, 1342
Niemand, C.: 1069
Nieto Ibáñez, J. M.: 612
Nieuviarts, J.: 52, 53, 343
Nigossian, S. A.: 523
Nir-El, Y.: 1253
Nitzan, B.: 1875
Noble, P. R.: 743
Nodet, É.: 1770
Noguez A., A.: 54
Nolan, S.: 55
Nolland, J.: 195, 196, 198, 1567
North, J. L.: 1015, 1032
Notley, R. S.: 183
Notomihardjo, R.: 462
Nowak, A. J.: 1165
Nuccum, C.: 1689
Nuvolone, F. G.: 1919

Oberweis, M.: 683, 1605
O'Collins, G.: 476, 868, 893
O'Day, G. R.: 100r
Oeming, M.: 744
Ogden, S. M.: 56
O'Grady, J.: 477
Öhler, M.: 242
Okorie, A. M.: 262, 863, 1606, 1792, 1920
Okoye, J. C.: 232
O'Leary, A.: 1382
O'Leary, P.: 149
O'Leary, S. D.: 1488
Olofsson, S.: 1921, 1922
O'Loughlin, T.: 907, 1509
Olson, J. C.: 524
Olson, R. E.: 57
O'Mahony, K.: 1035
O'Mathúna, D. P.: 1793
O'Neill, J. C.: 294, 993
Ordon, H.: 1166
Osiek, C.: 150, 543, 1092
Ostdiek, G.: 1794
Otero Lazaro, T.: 1062
O'Toole, R. F.: 1607
Otzen, B.: 1406
Ovadiah, A.: 1211

Packer, J. I.: 745
Pagenkemper, K. E.: 882
Paget, J. C.: 613, 1383
Paimoen, E.: 478
Painchaud, L.: 697, 1384, 1396
Pakala, J. C.: 1, 1446
Panier, L.: 316
Pao, D. W.: 1213
Papadopoulos, K. N.: 1472
Papathomas, A.: 1685
Parker, H. N.: 1363
Parker, K. I.: 3
Parr, P.: 565r
Parry, D. W.: 1876
Parsons, M. C.: 1618, 1619
Pasquetto, V.: 973
Pasquier, A.: 1384
Patte, D.: 1795
Patterson, J. R.: 1195
Patterson, S. J.: 151
Paupert, C.: 1983
Pawlikowski, J. T.: 168, 1796
Pelser, G. M. M.: 1663
Penton, M. J.: 1761
Perani, M.: 1797
Percy, M.: 1510
Pérez-Cotapos Larraín, E.: 746
Perkins, P.: 4
Pernée, L.: 776r
Perrone, L.: 720
Perrot, C.: 479
Pesce, M.: 1179, 1656
Peterlin, D.: 684
Petersen, W. L.: 685
Peterson, E. H.: 59
Peterson, R. A.: 525
Pfandl, G.: 1302
Pfann, S. J.: 1877
Phan, P. C.: 1116
Phillips, G. A.: 705, 747, 961
Phillips, P.: 1546
Philonenko, M.: 614
Pieterse, H.: 152
Pikaza, X.: 1608
Pike, D. M.: 1878
Pilch, J. J.: 60, 101, 544, 545, 546, 1186, 1532
Pilhofer, P.: 413

Piñero, A.: 93, 778
Pippin, T.: 748, 1100, 1598
Plisch, U.-K.: 364
Plymale, S. F.: 344
Poirier, J. C.: 369, 1029, 1303
Poirier, P.-H.: 1384, 2000
Polaski, D. C.: 615
Polhill, J. B.: 392
Poorthuis, M. J. H. M.: 649, 1343
Porat, P.: 1838
Porath, Y.: 1839
Porter, S. E.: 779, 1068, 1664
Pöttner, M.: 1572
Poucouta, P.: 1533
Pouderon, B.: 1984
Powell, M. A.: 899
Poythress, V. S.: 480
Prakash, P. S.: 61
Pratscher, W.: 1016
Prete, B.: 937
Pretorius, E. A. C.: 399
Prévost, J.-P.: 1093
Price, R. M.: 864
Prigent, P.: 686
Proctor, J.: 1649
Provan, I.: 1749
Pucci Ben Zeev, M.: 547, 616
Puech, É.: 583, 1254, 1497, 1879
Purvis, S. B.: 1017

Qualls, P.: 393
Quarles, C. L.: 1511
Quesnel, M.: 1692
Quispel, G.: 698, 1397

Rabichev, R.: 548
Rainbow, P. A.: 1750
Räisänen, H.: 62
Raja, A. M. A.: 1447, 1592
Rakocy, W.: 318, 1004
Ramahatradraibe, B.: 889
Ramaroson, L.: 236, 249, 282
Ramos, F. F.: 119, 1018
Randrianarimalala, R.: 1051
Räpple, E. M.: 1094
Rasco, E.: 1642
Rassart-Debergh, M.: 1985
Ratté, C.: 1843
Raurell, F.: 94, 617, 1553
Ray, J.: 865
Rayan, S.: 819, 869
Reaume, J. D.: 1047
Rebell, W.: 1986
Reed, J. T.: 345, 749
Reed, S. A.: 584, 750
Reeder, J. C.: 1955
Reeves, R. R.: 775
Reich, R.: 1214
Reid, B. E.: 153, 272
Reid, D. G.: 1167
Reid, S. B.: 751
Reiser, M.: 1547
Reiser, W.: 1534
Remus, H.: 1304, 1498
Reno, R. R.: 1740
Rese, M.: 295
Reventlow, H. G.: 452
Rey, A.-L.: 1987
Rey, B.: 1571
Reydams-Schils, G.: 1305
Reyes V., G. A.: 1448
Reymond, S.: 323
Reynier, C.: 394
Rhoads, D.: 225
Richard, P.: 1168, 1644
Richards, W. L.: 85, 416r
Richardson, N.: 1449
Riches, J. K.: 850, 1535
Riesner, R.: 866, 1840
Rigato, M.-L.: 296
Rigsby, K. J.: 687
Riley, M. T.: 1364
Ring, J. W.: 1215
Rintamaa, R. A.: 1536
Ritt, H.: 1095
Rius-Camps, J.: 320, 996, 1988
Rives, J. B.: 688
Robbins, J. K.: 1036
Robbins, V. K.: 1450, 1731
Robertson, P. E.: 1169
Robinson, B. P.: 1002
Robinson, G.: 201
Robinson, J. M.: 1537
Robinson, M. A.: 1587
Rochelle, J. C.: 1164r
Rochette, B.: 1956
Rodd, C. S.: 920
Roddy, N.: 1306
Rogers, P.: 154
Rogerson, J.: 1216
Röhser, G.: 1019
Roitman, A. D.: 618
Rokéah, D.: 1307
Rolland, P.: 240, 1078, 1732
Roloff, J.: 481
Røsaeg, N. A.: 482
Rosen, N.: 1344
Rosner, B. S.: 1040
Ross, D. A.: 1480
Roth, J.: 619
Rouwhorst, G.: 1385, 1989
Rowland, C.: 526, 1105
Roxan, M. M.: 1365
Royse, J. R.: 1308
Rubenstein, J. L.: 650, 1345
Rubin, R.: 1494, 1841
Rubinkiewicz, R.: 176, 1098
Rubio, J. A.: 851
Ruch, E.: 1614
Ruderman, A.: 1882
Rudhardt, J.: 1187
Runia, D. T.: 1284, 1309, 1310, 1311, 1366

Russell, R.: 1698
Rutgers, L. V.: 557, 603r
Rutledge, D.: 752
Ruzer, S.: 204
Ryan, J. M.: 1675

Sabatino, C. J.: 133
Safrai, Z.: 208
Sagne, J.-C.: 444
Saldarini, A. J.: 652r
Salomon, A.: 120
Sánchez Bosch, J.: 1990
Sánchez de Toca, M.: 1648
Sandelin, K.-G.: 184
Sanders, J. T.: 701r
Sandnes, K. O.: 169, 375, 1020
Satlow, M. L.: 651
Satterfield, T.: 1516r
Saucy, M. R.: 820
Sauzeau, A.: 438, 439
Sauzeau, P.: 438, 439
Saward, J.: 63
Scanlon, R.: 483
Schäfer, P.: 806
Scheffler, E. H.: 155
Scheidel, W.: 667, 668, 669
Schenke, L.: 308
Schenker, A.: 620
Schiffman, L. H.: 1883
Schmid, K.: 1170
Schmidt, T.: 1600
Schmidt, V.: 1957
Schmitt, J. J.: 527
Schneider, S.: 1044
Schnelle, U.: 299r, 303
Schniedewind, W. M.: 585
Scholla, R. W.: 1693
Scholtissek, K.: 1798
Schöni, M.: 1638
Schott, F. E.: 64
Schottroff, L.: 754
Schottroff, W.: 1597
Schreiber, H.: 102
Schreiber, S.: 1000
Schreiner, S.: 1499
Schröten, J.: 755
Schulz, H.-J.: 974
Schunack, G.: 65
Schüngel, P.: 1398
Schwank, B.: 463, 528, 883, 932, 1107, 1817
Schwartz, J.: 1346
Schwarz, G.: 903
Schwarz, L.: 1958
Schweizer, E.: 334r
Scorza Barcellona, F.: 1386
Scott, J. M. C.: 906
Sebesta, J. L.: 670
Sedgwick, K.: 1064
Seeley, D.: 1538
Seely, D. R.: 1884
Segalla, G.: 453, 1451
Séguy, J.: 443
Seitz, C. R.: 1407
Sellew, P.: 821
Sellin, G.: 346
Semmelink, J. W.: 1733
Senior, D.: 128, 129, 130, 156, 226, 809, 810, 1171, 1505
Sensing, T.: 347, 757
Sevrin, J.-M.: 529
Shanks, H.: 107, 792, 1217, 1218, 1219
Shaw, B. D.: 1188, 1367
Shea, W. M.: 66
Shedinger, R. F.: 1565
Sherwood, J.: 424
Shimoff, S. R.: 1347
Sieg, F.: 302
Siegert, F.: 67
Siker, J. S.: 68
Sikora, A. R.: 1096
Sim, D. C.: 621
Simmons, B. E.: 1063
Simmons, P. D.: 1172
Simoens, Y.: 459r, 1639
Simonetti, M.: 905, 1991
Simpson, C. J.: 671
Sipilä, S.: 1923
Ska, J. L.: 305, 983
Skeat, T. C.: 1189, 1512
Skehan, P. W: 1893
Skilton, J. H.: 423
Skupinska-Løvset, I.: 1842
Slater, N. W.: 1368
Slaughter, J. R.: 1079, 1080, 1081
Sloyan, G. S.: 297, 1762r
Smiga, G. M.: 348
Smit, J.: 1687
Smit Sibinga, J.: 1690
Smith, C.: 1713
Smith, C. C.: 1060
Smith, D.: 1645
Smith, M. D.: 1025
Smith, M. F.: 1369
Smith, R. R. R.: 1220, 1843
Smith, S. H.: 921, 1594
Smyth-Florentin, F.: 622
Snyder, S.: 420
Soggin, J. A.: 121
Sollamo, R.: 1500
Speckman, M. T.: 69
Spencer, A. B.: 1799
Spiro, S.: 1851
Srigley, R. D.: 1313
Stacey, D.: 1800
Staley, J. L.: 1613
Stanley, C. D.: 1818
Stanton, G. N.: 890
Staples, P.: 227
Starowieyski, M.: 1993
Stassen, G.: 1173
Staudinger, H.: 1452
Steck, O. H.: 586, 623

Steenekamp, N. J. S.: 870
Stefanoudaki, E.: 1190
Stegemann, H.: 1885
Stegemann, W.: 409, 1539
Stegner, W. R.: 192
Stein, B. L.: 1559
Steiner, R. C.: 1938
Steinmann, A. E.: 785
Steins, G.: 758
Sterling, G. E.: 1314, 1315
Steudel, A.: 1886
Stewart-Sykes, A.: 366
Stimpfle, A.: 955
Stock-Hesketh, J.: 624
Stone, M. E.: 587, 1255, 1256, 1887, 1888
Stone Wilkinson, N. J.: 1387
Stowasser, M.: 349
Stramare, T.: 200, 1570
Stratton, B. J.: 1453
Strawn, B. A.: 1854
Strecker, C.: 350
Strelan, R. E.: 210
Strickert, F.: 945, 1316
Strijdom, J. M.: 157
Strobel, A.: 1205r
Stroumsa, G. G.: 549
Strugnell, J.: 1889
Strus, A.: 689
Stuart, S. S.: 530
Stuckenbruck, L. T.: 1744
Studer, B.: 759
Sublon, R.: 313
Such, W. A.: 246
Suchocki, M. H.: 1007
Sundwall, G. A.: 1370
Sussman, V.: 567
Swanson, S. A.: 70
Swartley, W. M.: 1585
Sweetland, D. M.: 228
Swetnam, J.: 1728
Swidler, L.: 1174
Szepessy, T.: 1994
Szier-Kramarek, B.: 811
Szlaga, J.: 197

Tafferner, A.: 760
Tai, N. H. F.: 1021
Takahashi, Y.: 351
Talmon, S.: 588, 1257, 1890, 1891
Talshir, D.: 1317
Talshir, Z.: 1317
Tamayo-Acosta, J. J.: 1801
Tan Giok Lie: 211
Tate, M. E.: 122
Tatum, W. J.: 1371
Tavard, G. H.: 1454
Taylor, J.: 319
Taylor, J. E.: 822, 1856
Taylor, N.: 1665
Taylor, N. H.: 245, 550, 1070
Taylor, R.: 1959
Teani, M.: 761
Terian, A.: 1318
Terry, R. B.: 367
TeSelle, E.: 464
Thatcher, T.: 948, 975
Theissen, G.: 158
Theobald, M.: 372
Thiede, C. P.: 86
Thiering, B.: 1540
Thierry, N.: 1995
Thomas, C.: 1117
Thomas, D.: 1706, 1716
Thomas, J. C.: 484, 1054
Thomas, R. L.: 159, 762, 1099
Thompson, D. L.: 71
Thompson, J. W.: 1074
Thornton, T. C. G.: 625
Thuesen, P. J.: 1481
Tidwell, N. L.: 1348
Tiessen, T.: 1175
Tigchelaar, E. J. C.: 1865
Tilliette, X.: 231
Timms, M.: 194
Tissot, Y.: 699
Tite, P. L.: 421
Tkacz, C. B.: 87
Tobin, T. H.: 357
Tolbert, M. A.: 1590
Tolmie, D. F.: 1640
Toloni, G.: 95, 96
Tomczak, R.: 824
Tomlinson, R. A.: 1222
Toribio Cuadrado, J. F.: 1101
Touron, E.: 1802
Tov, E.: 1892
Towner, P. H.: 1715
Townsend, M. J.: 1734
Traets, C.: 914, 1581
Trainor, M.: 253
Treiyer, E.: 401
Trevijano Etcheverría, R.: 690
Tromp, J.: 626
Tronina, A.: 627, 1319
Trumbower, J. A.: 1399
Trumper, T.: 1803
Trunk, D.: 1514
Tsevat, M.: 1939
Tsuchido, K.: 309
Turner, P.: 1163r
Twycross, S.: 160
Tyree, E. L.: 1190

Ukpong, J. S.: 852
Ullendorff, E.: 1227r
Ulrich, E.: 1893
Umeagudosu, M. A.: 1593
Unger, C.: 1482
Unseth, P.: 1483
Untergassmair, F. G.: 763, 1804
Uro, R.: 1400
Usher, M. D.: 691

Valentine, S. R.: 979
Valentini, A.: 235
Valentino, T. R.: 1643
van Aarde, A. G.: 161, 853, 1009, 1455, 1714, 1805
van den Brink, H.: 1129
van den Hoek, A.: 1996
Vander Hart, M. D.: 465
van der Horst, P. W.: 531, 692
van der Hout, G. E.: 377
VanderKam, J. C.: 1924
van der Merwe, D. G.: 1630
van der Watt, J. G.: 1548
Van der Westhuizen, J. D. N.: 1456
van der Woude, A. S.: 1894
van Dijk, J. G. M.: 1372
van Henten, J. W.: 552
Vanhoye, A.: 415
van Iersel, B. M. F.: 229, 247
van Rooy, H. F.: 628, 629
Vanzan, P.: 72
Veerkamp, T.: 928, 1118, 1741
Veitch, J.: 1501, 1549
Vellanickal, M.: 976
Veltri, G.: 1191, 1349
Venter, R.: 162
Venturini, S.: 1895
Verheyden, J.: 1504, 1586
Vermes, G.: 163, 589
Verseput, D. J.: 1737
Vian, G. M.: 1320
Vicent Cernuda, A.: 630
Viciano, A.: 1056
Vickers, M.: 1223
Vieweger, D.: 1596
Villegas Mathieu, B.: 73
Vinagre, M. A.: 673
Vinzent, M.: 693
Viviano, B. T.: 199, 854, 1631
Vocke, H.: 1465
Voelz, J. W.: 764
Vogels, W.: 1754
Voitila, A.: 1473
Vollenweider, S.: 352
von Dobbeler, A.: 1647
von Wahlde, U. C.: 891, 997
Vorster, J. N.: 74
Vos, J. S.: 1108
Vout, C.: 1373

Wacholder, B. Z.: 1258
Wacholder, S.: 1258
Waetjen, H. C.: 765
Wagner, A.: 103
Wagner, W. H.: 1388
Wajsberg, E.: 1350
Wallace-Hadrill, A.: 1358r
Walsh, B. J.: 1457
Walsh, J. E.: 250
Walter, L.: 127, 807
Walter, N.: 382
Walters, J. R.: 1724
Wansbrough, H.: 1506, 1806
Wardle, D.: 674
Warzecha, J.: 75
Wasserstein, A.: 631
Watson, F.: 766
Watt, M.: 1484
Watts, J. D. W.: 393
Webb, J. M.: 767
Webb, R. L.: 1086
Webber, A.: 1351
Weber, K.: 1925
Weber, T.: 1844
Webster, D. D.: 1429r
Wehr, L.: 1666
Weiser, W.: 1819
Weiss, H.: 1727, 1845
Weiss, R.: 1259
Welborn, L. L.: 1048
Welch, K.: 1224
Welker, M.: 177
Wendland, E. R.: 278
Wenham, D.: 1681
Wensing, M.: 855
Weren, W.: 193, 314
Westerholm, S.: 123
Weston, P.: 532
Wexler, L.: 1846
Whalen, M. D.: 856
Wharton, D. B.: 1960
White, H. C.: 768
White Crawford, S.: 1260, 1896
Whittaker, J.: 1321
Whitters, M.: 203
Wick, P.: 901
Wielenga, B.: 533
Wiesel, E.: 653
Wilkes, J.: 1200r
Wilkinson, N.: 769
Williams, D. S.: 632
Williams, J. F.: 922
Williams, M. A.: 700
Williams, R. D.: 1807
Williamson, H. G. M.: 1458
Wilson, J.: 786
Wilson, R. J. A.: 1225
Winandy, J.: 1612
Winston, D.: 1289r, 1322, 1323
Winter, B. W.: 325, 1682
Wire, A.: 76
Wischmeyer, O.: 1022
Witaszek, G.: 590
Witherington, B.: 1541
Witherup, R. D.: 164
Witkamp, L. T.: 988
Wolff, S. R.: 1226, 1847
Wolfson, E. R.: 1324
Wolmarans, J. L. P.: 418, 419, 1459, 1678, 1736
Wolters, A.: 1261, 1352
Wong, D. K. K.: 1102
Wong, E. K. C.: 1588

Wong, K.-C.: 892
Wood, C. M.: 77
Woolf, G.: 1374, 1820
Wray, D. E.: 1130
Wright, C.: 1131
Wright, N. T.: 165, 857, 858, 1055, 1573

Xavier, A.: 977

Yahalom, J.: 654
Yamauchi, E.: 1460
Yancey, P.: 166
Yang, S. A.: 859
Yarbrough, R. W.: 1461, 1735
Yates, R.: 402
Yeo, K. K.: 1701
Yifrach, E.: 1926
Yisrael, Y.: 1823
Yoonprayong, A.: 234
Young, F.: 1132
Young, P. D.: 1119
Yuval, I. J.: 1940

Zahl, P. F. M.: 1023
Zamagni, C.: 1466
Zeller, D.: 353, 1325
Zemek, G. J.: 97
Zenger, E.: 770
Zerafa, P. P.: 1771
Zevit, Z.: 124
Ziegler, J. G.: 534
Zissu, B.: 568, 1848
Zizioulas, J.: 694
Zmijewski, J.: 885
Zoba, W. M.: 354
Zuckerman, B.: 1262
Zumstein, J.: 78, 298

INDEX OF BOOK REVIEWS

Aland (ed.), *Text und Textwert der griechischen Handschriften des Neuen Testaments.* I. *Die Katholischen Briefe,* 416r.
Alter and Kermode (eds.), *The Literary Guide to the Bible,* 1412r.
The Anchor Bible Dictionary, ed. Freedman, 701r.
Ancient Greek Novels. The Fragments, ed. Stephens and Winkler, 672r.
Anderson, *Sage, Saint and Sophist,* 540r.
Attridge et al., *Qumran Cave 4.* Vol. 8, *Parabiblical Texts, Part 1,* 1227r.
Becker, *Paul. "L'Apôtre des nations,"* 331r.
Bokser, *The Talmud of the Land of Israel. . . .* Vol. 13, *Yerushalmi Pesaḥim,* 1331r.
Borg, *Jesus: A New Vision,* 1515r.
Bottigheimer, *The Bible for Children,* 781r.
Brown, *The Rise of Western Christendom,* 1964r.
Carruth and Garsky, *Q 11:2b-4,* 1617r.
Castriota, *The Ara Pacis Augustae,* 1358r.
Chambon and Humbert (eds.), *Fouilles de Khirbet Qumrân et de Aïn Feshkha,* vol. 1, 1205r.
Crossan, *The Historical Jesus,* 1516r.
———, *Who Killed Jesus?,* 860r.
Cullmann, *Das Gebet im Neuen Testament,* 495r.
Cussini and Hillers, *Palmyrene Aramaic Texts,* 1830r.
d'Ancona and Thiede, *Eyewitness to Jesus,* 823r, 1513r.
Delebecque, *Études sur le grec du Nouveau Testament,* 776r.
Duquesne, *Jésus,* 138r.
Fee, *God's Empowering Presence,* 334r.
Feldman, *Jew and Gentile in the Ancient World,* 603r.
Fouilles de Khirbet Qumrân et de Aïn Feshkha, vol. 1, ed. Humbert and Chambon, 1205r.
Freedman (ed.), *The Anchor Bible Dictionary,* 701r.
Frend, *The Archaeology of Early Christianity,* 1200r.
García Moreno, *El evangelio de San Juan,* 1627r.
Garsky and Carruth, *Q 11:2b-4,* 1617r.
Giglioli, *L'uomo o il creato? κτίσις in S. Paolo,* 1012r.
Gold et al. (eds.), *The New Testament and Psalms. A New Inclusive Version,* 100r, 784r.
Gomes, *The Good Book,* 1429r.
Gordon, *Image and Value in the Greco-Roman World,* 1948r.
Guillet, *Jésus dans la foi des premiers disciples,* 459r.
Hillers and Cussini, *Palmyrene Aramaic Texts,* 1830r.
Hoftijzer and Jongeling, *Dictionary of the North-West Semitic Inscriptions,* 1830r.
Holladay, *Fragments from Hellenistic Jewish Authors.* Vol. 3, *Aristobulus,* 1289r.
Hornblower and Spawforth (eds.), *Oxford Classical Dictionary,* 1949r.
Humbert and Chambon (eds.), *Fouilles de Khirbet Qumrân et de Aïn Feshkha,* vol. 1, 1205r.
Jacobelli, *Le pitture erotiche delle terme suburbane di Pompei,* 1357r.
Johnson, *The Real Jesus,* 145r, 1523r–1524r.
Jongeling and Hoftijzer, *Dictionary of the North-West Semitic Inscriptions,* 1830r.
Kermode and Alter (eds.), *The Literary Guide to the Bible,* 1412r.
Klassen, *Judas. Betrayer or Friend of Jesus?,* 816r.
Koskenniemi, *Apollonios von Tyana in der neutestamentlichen Exegese,* 540r.
Kuttner, *Dynasty and Empire in the Age of Augustus,* 1358r.
The Literary Guide to the Bible, ed. Alter and Kermode, 1412r.
Lüdemann, *Heretics,* 1979r.

Mack, *The Lost Gospel,* 1558r.
———, *Who Wrote the New Testament?,* 1401r.
McDonnell and Montague, *Christian Initiation and Baptism in the Holy Spirit,* 1163r.
McKenzie, *The Architecture of Petra,* 565r.
Meier, *A Marginal Jew,* vol. 1, 1530r; vol. 2, 848r, 1530r.
Moloney, *Belief in the Word,* 299r.
Montserrat, *Sex and Society in Graeco-Roman Egypt,* 1357r.
Montague and McDonnell, *Christian Initiation and Baptism in the Holy Spirit,* 1163r.
Murphy-O'Connor, *Paul. A Critical Life,* 1662r.
Neuer Wettstein, Band 2, ed. Strecker and Schnelle, 1652r.
Neusner, *Are There Really Tannaitic Parallels to the Gospels?,* 1341r.
———, *Telling Tales: Making Sense of Christian and Judaic Nonsense,* 1164r.
The New Encyclopedia of Archaeological Excavations in the Holy Land, ed. Stern, 1221r.
The New Testament and Psalms. A New Inclusive Version, ed. Gold et al., 100r, 784r.
Oxford Classical Dictionary, ed. Hornblower and Spawforth, 1949r.
Patte, *Ethics of Biblical Interpretation,* 58r.
Penna, *I ritratti originali di Gesù il Cristo,* vol. 1, 1115r.
Qimron and Strugnell, *Qumran Cave 4.* Vol. 5, *Miqṣat Maᶜaśe Ha-Torah,* 1880r–1881r.
Sanders, *Judaism: Practice and Belief 63 BCE–66 CE,* 1312r.
Schnelle and Strecker (eds.), *Neuer Wettstein,* Band 2, 1652r.
Schottroff, *Lydias ungeduldige Schwestern,* 753r.
Schüssler Fiorenza, *But She Said,* 756r.
———, *Jesus. Miriam's Child, Sophia's Prophet,* 756r.
Spawforth and Hornblower (eds.), *Oxford Classical Dictionary,* 1949r.
Stark, *The Rise of Christianity,* 1992r.
Stephens and Winkler (eds.), *Ancient Greek Novels. The Fragments,* 672r.
D. Stern, *Parables in Midrash,* 652r.
E. Stern (ed.), *The New Encyclopedia of Archaeological Excavations in the Holy Land,* 1221r.
Strecker and Schnelle (eds.), *Neuer Wettstein,* Band 2, 1652r.
Strugnell and Qimron, *Qumran Cave 4.* Vol. 5, *Miqṣat Maᶜaśe Ha-Torah,* 1880r–1881r.
Text und Textwert der griechischen Handschriften des Neuen Testaments. I. *Die Katholischen Briefe,* ed. Aland, 461r.
Thiede and d'Ancona, *Eyewitness to Jesus,* 823r, 1513r.
Thompson, *The Struggle for Theology's Soul,* 1762r.
Tuckett, *Q and the History of Early Christianity,* 884r.
van Aarde, *God-With-Us,* 1566r.
Winkler and Stephens (eds.), *Ancient Greek Novels. The Fragments,* 672r.

INDEX OF BOOK NOTICES

Abadie, *Lecture des livres des Maccabées,* p. 569.
Abegg, Cook, and Wise, *The Dead Sea Scrolls. A New Translation,* p. 406.
AbouZayd (ed.), *A Festschrift for Dr. Sebastian P. Brock,* p. 135.
Achtemeier, *1 Peter,* p. 154.
——— (ed.), *The HarperCollins Bible Dictionary,* p. 342.
The Act of Bible Reading, ed. Dyck, p. 134.
Adinolfi, *Da Antiochia a Roma. Con Paolo nel mondo greco-romano,* p. 543.
Adler and VanderKam (eds.), *The Jewish Apocalyptic Heritage in Early Christianity,* p. 406.
Ådna, Hafemann, and Hofius (eds.), *Evangelium—Schriftauslegung—Kirche. Festschrift für Peter Stuhlmacher,* p. 533.
After the Exile. Essays in Honour of Rex Mason, ed. Barton and Reimer, p. 390.
Aguirre, *Aproximación actual al Jesús de la Historia,* p. 142.
Agus, *Hermeneutic Biography in Rabbinic Midrash,* p. 390.
Ahrens, *Der Realitäten Widerschein oder Arm und Reich im Jakobusbrief,* pp. 154-155.
Aichele, *Jesus Framed,* pp. 351-352.
Alcock and Osborne (eds.), *Placing the Gods,* p. 168.
Alison, *Raising Abel. The Recovery of the Eschatological Imagination,* p. 163.
Altizer, *The Contemporary Jesus,* p. 543.
Amadi-Azuogu, *Paul and the Law in the Arguments of Galatians,* p. 155.
Amezaga, Jefford, and Harder, *Reading the Apostolic Fathers,* p. 400.
Amphoux and Bouhot (eds.), *La lecture liturgique des Épîtres catholiques dans l'Église ancienne,* p. 155.
Amphoux and Margain (eds.), *Les premières traditions de la Bible,* p. 131.
Amphoux and Parker (eds.), *Codex Bezae. Studies from the Lunel Colloquium, June 1994,* p. 138.
Amsler, Bovon, and Bouvier, *Actes de l'apôtre Philippe,* pp. 168-169.
P. N. Anderson, *The Christology of the Fourth Gospel,* p. 142.
R. D. Anderson, *Ancient Rhetorical Theory and Paul,* p. 155.
The Apocryphal Acts of Paul and Thecla, ed. Bremmer, p. 571.
Approaches to Ancient Judaism. New Series, ed. Neusner, vol. 3, p. 185; vol. 7, p. 185; vol. 8, p. 186; vol. 9, p. 585.
Arav and Freund (eds.), *Bethsaida,* p. 169.
Ariarajah, *Did I Betray the Gospel? The letters of Paul and the Place of Women,* pp. 155-156.
Arnold, *The Colossian Syncretism,* p. 156.
Asociación de Biblistas Mexicanos, Anuario 5, p. 529.
Aspects of Hellenistic Kingship, ed. Bilde et al., p. 391.
Aus, *The Wicked Tenants and Gethsemane . . . Judaic Traditions in Mark 12:1-9 and 14:32-42,* p. 352.
Autour des livres de la LXX, p. 169.
Avalos, *Illness and Health Care in the Ancient Near East,* p. 169.
Avemarie, *Tora und Leben,* pp. 169-170.
——— and Lichtenberger (eds.), *Bund und Tora,* p. 390.
Avery-Peck, *The Talmud of Babylonia. . . .* Vol. 9, *Tractate Rosh Hashanah,* p. 170.
Avni and Greenhut, *The Akeldama Tombs,* pp. 390-391.
Ayo, *The Hail Mary,* p. 352.
Backhaus, *Der Neue Bund und das Werden der Kirche. Die Diatheke-Deutung des Hebräerbriefs,* p. 370.

——— and Untergassmair (eds.), *Schrift und Tradition. Festschrift für Josef Ernst,* pp. 541-542.
Baldermann, *Einführung in die Biblische Didaktik,* p. 529.
Ball, *The Life and Times of the Apostle Paul,* p. 370.
Baltz, *Lazarus and the Fourth Gospel Community,* p. 142.
Bammel, *Tradition and Exegesis in Early Christian Writers,* p. 529.
Banker, *A Semantic and Structural Analysis of Philippians,* pp. 553-554.
J. M. G. Barclay, *Jews in the Mediterranean Diaspora,* p. 170.
——— and Sweet (eds.), *Early Christian Thought in Its Jewish Context,* pp. 134-135.
K. L. Barker (ed.), *The Making of the NIV,* pp. 529-530.
M. Barker, *The Risen Lord. The Jesus of History as the Christ of Faith,* p. 543.
Barnard, *St. Justin Martyr. The First and Second Apologies,* p. 569.
Barr, Malbon, and Elder (eds.), *Biblical and Humane. A Festschrift for John F. Priest,* p. 342
B. B. Barton et al., *Matthew,* p. 352.
J. Barton and Reimer (eds.), *After the Exile. Essays in Honour of Rex Mason,* p. 390.
S. C. Barton (ed.), *The Family in Theological Perspective,* p. 382.
Bassler, *1 Timothy, 2 Timothy, Titus,* pp. 370-371.
Bauer, *Studien zu Bibeltext und Väterexegese,* p. 530.
Baugh, *A New Testament Greek Primer,* p. 131.
Baumert, *Woman and Man in Paul,* p. 156.
Baumgartner and Koehler, *Hebräisches und aramäisches Lexikon zum Alten Testament.* Lieferung 5, *Aramäisches Lexikon,* p. 179.
———, *The Hebrew and Aramaic Lexicon of the Old Testament.* Vol. 2, *t–ʿ,* p. 179; vol. 3, *t–š,* p. 580.
Beal and Gunn (eds.), *Reading Bibles, Writing Bodies. Identity and The Book,* p. 530.
Beasley-Murray, *Preaching the Gospel from the Gospels,* p. 352.
Beaude, *Qu'est-ce que l'Évangile?,* p. 142.
Beck, *Anti-Roman Cryptograms in the New Testament,* p. 530.
J. Becker, *Annäherungen. Zur urchristlichen Theologiegeschichte und zum Umgang mit ihren Quellen,* p. 131.
———, *Jesus von Nazaret,* pp. 142-143.
U. Becker, Johannsen, and Noormann, *Neutestamentliches Arbeitsbuch für Religionspädagogen,* p. 531.
Becking and Dijkstra (eds.), *On Reading Prophetic Texts. Gender-Specific and Related Studies in Memory of Fokkelien van Dijk-Hemmes,* pp. 137-138.
Beckwith, *Calendar and Chronology, Jewish and Christian,* p. 569.
Beeching, *Awkward Reverence. Reading the New Testament Today,* p. 531.
Begg, *Josephus' Account of the Early Divided Monarchy,* p. 569.
Beker, *Heirs of Paul,* p. 554.
Belleville, *2 Corinthians,* p. 156.
Bence, *Romans,* p. 371.
Benedetto (ed.), *Interpretation. 50th Anniversary Index,* p. 342.
Bénétreau, *L'épître de Paul aux Romains,* tome 1, p. 554.
Bentoglio, *Apertura e disponibilità. L'accoglienza nell'epistolario paolino,* p. 554.
Berder, *"La pierre rejetée par les bâtisseurs": Psaume 118,22-23 . . . dans les traditions juives et dans le Nouveau Testament,* p. 382.
Berger, *Ist mit dem Tod alles aus?,* p. 562.
———, *Wie kann Gott Leid und Katastrophen zulassen?,* p. 163.
Bergholz, *Der Aufbau des lukanischen Doppelwerkes,* p. 143.
Bernstein and Kampen (eds.), *Reading 4QMMT,* pp. 178-179.
Bethge, *Der Brief des Petrus an Philippus,* p. 570.

Bethsaida, ed. Arav and Freund, p. 169.
H. D. Betz (ed.), *The Greek Magical Papyri in Translation,* p. 570.
O. Betz and Riesner, *Jezus, Qumran i Watykan,* p. 170.
Beyerhaus, *Er sandte sein Wort. Theologie der christlichen Mission,* Band 1, p. 562.
Beyond the Q Impasse—Luke's Use of Matthew, ed. McNicol, with Dungan and Peabody, pp. 362-363.
The Bible and Early English Literature, ed. Rumble et al., pp. 139-140.
The Bible Through the Ages, p. 531.
Biblical and Humane. A Festschrift for John F. Priest, ed. Elder, Barr, and Malbon, p. 342.
Biblical Hermeneutics, ed. Corley, Lemke, and Lovejoy, p. 133.
Biblical Interpretation in the Era of the Reformation. Essays Presented to David C. Steinmetz, ed. Muller and Thompson, p. 531.
Bieberstein and Venetz, *Im Bannkreis des Paulus,* p. 163.
Bieringer (ed.), *The Corinthian Correspondence,* pp. 371-372.
Biguzzi, *I settenari nella struttura dell'Apocalisse,* pp. 156-157.
Bilanz und Perspektiven gegenwärtiger Auslegung des Neuen Testaments. Symposion zum 65. Geburtstag von Georg Strecker, ed. Horn, pp. 131-132.
Bilde et al. (eds.), *Aspects of Hellenistic Kingship,* p. 391.
A Bilingual Concordance to the Targum of the Prophets. Vols. 3-5, *Samuel,* ed. van Staalduine-Sulman, p. 589.
Billington, Lane, and Turner (eds.), *Mission and Meaning. Essays Presented to Peter Cotterell,* p. 137.
Binz, *Advent of the Savior. A Commentary on the Infancy Narratives of Jesus,* p. 143.
Birnbaum, *The Place of Judaism in Philo's Thought,* p. 570.
Black and Culpepper (eds.), *Exploring the Gospel of John. In Honor of D. Moody Smith,* p. 145.
Blasi, *A Sociology of Johannine Christianity,* pp. 352-353.
Blok and Steiner, *Jerusalem. Ausgrabungen in der Heiligen Staat,* p. 391.
Bock, *Luke.* Vol. 2, *9:51–24:53,* p. 143.
Bohak, Joseph and Aseneth *and the Jewish Temple in Heliopolis,* p. 570.
Bombeck, *Das althebräische Verbalsystem aus aramäischer Sicht,* pp. 570-571.
Bommarius (ed.), *Fand die Auferstehung wirklich statt? Eine Diskussion mit Gerd Lüdemann,* p. 353.
Bony, *Saint Paul,* p. 554.
The Book of Jewish Wisdom, ed. J. Neusner and N. M. M. Neusner, p. 186.
Booth, *Selected Peak Marking Features in the Gospel of John,* p. 353.
Borchert, *John 1–11,* p. 544.
Borg (ed.), *Jesus at 2000,* p. 353.
Borgen, *Early Christianity and Hellenistic Judaism,* p. 342.
Bori (ed.), *In spirito e verità. Letture di Giovanni 4,23-24,* p. 544.
Borowsky and Kee (eds.), *Removing Anti-Judaism from the Pulpit,* p. 387.
Borse, *Studien zur Entstehung und Auslegung des Neuen Testaments,* p. 132.
Boswell, *Christianity, Social Tolerance, and Homosexuality,* p. 391.
Botermann, *Das Judenedikt des Kaisers Claudius,* pp. 170-171.
Bottigheimer, *The Bible for Children,* p. 132.
Bottini (ed.), *Padre Virgilio C. Corbo. Una vita in Terra Santa,* p. 343.
Bouhot and Amphoux (eds.), *La lecture liturgique des Épîtres catholiques dans l'Église ancienne,* p. 155.
Bourquin, *La confession du Centurion. Le Fils de Dieu en croix selon l'évangile de Marc,* p. 353.
Bouvier, Amsler, and Bovon, *Actes de l'apôtre Philippe,* pp. 168-169.
Bovon, *Das Evangelium nach Lukas.* 2. Teilband, *Lk 9,51–14,35,* pp. 353-354.

———, *L'Évangile selon saint Luc (9, 51 - 14, 35),* pp. 353-354.
———, Bouvier, and Amsler, *Actes de l'apôtre Philippe,* pp. 168-169.
Branham and Goulet-Cazé (eds.), *The Cynics,* p. 571.
Bray, *Biblical Interpretation,* p. 343.
Bremmer, *Götter, Mythen und Heiligtümer im antiken Griechenland,* p. 392.
——— (ed.), *The Apocryphal Acts of Paul and Thecla,* p. 571.
Brendle, *Im Prozess der Konfliktüberwindung. Eine exegetische Studie . . . 2 Kor 1,1-2, 13; 7,4-16,* p. 372.
Brett (ed.), *Ethnicity and the Bible,* p. 532.
Breytenbach, *Paulus und Barnabas in der Provinz Galatien,* p. 544.
Bridges and Bürgel (eds.), *The Problematics of Power. Eastern and Western Representations of Alexander the Great,* p. 392.
Briend and Cothenet (eds.), *Supplément au Dictionnaire de la Bible,* fascicules 70-71, p. 542.
Britt, *Walter Benjamin and the Bible,* p. 343.
Brock, *The Recensions of the Septuagint Version of I Samuel,* p. 392.
Brodeur, *The Holy Spirit's Agency in the Resurrection of the Dead . . . 1 Corinthians 15,44b-49 and Romans 8,9-13d,* p. 555.
Brooten, *Love Between Women,* pp. 392-393.
Broshi et al., *Qumran Cave 4.* Vol. 14, *Parabiblical Texts, Part 2,* p. 171.
Brouwer, Gifford, and Rose, *Exporting the American Gospel: Global Christian Fundamentalism,* pp. 132-133.
P. Brown, *The Rise of Western Christendom,* p. 171.
R. E. Brown, *Jésus dans les quatre Évangiles,* p. 382.
———, *Reading the Gospels with the Church,* p. 143.
Browning, *A Dictionary of the Bible,* p. 343.
Buby, *Mary of Galilee,* p. 563.
Buchanan, *The Gospel of Matthew,* p. 354.
Buckwalter, *The character and purpose of Luke's christology,* p. 354.
Bund und Tora, ed. Avemarie and Lichtenberger, p. 390.
Burchard, *Gesammelte Studien zu Joseph und Aseneth,* pp. 571-572.
Bürgel and Bridges (eds.), *The Problematics of Power. Eastern and Western Representations of Alexander the Great,* p. 392.
Busch, *Der gefallene Drache. Mythenexegese am Beispiel von Apokalypse 12,* p. 555.
Busto Saiz and Fernández Marcos (eds.), *El texto antioqueno de la Biblia Griega.* Vol. 3, *1-2 Crónicas,* pp. 173-174.
Byrne, *Romans,* p. 157.
Cahill, *Sex, Gender, and Christian Ethics,* pp. 382-383.
Caird, *New Testament Theology,* p. 164.
Cancik, Lichtenberger, and Schäfer (eds.), *Geschichte—Tradition—Reflexion. Festschrift für Martin Hengel,* pp. 534-536.
Carbone and Rizzi, *Il Libro di Michea,* p. 171.
Carmichael, *The Story of Creation. Its Origin and Its Interpretation in Philo and the Fourth Gospel,* pp. 354-355.
Carroll, J. T. and J. Carroll, *Preaching the Hard Sayings of Jesus,* p. 355.
Carruth and Garsky, *Q 11:2b-4,* p. 144.
Carson, *Basics for Believers. An Exposition of Philippians,* p. 157.
———, *Exegetical Fallacies,* pp. 343-344.
Carter, *Matthew. Storyteller, Interpreter, Evangelist,* p. 144.
Casey, *Is John's Gospel True?,* p. 544.
Caspi and Cohen, *The Binding [Aqedah] and Its Transformations in Judaism and Islam,* p. 393.

Castelli and Taussig (eds.), *Reimagining Christian Origins . . . Honoring Burton L. Mack,* p. 349.
Casurella, *Bibliography of Literature on First Peter,* p. 157.
Charlesworth (ed.), *The Dead Sea Scrolls,* vol. 2, pp. 171-172.
Cheney, *She Can Read. Feminist Reading Strategies for Biblical Narrative,* p. 133.
Le chiavi della Bibbia. Vocabolario della Bibbia di Gerusalemme, ed. Filippi, p. 344.
Chilton, *Pure Kingdom. Jesus' Vision of God,* p. 355.
——— and Neusner, *The Body of Faith. Israel and the Church,* p. 403.
Cirignano and Montuschi, *La personalità di Paolo,* p. 372.
Clarke, *Textual Optimism. A Critique of the United Bible Societies' Greek New Testament,* p. 532.
Clarkson and Russell (eds.), *Dictionary of Feminist Theologies,* p. 140.
Cocagnac, *L'énergie de la Parole biblique,* p. 133.
Codex Bezae. Studies from the Lunel Colloquium, June 1994, ed. Parker and Amphoux, p. 138.
Coffey, *Hidden Women of the Gospels,* p. 144.
G. M. Cohen, *The Hellenistic Settlements in Europe, the Islands, and Asia Minor,* p. 393.
S. B. Cohen and Caspi, *The Binding [Aqedah] and Its Transformations in Judaism and Islam,* p. 393.
Comfort, *Early Manuscripts & Modern Translations of the New Testament,* p. 344.
The Community of the Renewed Covenant, ed. Ulrich and VanderKam, p. 193.
Contra Iudaeos, ed. Limor and Stroumsa, p. 181.
Cook, Wise, and Abegg, *The Dead Sea Scrolls. A New Translation,* p. 406.
Cooper, *The Virgin and the Bride. Idealized Womanhood in Late Antiquity,* p. 393.
Coreth, Ernst, and Tiefensee (eds.), *Von Gott reden in säkularer Gesellschaft. Festschrift für Konrad Feiereis,* p. 141.
The Corinthian Correspondence, ed. Bieringer, pp. 371-372.
Corley, Lemke, and Lovejoy (eds.), *Biblical Hermeneutics,* p. 133.
Corona (ed.), *Lettera agli Ebrei,* p. 157.
Cothenet and Briend (eds.), *Supplément au Dictionnaire de la Bible,* fascicules 70-71, p. 542.
Cousar, *The Letters of Paul,* p. 372.
Cowdell, *Is Jesus Unique? A Study of Recent Christology,* p. 164.
Cox, *Aquila, Symmachus and Theodotion in Armenia,* p. 572.
Coyle, *Mary in the Christian Tradition,* p. 383.
Cross and Livingstone (eds.), *The Oxford Dictionary of the Christian Church,* p. 532.
Crossan with Watts, *Who Is Jesus?,* p. 355.
Culpepper and Black (eds.), *Exploring the Gospel of John. In Honor of D. Moody Smith,* p. 145.
Current Research and Technological Developments on the Dead Sea Scrolls, ed. Parry and Ricks, p. 404.
Cybele, Attis and Related Cults. Essays in Memory of M.J. Vermaseren, ed. Lane, p. 572.
The Cynics, ed. Branham and Goulet-Cazé, p. 571.
Dannemann, *Aus dem Rahmen fallen. Frauen im Markusevangelium,* p. 355.
Dassmann, *Ämter und Dienste in den frühchristlichen Gemeinden,* p. 383.
———, *Frühchristliche Prophetenexegese,* p. 383.
———, *Herr, lehre uns beten! Predigten zum Vaterunser,* p. 356.
———, *Kirchengeschichte II/1,* p. 394.
Davies, *Sects and Scrolls. Essays on Qumran and Related Topics,* p. 172.
"De bien des manières." La recherche biblique aux abords du XXI^{e} siècle, ed. Gourgues and Laberge, p. 135.
The Dead Sea Scrolls, vol. 2, ed. Charlesworth, pp. 171-172.

Le déchirement. Juifs et chrétiens au premier siècle, ed. Marguerat, p. 182.
de Conick, *Seek to See Him. Ascent and Vision Mysticism in the Gospel of Thomas,* p. 172.
Deibler, J. L. Turner, and J. D.Turner, *Jude: A Structural Commentary,* p. 381.
de Lange, *Greek Jewish Texts from the Cairo Genizah,* p. 172.
Delebecque, *Études sur le Grec du Nouveau Testament,* p. 134.
de Léon, *Reportata Theologica,* p. 134.
Demandt, *Antike Staatsformen,* p. 172.
Demson, *Hans Frei and Karl Barth,* pp. 532-533.
Deutsch, *Lady Wisdom, Jesus, and the Sages. Metaphor and Social Context in Matthew's Gospel,* p. 356.
de Vaux, *Die Ausgrabungen von Qumran und En Feschcha.* Band 1A, *Die Grabungstagebücher,* p. 572.
de Vaux Saint-Cyr et al., *Le Serviteur souffrant (Isaïe 53),* p. 394.
Dever (ed.), *Preliminary Excavation Reports: Sardis, Bir Umm Fawakhir, Tell el-ᶜUmeiri . . .*, p. 173.
Di Berardino and Studer (eds.), *History of Theology.* Vol. 1, *The Patristic Period,* pp. 572-573.
Dickey, *Greek Forms of Address,* p. 573.
Dictionary of Feminist Theologies, ed. Russell and Clarkson, p. 140.
The Didache *in Modern Research,* ed. Draper, pp. 573-574.
Diebold-Scheuermann, *Jesus vor Pilatus . . . (Joh 18,28 - 19,16a),* p. 356.
K. Dijkstra, *Life and Loyalty. A Study in the Socio-Religious Culture of Syria and Mesopotamia in the Graeco-Roman Period,* p. 573.
M. Dijkstra and Becking (eds.), *On Reading Prophetic Texts. Gender-Specific and Related Studies in Memory of Fokkelien van Dijk-Hemmes,* pp. 137-138.
Dillon and Long (eds.), *The Question of "Eclecticism." Studies in Later Greek Philosophy,* p. 394.
Dirksen and van der Kooij (eds.), *The Peshitta as a Translation,* p. 173.
Doble, *The paradox of salvation. Luke's theology of the cross,* p. 356.
Dodd, *The Problem with Paul,* p. 158.
Dollar, *St. Luke's Missiology,* p. 357.
Doriani, *Getting the Message. A Plan for Interpreting and Applying the Bible,* p. 134.
Dorival and Le Boulluec (eds.), *Origeniana Sexta. Origéne et la Bible,* p. 394.
Dornisch, *A Woman Reads the Gospel of Luke,* p. 144.
Draper (ed.), *The* Didache *in Modern Research,* pp. 573-574.
Dschulnigg, *Petrus im Neuen Testament,* p. 384.
Dungan, Peabody, and McNicol (eds.), *Beyond the Q Impasse—Luke's Use of Matthew,* pp. 362-363.
Dunn, *The Acts of the Apostles,* p. 545.
———, *Christology in the Making,* p. 563.
———, *The Epistles to the Colossians and to Philemon,* p. 158.
——— (ed.), *Paul and the Mosaic Law,* pp. 372-373.
Durusau, *High Places in Cyberspace, 1996,* p. 533.
Dyck (ed.), *The Act of Bible Reading,* p. 134.
Eades and Sun (eds.), *Problems in Biblical Theology. Essays in Honor of Rolf Knierim,* pp. 566-567.
The Earliest Christian Heretics, ed. Hultgren and Haggmark, p. 399.
Early Christian Thought in Its Jewish Context, ed. Barclay and Sweet, pp. 134-135.
Eckstein, *Verheissung und Gesetz. Eine exegetische Untersuchung zu Galater 2,15–4,7,* p. 158.
Edwards, *Religion & Power. Pagans, Jews, and Christians in the Greek East,* p. 395.
Egger, *How to Read the New Testament,* p. 344.

Ehrman, *The New Testament. A Historical Introduction to the Early Christian Writings,* p. 344.
———, *The Orthodox Corruption of Scripture,* p. 135.
Eisen, *Amtsträgerinnen im frühen Christentum,* p. 395.
Eisenbaum, *The Jewish Heroes of Christian History. Hebrews 11 in Literary Context,* p. 555.
Eisenman, *The Dead Sea Scrolls and the First Christians,* p. 574.
———, *James, the Brother of Jesus,* p. 574.
Ekklesiologie des Neuen Testaments. Für Karl Kertelge, ed. Kampling and Söding, p. 384.
Elder, Barr, and Malbon (eds.), *Biblical and Humane. A Festschrift for John F. Priest,* p. 342
Elenchus of Biblica 1993, ed. North, p. 540.
Ellis, *Pauline Theology,* p. 555.
Elwell (ed.), *Evangelical Dictionary of Biblical Theology,* p. 164.
Encyclopedia of Early Christianity, ed. Ferguson, p. 534.
Enlightenment. Enlightenment from the Aramaic . . . the Khabouris Manuscript, pp. 144-145.
Ensor, *Jesus and His 'Works.' The Johannine Sayings in Historical Perspective,* p. 145.
Epistula ad Corinthios I. 2. Lieferung, *Einleitung (Fortsetzung),* ed. Fröhlich, p. 159.
Epistula ad Romanos, 1. Lieferung, ed. Eymann, p. 556.
Eretz-Israel. Vol. 25, *Joseph Aviram Volume,* pp. 395-396.
Erlemann, *Endzeiterwartungen im frühen Christentum,* p. 563.
H. Ernst and Thoma, *Die Gleichnisse der Rabbinen,* Teil 3, p. 588.
W. Ernst, Tiefensee, and Coreth (eds.), *Von Gott reden in säkularer Gesellschaft. Festschrift für Konrad Feiereis,* p. 141.
Esaias, ed. Gryson. Fascicule 6, *Is 50,4 - 53,3* and Fascicule 7, *Is 53,3 - 54,17,* pp. 175-176; Fascicule 8, *Is 54,17 - 58,7,* pp. 578-579.
Espírito Santo e Bíblia, ed. Terra, p. 168.
Essays on Plutarch's Lives, ed. Scardigli, p. 586.
Ethnicity and the Bible, ed. Brett, p. 532.
Evangelical Dictionary of Biblical Theology, ed. Elwell, p. 164.
Evangelium—Schriftauslegung—Kirche. Festschrift für Peter Stuhlmacher, ed. Ådna, Hafemann, and Hofius, p. 533.
L'Évangile exploré. Mélanges offerts à Simon Légasse, ed. Marchadour, pp. 533-534.
C. A. Evans, *Life of Jesus Research. An Annotated Bibliography,* p. 545.
——— and Porter (eds.), *New Testament Backgrounds,* p. 574.
——— and Porter (eds.), *New Testament Text and Language,* p. 540.
C. S. Evans, *The Historical Christ and the Jesus of Faith,* p. 164.
An Exegetical Bibliography of the New Testament. Vol. 4, *Romans and Galatians,* ed. Wagner, p. 163.
Exploring New Paradigms in Biblical and Cognate Studies, ed. Page, p. 138.
Exploring the Gospel of John. In Honor of D. Moody Smith, ed. Culpepper and Black, p. 145.
Eymann (ed.), *Epistula ad Romanos,* 1. Lieferung, p. 556.
Fabry, Lange, and Lichtenberger (eds.), *Qumranstudien,* p. 173.
De Faculteit Godgeleerdheid in de K.U. Leuven 1969-1995, ed. Gevers and Kenis, p. 536.
The Family in Theological Perspective, ed. Barton, p. 382.
Fand die Auferstehung wirklich statt? Eine Diskussion mit Gerd Lüdemann, ed. Bommarius, p. 353.
Fee, *Paul, the Spirit, and the People of God,* p. 556.
Feldman, *Studies in Hellenistic Judaism,* p. 575.
——— and Levison (eds.), *Josephus'* Contra Apionem, p. 575.

——— and Reinhold (eds.), *Jewish Life and Thought among Greeks and Romans,* p. 396.
El fenómeno de la "New Age," ed. Salas, p. 167.
El fenómeno de las sectas, ed. Salas, p. 167.
El fenómeno del ocultismo, ed. Salas, p. 388.
Fenske, *"Und wenn ihr betet . . . " (Mt. 6,5),* pp. 563-564.
Ferguson, *The Church of Christ. A Biblical Ecclesiology for Today,* p. 165.
——— (ed.), *Encyclopedia of Early Christianity,* p. 534.
Fernández Marcos and Busto Saiz (eds.), *El texto antioqueno de la Biblia Griega.* Vol. 3, *1-2 Crónicas,* pp. 173-174.
Ferraro, *Il Paraclito, Cristo, il Padre nel quarto Vangelo,* p. 545.
A Festschrift for Dr. Sebastian P. Brock, ed. AbouZayd, p. 135.
Fiensy, *The Message and Ministry of Jesus,* p. 545.
Filippi (ed.), *Le chiavi della Bibbia. Vocabolario della Bibbia di Gerusalemme,* p. 344.
Fine (ed.), *Sacred Realm. The Emergence of the Synagogue in the Ancient World,* pp. 575-576.
Finsterbusch, *Die Thora als Lebensweisung für Heidenchristen,* p. 158.
Fiore (ed.), *Proceedings: Eastern Great Lakes and Midwest Biblical Societies,* vol. 15, p. 139.
Fischer, *Interpreting the Bible,* p. 345.
Fittschen and Foerster (eds.), *Judaea and the Greco-Roman World in the Time of Herod,* p. 396.
Fitzgerald (ed.), *Friendship, Flattery, and Frankness of Speech. Studies on Friendship in the New Testament World,* p. 174.
——— (ed.), *Greco-Roman Perspectives on Friendship,* p. 576.
Foerster and Fittschen (eds.), *Judaea and the Greco-Roman World in the Time of Herod,* p. 396.
Ford, *Redeemer—Friend and Mother. Salvation in Antiquity and in the Gospel of John,* pp. 545-546.
Fornberg, *The Problem of Christianity in Multi-Religious Societies of Today,* p. 165.
Fortosis, *Great Men and Women of the Bible,* p. 345.
Fox, *Roman Historical Myths. The Regal Period in Augustan Literature,* p. 576.
Fraenkel, *Le monde spirituel des contes aggadiques,* p. 174.
Frankemölle (ed.), *Sünde und Erlösung im Neuen Testament,* p. 384.
Frankfurter Judaistische Beiträge, Heft 23, ed. Schlüter, p. 396.
Franzmann, *Jesus in the Nag Hamadi Writings,* pp. 396-397.
Frede (ed.), *Vetus Latina-Fragmente zum Alten Testament,* p. 174.
——— and Stanjek (eds.), *Sedulii Scotti . . . .* Vol. 1, *In Epistolam ad Romanos,* p. 556.
Frend, *The Archaeology of Early Christianity,* pp. 174-175.
Frenschkowski, *Offenbarung und Epiphanie,* Band 2, p. 564.
Freund and Arav (eds.), *Bethsaida,* p. 169.
Friedl, *Das eschatologische Gericht in Bildern aus dem Alltag . . . Mt 24,40f par Lk 17,34f,* p. 357.
Friendship, Flattery, and Frankness of Speech. Studies on Friendship in the New Testament World, ed. Fitzgerald, p. 174.
Fröhlich (ed.), *Epistula ad Corinthios I.* 2. Lieferung, *Einleitung (Fortsetzung),* p. 159.
Funck (ed.), *Hellenismus,* pp. 576-577.
Funk, *Honest to Jesus,* p. 357.
———, Hoover, et al., *The Five Gospels,* p. 546.
Fusco, *Le prime comunità cristiane,* p. 534.
Galinsky, *Augustan Culture,* p. 397.
García Martínez, *The Dead Sea Scrolls Translated,* p. 175.
——— and Parry, *A Bibliography of the Finds in the Desert of Judah 1970-95,* p. 577.

Garland, *Mark,* p. 546.
Garrison, *The Graeco-Roman Context of Early Christian Literature,* p. 577.
Garsky and Carruth, *Q 11:2b-4,* p. 144.
Gassmann, *Das anthroposophische Bibelverständnis,* p. 345.
Genuyt, *La sortie d'Egypte (Ex. 1-13; Sag. 10-18),* p. 397.
Gerstenberger, *Yahweh the Patriarch,* p. 385.
Geschichte—Tradition—Reflexion. Festschrift für Martin Hengel, ed. Schäfer, Cancik, and Lichtenberger, pp. 534-536.
Gevers and Kenis (eds.), *De Faculteit Godgeleerdheid in de K.U. Leuven 1969-1995,* p. 536.
Gibson and Jacobson, *Below the Temple Mount in Jerusalem,* pp. 577-578.
Gifford, Rose, and Brouwer, *Exporting the American Gospel: Global Christian Fundamentalism,* pp. 132-133.
Gill, *Stewardship. The Biblical Basis for Living,* p. 385.
Glare (ed.), *Greek-English Lexicon. Revised Supplement,* pp. 135-136.
Gleeson and Harrington, The Gracious Word. Year B, p. 536.
Gnuse, *Dreams and Dream Reports in the Writings of Josephus,* p. 578.
Golling and von der Osten-Sacken (eds.), *Hermann L. Strack und das Institutum Judaicum in Berlin,* p. 345.
C. G. González and J. L. González, *Revelation,* p. 556.
J. L. González, *Tres meses en la escuela de Mateo,* p. 357.
Gooch, *Reflections on Jesus and Socrates,* p. 546.
Goodacre, *Goulder and the Gospels,* p. 546.
Goodman, *Mission and Conversion,* p. 175.
Goodrick, Swanson, and Kohlenberger, *The Greek-English Concordance to the New Testament,* p. 537.
Goulet-Cazé and Branham (eds.), *The Cynics,* p. 571.
Gourgues and Laberge (eds.), *"De bien des manières." La recherche biblique aux abords du XXI*^{e} *siècle,* p. 135.
Grabbe, *An Introduction to First Century Judaism,* p. 175.
Grabbe (ed.), *The Society for Old Testament Study. Book List, 1995,* p. 175.
Grant, *Irenaeus of Lyons,* p. 578.
Greco-Roman Perspectives on Friendship, ed. Fitzgerald, p. 576.
A Greek-English Lexicon, p. 536.
Greek-English Lexicon. Revised Supplement, ed. Glare, pp. 135-136.
The Greek Magical Papyri in Translation, ed. Betz, p. 570.
Green and Smith (eds.), *The HarperCollins Dictionary of Religion,* p. 350.
Greenhut and Avni, *The Akeldama Tombs,* pp. 390-391.
Gregg and Urman, *Jews, Pagans, and Christians in the Golan Heights,* p. 578.
Grelot, *La condition de la femme d'après le Nouveau Testament,* p. 385.
———, *Jésus de Nazareth, Christ et Seigneur,* tome 1, pp. 546-547.
Grenholm, *The Old Testament, Christianity and Pluralism,* p. 385.
Grimm, *From Feasting to Fasting . . . Attitudes to food in late antiquity,* p. 397.
Gryson (ed.), *Esaias.* Fascicule 6, *Is 50,4 - 53,3* and Fascicule 7, *Is 53,3 - 54,17,* pp. 175-176; Fascicule 8, *Is 54,17 - 58,7,* pp. 578-579.
Guillet, *Jésus-Christ dans notre monde,* pp. 357-358.
Gunn and Beal (eds.), *Reading Bibles, Writing Bodies. Identity and The Book,* p. 530.
Günther, *Die Frühgeschichte des Christentums in Ephesus,* pp. 397-398.
Guyénot, *Le Roi sans Prophète. L'enquête historique sur la relation entre Jésus et Jean-Baptiste,* p. 146.
Habbe, *Palästina zur Zeit Jesu,* p. 358.

Hafemann, Hofius, and Ådna (eds.), *Evangelium—Schriftauslegung—Kirche. Festschrift für Peter Stuhlmacher,* p. 533.
Haggmark and Hultgren (eds.), *The Earliest Christian Heretics,* p. 399.
E. Hahn, *Der Brief des Paulus an die Epheser,* p. 373.
F. Hahn, *Die Verwurzelung des Christentums im Judentum,* pp. 385-386.
Hannah, *The Text of I Corinthians in the Writings of Origen,* pp. 556-557.
Hänni, Whittaker, and Holtermann, *Einführung in die griechische Sprache des Neuen Testaments,* p. 351.
Harder, Amezaga, and Jefford, *Reading the Apostolic Fathers,* p. 400.
Hare, *Mark,* p. 146.
Harlow, *The Greek* Apocalypse of Baruch *(*3 Baruch*) in Hellenistic Judaism and Early Christianity,* p. 579.
The HarperCollins Bible Dictionary, ed. Achtemeier, p. 342.
The HarperCollins Dictionary of Religion, ed. Smith and Green, p. 350.
D. J. Harrington, *How to Read the Gospels,* p. 358.
———, *Paul's Prison Letters,* p. 373.
———, *Wisdom Texts from Qumran,* p. 176.
W. Harrington and Gleeson, *The Gracious Word. Year B,* p. 536.
Harris, *The Descent of Christ. Ephesians 4:7-11 and Traditional Hebrew Imagery,* p. 159.
A. E. Harvey, *Renewal Through Suffering. A Study of 2 Corinthians,* p. 373.
G. Harvey, *The True Israel. Uses of the Names Jew, Hebrew and Israel in Ancient Jewish and Early Christian Literature,* p. 579.
Hauser, *L'Église à l'âge apostolique,* p. 165.
Hawkin, *The Johannine World,* p. 146.
Hays, *The Moral Vision of the New Testament,* p. 386.
Hebrew Bible/Old Testament. The History of Its Interpretation, vol. 1, ed. Saebø, pp. 188-189.
Hecht et al. (eds.), *An Introduction to the History and Sources of Jewish Law,* p. 579.
Heiligenthal, *Der verfälschte Jesus. Eine Kritik moderner Jesusbilder,* p. 547.
Heininger, *Paulus als Visionär,* p. 557.
Helleman (ed.), *Hellenization Revisited,* p. 176.
Hellenismus, ed. Funck, pp. 576-577.
Hellenization Revisited, ed. Helleman, p. 176.
Henderson, *Jesus, Rhetoric and Law,* p. 547.
Hendrickx, *The Third Gospel for the Third World,* vol. 1, p. 358.
Hengel, *The Charismatic Leader and His Followers,* p. 146.
———, *Judaica et Hellenistica. Kleine Schriften I,* pp. 579-580.
Henze et al., *Antijudaismus im Neuen Testament?,* pp. 536-537.
Hermann L. Strack und das Institutum Judaicum in Berlin, ed. Golling and von der Osten-Sacken, p. 345.
Hess, Wenham, and Satterthwaite (eds.), *The Lord's Anointed,* pp. 388-389.
A. E. Hill, *Enter His Courts with Praise! Old Testament Worship for the New Testament Church,* p. 386.
R. A. Hill, *An Examination . . . Apocalypticism and Gnosticism in Johannine Studies,* p. 547.
Hirschfeld, *The Palestinian Dwelling in the Roman-Byzantine Period,* p. 398.
Historische Wahrheit und theologische Wissenschaft. Gerd Lüdemann zum 50. Geburtstag, ed. Özen, p. 537.
History, Literature, and Society in the Book of Acts, ed. Witherington, p. 154.
History of Theology. Vol. 1, *The Patristic Period,* ed. Di Berardino and Studer, pp. 572-573.
Hock, *The Infancy Gospels of James and Thomas,* pp. 176-177.
Hoffmann (ed.), *The Secret Gospels,* p. 177.

Hofius and Kammler, *Johannesstudien,* p. 358.
Hofius, Ådna, and Hafemann (eds.), *Evangelium—Schriftauslegung—Kirche. Festschrift für Peter Stuhlmacher,* p. 533.
Hogg and Rogers, *Does God Expect Less of Women?,* p. 167.
Holladay, *Fragments from Hellenistic Jewish Authors.* Vol. 4, *Orphica,* p. 398.
Holleman, *Resurrection and Parousia . . . Paul's Eschatology in 1 Corinthians 15,* p. 159.
Holman, *Till Jesus Comes. Origins of Christian Apocalyptic Expectation,* p. 564.
Holtermann, Hänni, and Whittaker, *Einführung in die griechische Sprache des Neuen Testaments,* p. 351.
Holtz, *Der Herrscher und der Weise im Gespräch,* p. 359.
Hoover, Funk, et al., *The Five Gospels,* p. 546.
Hoppe, *Jesus,* p. 359.
———, *Der Triumph des Kreuzes. Studien zum Verhältnis des Kolosserbriefes zur paulinischen Kreuzestheologie,* p. 159.
Horn (ed.), *Bilanz und Perspektiven gegenwärtiger Auslegung des Neuen Testaments. Symposion zum 65. Geburtstag von Georg Strecker,* pp. 131-132.
Hornblower and Spawforth (eds.), *The Oxford Classical Dictionary,* pp. 398-399.
Horrell, *The Social Ethos of the Corinthian Correspondence,* pp. 373-374.
Horsley, *Archaeology, History, and Society in Galilee,* p. 399.
Houlden, *The Public Face of the Gospel,* p. 564.
Houtman, *Mishnah and Tosefta,* p. 580.
Howard-Brook, *John's Gospel & the Renewal of the Church,* p. 548.
Howell, *Ephesians,* p. 374.
Hruby, *Aufsätze zum nachbiblischen Judentum und zum jüdischen Erbe der frühen Kirche,* p. 399.
Huber, *Jesus in Auseinandersetzung,* p. 359.
Hübner, *Vetus Testamentum in Novo.* Band 2, *Corpus Paulinum,* p. 557.
Hueter, *Sacred Story Untold,* p. 136.
Hultgren and Haggmark (eds.), *The Earliest Christian Heretics,* p. 399.
Hunt, *The Inspired Body. Paul, the Corinthians, and Divine Inspiration,* p. 374.
Hüttenmeister, *Abkürzungsverzeichnis hebräischer Grabinschriften,* pp. 399-400.
——— and Larsson, *Die Tosefta. Seder II: Moëd. 2: Schekalim - Jom ha-kippurim,* p. 580.
Hvalvik, *The Struggle for Scripture and Covenant. The Purpose of the Epistle of Barnabas,* p. 177.
Ilan, *Jewish Women in Greco-Roman Palestine,* p. 177.
In spirito e verità. Letture di Giovanni 4,23-24, ed. Bori, p. 544.
Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Band 41, *1994-1995,* ed. Lang, p. 136.
Interpretation. 50th Anniversary Index, ed. Benedetto, p. 342.
An Introduction to the History and Sources of Jewish Law, ed. Hecht et al., p. 579.
Jackson, *An Investigation of Κοιμάομαι in the New Testament,* p. 386.
Jacobs, *Die Institution des jüdischen Patriarchen,* pp. 177-178.
D. M. Jacobson and Gibson, *Below the Temple Mount in Jerusalem,* pp. 577-578.
H. Jacobson, *A Commentary on Pseudo-Philo's* Liber Antiquitatum Biblicarum, p. 178.
Jahrbuch für evangelikale Theologie 10, p. 537.
Janowski and Stuhlmacher (eds.), *Der leidende Gottesknecht. Jesaja 53 und seine Wirkungsgeschichte,* p. 400.
Janssen and Lüdemann, *Unterdrückte Gebete. Gnostische Spiritualität im frühen Christentum,* p. 581.
Jefford with Harder and Amezaga, *Reading the Apostolic Fathers,* p. 400.
Jeffrey, *People of the Book. Christian Identity and Literary Culture,* pp. 345-346.
Jensen, *God's Self-Confident Daughters,* p. 400.

Jerumanis, *Réaliser la communion avec Dieu . . . dans l'évangile selon S. Jean,* pp. 359-360.
Jervell, *The Theology of the Acts of the Apostles,* p. 360.
Jesus at 2000, ed. Borg, p. 353.
The Jewish Apocalyptic Heritage in Early Christianity, ed. VanderKam and Adler, p. 406.
Jewish Life and Thought among Greeks and Romans, ed. Feldman and Reinhold, p. 396.
Jobes, *The Alpha-Text of Esther,* p. 178.
Johannsen, Noormann, and Becker, *Neutestamentliches Arbeitsbuch für Religionspädagogen,* p. 531.
Johnson, *The Letter of James,* p. 374.
———, *Letters to Paul's Delegates. 1 Timothy, 2 Timothy, Titus,* pp. 374-375.
———, *The Real Jesus,* p. 548.
———, *Scripture & Discernment,* p. 165.
Jonker, *Exclusivity and Variety. Perspectives on Multidimensional Exegesis,* p. 346.
Jónsson, Sigurbjörnsson, and Pétursson (eds.), *The New Testament in Its Hellenistic Context,* p. 346.
Joosten, *The Syriac Language of the Peshitta and Old Syriac Versions of Matthew,* pp. 146-147.
Josephus' Contra Apionem, ed. Feldman and Levison, p. 575.
Judaea and the Greco-Roman World in the Time of Herod, ed. Fittschen and Foerster, p. 396.
Judaism Transcends Catastrophe, ed. Neusner, vol. 4, p. 186.
The Judgment of Susanna, ed. Spolsky, p. 405.
Kaiser et al., *Hard Sayings of the Bible,* p. 346.
Kammler and Hofius, *Johannesstudien,* p. 358.
Kampen and Bernstein (eds.), *Reading 4QMMT,* pp. 178-179.
Kampling and Söding (eds.), *Ekklesiologie des Neuen Testaments. Für Karl Kertelge,* p. 384.
Kapera (ed.), *Mogilany 1993. Papers on the Dead Sea Scrolls,* p. 179.
——— (ed.), *Rękopisy znad Morza Martwego. Qumrańskie kontrowersje z lat 1991-1994,* p. 179.
Karl Barths Schriftauslegung, ed. Trowitzsch, p. 351.
Karris, *A Symphony of New Testament Hymns,* p. 375.
Kasher, *Targumic Toseftot to the Prophets,* p. 400.
Keating, *The Kingdom of God is Like . . . ,* p. 548.
Kee, *Jesus in History,* p. 360.
——— and Borowsky (eds.), *Removing Anti-Judaism from the Pulpit,* p. 387.
Keener, *3 Crucial Questions about the Holy Spirit,* pp. 165-166.
Keil, *Das Johannesevangelium,* p. 360.
Kenis and Gevers (eds.), *De Faculteit Godgeleerdheid in de K.U. Leuven 1969-1995,* p. 536.
Kenney (ed.), *The School of Moses. Studies . . . In Memory of Horst R. Moehring,* p. 190.
Ketzel, *Panta 1. The Philosophical Basis of the New Testament,* p. 564.
Kieschke, *Rekonstruktion des Evangeliums nach St. Johannes,* p. 548.
King, *Revelation of the Unknowable God,* pp. 400-401.
Kinman, *Jesus' Entry into Jerusalem. In the Context of Lukan Theology and the Politics of His Day,* pp. 548-549.
Kiraz, *Comparative Edition of the Syriac Gospels,* p. 147.
Klassen, *Judas. Betrayer or Friend of Jesus?,* p. 147.
Klauck, *Magie und Heidentum in der Apostelgeschichte des Lukas,* pp. 360-361.
——— (ed.), *Weltgericht und Weltvollendung. Zukunftsbilder im Neuen Testament,* p. 387.
Klinghardt, *Gemeinschaftsmahl und Mahlgemeinschaft,* p. 565.

Knöppler, *Die theologia crucis des Johannesevangeliums,* p. 361.
Koehler and Baumgartner, *Hebräisches und aramäisches Lexikon zum Alten Testament.* Lieferung 5, *Aramäisches Lexikon,* p. 179.
———, *The Hebrew and Aramaic Lexicon of the Old Testament.* Vol. 2, *t–ʿ,* p. 179; vol. 3, *t–š,* p. 580.
Kohlenberger, Goodrick, and Swanson, *The Greek-English Concordance to the New Testament,* p. 537.
Kollmann, *Jesus und die Christen als Wundertäter,* pp. 147-148.
Kort, *"Take, Read." Scripture, Textuality, and Cultural Practice,* p. 538.
Kraemer, *Reading the Rabbis. The Talmud as Literature,* p. 180.
Krauss, *The Jewish-Christian Controversy from the earliest times to 1789.* Vol. 1, *History,* p. 180.
Kraybill, *Imperial Cult and Commerce in John's Apocalypse,* p. 160.
Kreitzer, *2 Corinthians,* p. 375.
———, *Striking New Images. Roman Imperial Coinage and the New Testament World,* pp. 580-581.
Kronholm and Olsson (eds.), *Qumranlitteraturen,* p. 581.
Kudasiewicz, *The Synoptic Gospels Today,* p. 549.
Küster, *Jesus und das Volk im Markusevangelium,* p. 361.
Laato, *Paul and Judaism. An Anthropological Approach,* p. 160.
Laberge and Gourgues (eds.), *"De bien des manières." La recherche biblique aux abords du XXI^{e} siècle,* p. 135.
LaGrand, *The Earliest Christian Mission to 'All Nations,'* p. 148.
Lamarche, *Evangile de Marc,* p. 549.
Landon, *A Text-Critical Study of the Epistle of Jude,* p. 375.
E. N. Lane (ed.), *Cybele, Attis and Related Cults. Essays in Memory of M.J. Vermaseren,* p. 572.
T. Lane, Turner, and Billington (eds.), *Mission and Meaning. Essays Presented to Peter Cotterell,* p. 137.
T. J. Lane, *Luke and the Gentile Mission,* p. 361.
Lang (ed.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete.* Band 41, *1994-1995,* p. 136.
Lange, Lichtenberger, and Fabry (eds.), *Qumranstudien,* p. 173.
Lapin, *Early Rabbinic Civil Law and the Social History of Roman Galilee,* p. 180.
Laporte, *La Bible et les origines chrétiennes,* pp. 346-347.
Larsson and Hüttenmeister, *Die Tosefta. Seder II: Moëd. 2: Schekalim - Jom ha-kippurim,* p. 580.
Lasserre, *Les synopses: élaboration et usage,* p. 148.
Lattimore, *The New Testament,* p. 347.
Lau, *Manifest in Flesh. The Epiphany Christology of the Pastoral Epistles,* p. 375.
LaVerdiere, *The Eucharist in the New Testament and the Early Church,* p. 387.
Law (ed.), *The Wisdom of Jesus,* p. 549.
Der lebendige Gott . . . Festschrift für Wilhelm Thüsing, ed. Söding, p. 136.
Le Boulluec and Dorival (eds.), *Origeniana Sexta. Origéne et la Bible,* p. 394.
La lecture liturgique des Épîtres catholiques dans l'Église ancienne, ed. Amphoux and Bouhot, p. 155.
Der leidende Gottesknecht. Jesaja 53 und seine Wirkungsgeschichte, ed. Janowski and Stuhlmacher, p. 400.
Leiner, *Psychologie und Exegese,* p. 347.
Leiva-Merikakis, *Fire of Mercy, Heart of the Word. Meditations on . . . Matthew,* vol. 1, p. 148.
Lemke, Lovejoy, and Corley (eds.), *Biblical Hermeneutics,* p. 133.

Leplay, *La racine qui te porte. L'histoire mouvementée de la lecture chrétienne de la Bible juive,* p. 401.
Lettera agli Ebrei, ed. Corona, p. 157.
Levinskaya, *The Book of Acts in Its Diaspora Setting,* p. 549.
Levison and Feldman (eds.), *Josephus'* Contra Apionem, p. 575.
Levy, *Die Nabatäer,* p. 401.
Lewis, *On Government and Law in Roman Egypt,* p. 180.
Lichtenberger and Avemarie (eds.), *Bund und Tora,* p. 390.
Lichtenberger, Fabry, and Lange (eds.), *Qumranstudien,* p. 173.
Lichtenberger, Schäfer, and Cancik (eds.), *Geschichte—Tradition—Reflexion. Festschrift für Martin Hengel,* pp. 534-536.
Lietaert Peerbolte, *The Antecedents of Antichrist,* p. 166.
Lieu, *Image and Reality. The Jews in the World of the Christians in the Second Century,* p. 401.
Limbeck, *Das Gesetz im Alten und Neuen Testament,* p. 565.
Limor and Stroumsa (eds.), *Contra Iudaeos,* p. 181.
Livingstone and Cross (eds.), *The Oxford Dictionary of the Christian Church,* p. 532.
Lodge, *Romans 9–11. A Reader-Response Analysis,* p. 557.
Loffreda, *Luce e vita nelle antiche lucerne cristiane della Terra Santa,* p. 181.
Löhr, *Basilides und seine Schule,* p. 181.
Lohse, *Paulus. Eine Biographie,* p. 376.
A. A. Long and Dillon (eds.), *The Question of "Eclecticism." Studies in Later Greek Philosophy,* p. 394.
B. O. Long, *Planting and Reaping Albright,* p. 538.
T. G. Long, *Hebrews,* pp. 557-558.
Longenecker (ed.), *Patterns of Discipleship in the New Testament,* p. 538.
The Lord's Anointed, ed. Satterthwaite, Hess, and Wenham, pp. 388-389.
The Lost Gospel Q, ed. Powelson and Riegert, p. 365.
Lovejoy, Corley, and Lemke (eds.), *Biblical Hermeneutics,* p. 133.
Lovering and Sumney (eds.), *Theology and Ethics in Paul and His Interpreters. Essays in Honor of Victor Paul Furnish,* pp. 380-381.
Lüdemann, *Heretics. The Other Side of Early Christianity,* p. 401.
———, *The Unholy in Holy Scripture,* pp. 538-539.
——— (ed.), *Die "Religionsgeschichtliche Schule,"* p. 539.
——— and Janssen, *Unterdrückte Gebete. Gnostische Spiritualität im frühen Christentum,* p. 581.
Lyons, *Gender and Immortality,* p. 581.
Maccini, *Her Testimony is True. Women as Witnesses according to John,* pp. 148-149.
MacDonald, *Early Christian women and pagan opinion,* pp. 581-582.
MacKenzie, *The Author of the Apocalypse,* p. 558.
Madden, *Jesus' Walking on the Sea,* p. 550.
Maier, *Die Kabbalah,* pp. 401-402.
The Making of the NIV, ed. Barker, pp. 529-530.
Malbon, Elder, and Barr (eds.), *Biblical and Humane. A Festschrift for John F. Priest,* p. 342
Maldonado, *Even in the Best of Families. The family of Jesus and other biblical families like ours,* p. 149.
Malina, *The Social World of Jesus and the Gospels,* pp. 361-362.
——— and Neyrey, *Portraits of Paul,* p. 376.
Manns, *L'Israël de Dieu. Essais sur le christianisme primitif,* pp. 181-182.
———, *Lire la Bible en Église,* p. 539.
Marchadour (ed.), *L'Évangile exploré. Mélanges offerts à Simon Légasse,* pp. 533-534.

Marchal, *L'Apocalypse de Jean,* p. 376.
Marcheselli-Casale (ed.), *Oltre il racconto. Esegesi ed ermeneutica,* p. 347.
Margain and Amphoux (eds.), *Les premières traditions de la Bible,* p. 131.
Marguerat (ed.), *Le déchirement. Juifs et chrétiens au premier siècle,* p. 182.
Marjanen, *The Woman Jesus Loved. Mary Magdalene in the Nag Hammadi Library and Related Documents,* p. 182.
Martin, *Pour une théologie de la lettre. L'inspiration des Écritures,* pp. 136-137.
Martone, *La "Regola della Comunità." Edizione critica,* p. 402.
Matera, *New Testament Ethics,* pp. 387-388.
Mayer, *Die Reiseerzählung des Lukas (Lk 9,51 - 19,10),* p. 550.
Mazzinghi, *Notte di paura e di luce. Esegesi di Sap 17,1–18,4,* p. 182.
Mbachu, *Cana and Calvary Revisited in the Fourth Gospel,* p. 362.
McBride, *The Gospel of Mark. A Reflective Commentary,* p. 550.
McDonnell, *The Baptism of Jesus in the Jordan,* p. 362.
McKim, *The Bible in Theology & Preaching,* pp. 347-348.
McKnight, *1 Peter,* p. 376.
McLay, *The OG and Th Versions of Daniel,* p. 402.
McLean, *The Cursed Christ. Mediterranean Expulsion Rituals and Pauline Soteriology,* p. 160.
McNicol, *Jesus' Directions for the Future,* p. 362.
———, with Dungan and Peabody (eds.), *Beyond the Q Impasse—Luke's Use of Matthew,* pp. 362-363.
Meisinger, *Liebesgebot und Altruismusforschung,* p. 565.
Meissner, *Die Heimholung des Ketzers,* p. 558.
Melbourne, *Alpha Through Omega. A User Friendly Guide to New Testament Greek,* p. 539.
Menken, *Old Testament Quotations in the Fourth Gospel,* p. 149.
Mercer Commentary on the Bible, ed. Mills and Wilson. Vol. 6, *The Gospels,* p. 149.
Merkur, *Gnosis. An Esoteric Tradition of Mystical Visions and Unions,* p. 402.
Merz and Theissen, *Der historische Jesus,* p. 368.
Metso, *The Textual Development of the Qumran Community Rule,* p. 582.
Michel, *Aufsehen auf Jesus. Fünfzehn Bibelstudien,* p. 166.
K. Mills, *Justifying Language. Paul and Contemporary Literary Theory,* pp. 160-161.
W. E. Mills, *Critical Tools for the Study of the New Testament,* p. 137.
——— and Wilson (eds.), *Mercer Commentary on the Bible.* Vol. 6, *The Gospels,* p. 149.
Minor, *Literary-Critical Approaches to the Bible. A Bibliographical Supplement,* p. 137.
Mission and Meaning. Essays Presented to Peter Cotterell, ed. Billington, Lane, and Turner, p. 137.
Mittmann-Richert, *Magnifikat und Benediktus,* p. 363.
Mogilany 1993. Papers on the Dead Sea Scrolls, ed. Kapera, p. 179.
Moloney, *A Body Broken for a Broken People,* p. 565.
———, *The Gospel of the Lord. Reflections on the Gospel Readings. Year B,* p. 363.
———, *Signs and Shadows. Reading John 5–12,* p. 149.
Montuschi and Cirignano, *La personalità di Paolo,* p. 372.
Moo, *The Epistle to the Romans,* pp. 376-377.
Moore, *God's Gym. Divine Male Bodies of the Bible,* p. 348.
Moore, *Tobit,* p. 582.
Moreno García, *La sabiduría del Espíritu . . . Estudio de φρόνημα - φρονέω en Rom 8,5-8 y Flp 2,1-5,* p. 377.
———, *Tras las huellas de Humanistas Extremeños,* p. 348.
Moritz, *A Profound Mystery. The Use of the Old Testament in Ephesians,* p. 558.
Morland, *The Rhetoric of Curse in Galatians,* p. 161.

Morris, *Galatians,* p. 377.

Mosher, *God's Power, Jesus' Faith, and World Mission. A Study in Romans,* p. 161.

Muchowski, *Rękopisy znad Morza Martwego,* p. 582.

Mullen, *The New Testament Text of Cyril of Jerusalem,* p. 539.

M. Müller, *Vom Schluss zum Ganzen. Zur Bedeutung des paulinischen Briefkorpusabschlusses,* p. 377.

P. Müller, *"Wer ist dieser?" Jesus im Markusevangelium,* p. 363.

R. A. Muller and Thompson (eds.), *Biblical Interpretation in the Era of the Reformation. Essays Presented to David C. Steinmetz,* p. 531.

Murphy-O'Connor, *Paul. A Critical Life,* p. 161.

———, *Paul et l'art épistolaire,* p. 377.

Myers et al., *"Say to This Mountain." Mark's Story of Discipleship,* pp. 363-364.

Nag Hammadi Codex VII, ed. Pearson, p. 187.

The Nag Hammadi Library in English, ed. Robinson, p. 585.

Neri, *La crisi biblica dell'età moderna,* p. 348.

———, *I fondamenti biblici dell'etica cristiana,* p. 166.

———, *Leggere la Bibbia: perché e come,* p. 540.

——— (ed.), *Origene. Testi ermeneutici,* p. 540.

Neuer, *Adolf Schlatter,* p. 348.

Neusner, *Ancient Judaism. Debates and Disputes, Fourth Series,* pp. 182-183.

———, *Are the Talmuds Interchangeable?,* p. 183.

———, *Beyond Catastrophe. The Rabbis' Reading of Isaiah's Vision,* p. 183.

———, *The Documentary Foundation of Rabbinic Culture,* p. 183.

———, *Formative Judaism. New Series. Current Issues and Arguments,* vol. 1, pp. 582-583.

———, *Jerusalem and Athens,* p. 583.

———, *The Judaic Law of Baptism,* p. 183.

———, *Judaism after the Death of "The Death of God,"* p. 184.

———, *The Presence of the Past, the Pastness of the Present,* pp. 402-403.

———, *Religion and Law,* p. 583.

———, *The Talmud. Introduction and Reader,* p. 184.

———, *The Talmud of Babylonia. An Academic Commentary,* vols. 1, 5, and 25, p. 583; vols. 7 and 15, p. 184; vols. 21/A, 22/A-B, and 29A, pp. 583-584.

———, *The Talmud of Babylonia. A Complete Outline,* parts 1-2, p. 584; parts 3-4, p. 584.

———, *The Talmud of the Land of Israel. A Complete Outline,* vol. 1/A-D and 2/A-B, p. 184; vol. 3/A-B, p. 584.

———, *Talmudic Dialectics,* vols. 1-2, pp. 184-185.

———, *Understanding Seeking Faith,* vol. 4, p. 185.

———, *Uppsala Addresses,* pp. 584-585.

———, *Where the Talmud Comes From,* p. 185.

——— (ed.), *Approaches to Ancient Judaism. New Series,* vol. 3, p. 185; vol. 7, p. 185; vol. 8, p. 186; vol. 9, p. 585.

——— (ed.), *Judaism Transcends Catastrophe,* vol. 4, p. 186.

——— (ed.), *Religion and the Social Order,* p. 186.

——— and Chilton, *The Body of Faith. Israel and the Church,* p. 403.

——— and N. M. M. Neusner (eds.), *The Book of Jewish Wisdom,* p. 186.

The New Interpreter's Bible, vol. 4, pp. 186-187; vol. 7, p. 403.

New Testament Backgrounds, ed. Evans and Porter, p. 574.

New Testament Greek Manuscripts . . . Mark; Luke; John, ed. Swanson, p. 153.

The New Testament in Its Hellenistic Context, ed. Jónsson, Sigurbjörnsson, and Pétursson, p. 346.

New Testament Text and Language, ed. Porter and Evans, p. 540.

Newbigin, *The Light Has Come. An Exposition of the Fourth Gospel,* p. 550.
Neyrey and Malina, *Portraits of Paul,* p. 376.
Nicolas, *L'Évangile Bien-Aimé. Commentaire de l'Évangile de Jean,* pp. 550-551.
Nobile, *Ecclesiologia biblica,* pp. 565-566.
Nodet, *La Bible de Josèphe.* Tome 1, *Le Pentateuque,* p. 187.
Noël, *De compositie van het Lucasevangelie in zijn relatie tot Marcus,* p. 150.
Noormann, Becker, and Johannsen, *Neutestamentliches Arbeitsbuch für Religionspädagogen,* p. 531.
Norelli et al., *Ascensio Isaiae. Textus. Commentarius,* p. 403.
North (ed.), *Elenchus of Biblica 1993,* p. 540.
Northcott, *The environment and Christian ethics,* p. 566.
Oates, *The Ptolemaic Basilikos Grammateus,* p. 187.
Obermann, *Die christologische Erfüllung der Schrift im Johannesevangelium,* p. 150.
O'Brien, *But the Gates Were Shut,* p. 551.
Olbricht and Porter (eds.), *Rhetoric, Scripture and Theology,* pp. 348-349.
Olsson and Kronholm (eds.), *Qumranlitteraturen,* p. 581.
Oltre il racconto. Esegesi ed ermeneutica, ed. Marcheselli-Casale, p. 347.
On Reading Prophetic Texts. Gender-Specific and Related Studies in Memory of Fokkelien van Dijk-Hemmes, ed. Becking and Dijkstra, pp. 137-138.
Oppel, *Heilsam erzählen - erzählend heilen . . . Mk 5,21-43,* p. 364.
Origene. Testi ermeneutici, ed. Neri, p. 540.
Origeniana Sexta. Origéne et la Bible, ed. Dorival and Le Boulluec, p. 394.
Ortlund, *Whoredom. God's Unfaithful Wife in Biblical Theology,* p. 566.
Osborne and Alcock (eds.), *Placing the Gods,* p. 168.
Overman, *Church and Community in Crisis. The Gospel According to Matthew,* p. 150.
The Oxford Classical Dictionary, ed. Hornblower and Spawforth, pp. 398-399.
The Oxford Dictionary of the Christian Church, ed. Cross and Livingstone, p. 532.
Özen (ed.), *Historische Wahrheit und theologische Wissenschaft. Gerd Lüdemann zum 50. Geburtstag,* p. 537.
Padre Virgilio C. Corbo. Una vita in Terra Santa, ed. Bottini, p. 343.
Page (ed.), *Exploring New Paradigms in Biblical and Cognate Studies,* p. 138.
Panthapallil, *Mary, the Type of the Church in the Johannine Writings,* p. 364.
Park, *The Mission Discourse in Matthew's Interpretation,* pp. 150-151.
A. Parker, *Painfully Clear. The Parables of Jesus,* p. 151.
D. C. Parker and Amphoux (eds.), *Codex Bezae. Studies from the Lunel Colloquium, June 1994,* p. 138.
T. H. L. Parker, *Commentaries on the Epistle to the Romans, 1532-1542,* p. 378.
Parry and García Martínez, *A Bibliography of the Finds in the Desert of Judah 1970-95,* p. 577.
Parry and Ricks (eds.), *Current Research and Technological Developments on the Dead Sea Scrolls,* p. 404.
Patte, *Discipleship According to the Sermon on the Mount,* pp. 364-365.
Patterns of Discipleship in the New Testament, ed. Longenecker, p. 538.
Paul and the Mosaic Law, ed. Dunn, pp. 372-373.
Paul de Tarse, ed. Schlosser, p. 560.
Peabody, McNicol, and Dungan (eds.), *Beyond the Q Impasse—Luke's Use of Matthew,* pp. 362-363.
Pearson (ed.), *Nag Hammadi Codex VII,* p. 187.
Pedersen, *Studies in* The Sermon on the Great War, p. 585.
Pelikan, *Mary Through the Centuries,* p. 566.
Penna, *Paul the Apostle,* p. 161.
———, *I ritratti originali di Gesù il Cristo,* vol. 1, p. 151.

Penner, *The Epistle of James and Eschatology,* p. 162.
The Peshitta as a Translation, ed. Dirksen and van der Kooij, p. 173.
Pétursson, Jónsson, and Sigurbjörnsson (eds.), *The New Testament in Its Hellenistic Context,* p. 346.
Pezzoli-Olgiati, *Täuschung und Klarheit. Zur Wechselwirkung zwischen Vision und Geschichte in der Johannesoffenbarung,* pp. 558-559.
Phipps, *Muhammad and Jesus,* p. 151.
———, *The Sexuality of Jesus,* p. 365.
Pierik, *A Key to the Letters of John,* p. 559.
Pitta, *Lettera ai Galati,* p. 559.
Pixner, *With Jesus through Galilee according to the Fifth Gospel,* p. 151.
Placing the Gods, ed. Alcock and Osborne, p. 168.
Plevnik, *Paul and the Parousia,* p. 559.
Popkes, *Paränese und Neues Testament,* p. 166.
Porsch, *Kleine Theologie des Neuen Testaments,* p. 167.
Porter, *Studies in the Greek New Testament,* p. 138.
——— and Evans (eds.), *New Testament Backgrounds,* p. 574.
——— and Evans (eds.), *New Testament Text and Language,* p. 540.
——— and Olbricht (eds.), *Rhetoric, Scripture and Theology,* pp. 348-349.
Pöttner, *Realität als Kommunikation . . . 1Kor 1,4-4,21,* p. 378.
Powelson and Riegert (eds.), *The Lost Gospel Q,* p. 365.
Preliminary Excavation Reports: Sardis, Bir Umm Fawakhir, Tell el-ʿUmeiri . . . , ed. Dever, p. 173.
Les premières traditions de la Bible, ed. Amphoux and Margain, p. 131.
Présentation du Nouveau Testament . . . proposés par Philippe Rolland, p. 139.
R. Price, *Secrets of the Dead Sea Scrolls,* p. 404.
R. M. Price, *The Widow Traditions in Luke-Acts,* p. 551.
Prickett, *Origins of Narrative. The Romantic appropriation of the Bible,* p. 139.
Principe, *Le conoscenze anatomiche degli antichi Ebrei,* p. 404.
The Problematics of Power. Eastern and Western Representations of Alexander the Great, ed. Bridges and Bürgel, p. 392.
Problems in Biblical Theology. Essays in Honor of Rolf Knierim, ed. Sun and Eades, pp. 566-567.
Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 15, ed. Fiore, p. 139.
Prokes, *Toward a Theology of the Body,* p. 388.
Quéré, *Les femmes de l'Evangile,* p. 365.
The Question of "Eclecticism." Studies in Later Greek Philosophy, ed. Dillon and Long, p. 394.
Qumranlitteraturen, ed. Kronholm and Olsson, p. 581.
Qumranstudien, ed. Fabry, Lange, and Lichtenberger, p. 173.
Radl, *Der Ursprung Jesu. Traditionsgeschichtliche Untersuchungen zu Lukas 1-2,* p. 365.
Ramsaran, *Liberating Words. Paul's Use of Rhetorical Maxims in 1 Corinthians 1–10,* p. 378.
Raschke, C. A. and S. D. Raschke, *The Engendering God. Male and Female Faces of God,* p. 167.
Ray, *Narrative Irony in Luke-Acts,* p. 152.
Reader, *The Severed Hand and the Upright Corpse. The Declamations of Marcus Antonius Polemo,* pp. 187-188.
Reading Bibles, Writing Bodies. Identity and The Book, ed. Beal and Gunn, p. 530.
Reading 4QMMT, ed. Kampen and Bernstein, pp. 178-179.
Reed, *A Discourse Analysis of Philippians,* pp. 559-560.

Reeves, *Heralds of That Good Realm. Syro-Mesopotamian Gnosis and Jewish Traditions,* p. 585.

Reichelt, *Angelus interpres - Texte in der Johannes-Apokalypse,* pp. 378-379.

Reid, *Choosing the Better Part? Women in the Gospel of Luke,* p. 152.

Reimagining Christian Origins . . . Honoring Burton L. Mack, ed. Castelli and Taussig, p. 349.

Reimer and Barton (eds.), *After the Exile. Essays in Honour of Rex Mason,* p. 390.

Reinhold and Feldman (eds.), *Jewish Life and Thought among Greeks and Romans,* p. 396.

Rękopisy znad Morza Martwego. Qumrańskie kontrowersje z lat 1991-1994, ed. Kapera, p. 179.

Religion and the Social Order, ed. Neusner, p. 186.

Die "Religionsgeschichtliche Schule," ed. Lüdemann, p. 539.

Removing Anti-Judaism from the Pulpit, ed. Kee and Borowsky, p. 387.

Revell, *The Designation of the Individual. Expressive Usage in Biblical Narrative,* p. 188.

Rhetoric, Scripture and Theology, ed. Porter and Olbricht, pp. 348-349.

Rhoads, *The Challenge of Diversity. The Witness of Paul and the Gospels,* p. 388.

Richard, *Christ. The Self-Emptying of God,* p. 567.

Richardson, *Herod. King of the Jews and Friend of the Romans,* p. 404.

Ricks and Parry (eds.), *Current Research and Technological Developments on the Dead Sea Scrolls,* p. 404.

Ridings, *The Attic Moses. The Dependency Theme in Some Early Christian Writers,* p. 405.

Riegert and Powelson (eds.), *The Lost Gospel Q,* p. 365.

Riesner and Betz, *Jezus, Qumran i Watykan,* p. 170.

Rightly Divided. Readings in Biblical Hermeneutics, ed. Zuck, p. 543.

Riley, *The Spiritual Adventure of the Apocalypse,* p. 560.

Ringe and Tiffany, *Biblical Interpretation: A Roadmap,* p. 141.

Rizzi and Carbone, *Il Libro di Michea,* p. 171.

G. L. Robbins, *"And in the Seventh Day,"* p. 388.

V. K. Robbins, *Exploring the Texture of Texts,* p. 349.

———, *The Tapestry of Early Christian Discourse,* p. 349.

Robinson (ed.), *The Nag Hammadi Library in English,* p. 585.

Rodd, *The Bible,* p. 541.

Rogers and Hogg, *Does God Expect Less of Women?,* p. 167.

Rohrbaugh (ed.), *The Social Sciences and New Testament Interpretation,* p. 350.

Rohrhirsch, *Wissenschaftstheorie und Qumran,* p. 586.

Rose, Brouwer, and Gifford, *Exporting the American Gospel: Global Christian Fundamentalism,* pp. 132-133.

Rossé, *La spiritualità di comunione negli scritti giovannei,* pp. 365-366.

Royster, *The Parables. Biblical, Patristic and Liturgical Interpretation,* p. 551.

Rubenstein, *The History of Sukkot in the Second Temple and Rabbinic Periods,* p. 188.

Ruckstuhl, *Jesus, Freund und Anwalt der Frauen,* p. 366.

Rumble et al. (eds.), *The Bible and Early English Literature,* pp. 139-140.

Rusconi, *Vocabolario del greco del Nuovo Testamento,* p. 350.

Russell and Clarkson (eds.), *Dictionary of Feminist Theologies,* p. 140.

Rutledge, *Reading Marginally. Feminism, Deconstruction and the Bible,* p. 541.

Ryšková, *"Jetzt gibt es keine Verurteilung mehr für die, welche in Christus Jesus sind." . . . zum paulinischen* en Christo-*Gebrauch,* p. 560.

Sacred Realm. The Emergence of the Synagogue in the Ancient World, ed. Fine, pp. 575-576.

Le sacrifice du fils dans les trois monothéismes, p. 567.

Saebø (ed.), *Hebrew Bible/Old Testament. The History of Its Interpretation,* vol. 1, pp. 188-189.

Salas (ed.), *El fenómeno de la "New Age,"* p. 167.
——— (ed.), *El fenómeno de las sectas,* p. 167.
——— (ed.), *El fenómeno del ocultismo,* p. 388.
Sanders, *The Historical Figure of Jesus,* pp. 551-552.
Satlow, *Tasting the Dish. Rabbinic Rhetorics of Sexuality,* p. 189.
Satterthwaite, Hess, and Wenham (eds.), *The Lord's Anointed,* pp. 388-389.
D. F. Sawyer, *Women and Religion in the First Christian Centuries,* p. 405.
J. F. A. Sawyer, *The Fifth Gospel. Isaiah in the history of Christianity,* p. 189.
Scalise, *From Scripture to Theology,* p. 541.
Scardigli (ed.), *Essays on Plutarch's* Lives, p. 586.
Schäfer, *The History of the Jews in Antiquity,* p. 586.
———, Cancik, and Lichtenberger (eds.), *Geschichte—Tradition—Reflexion. Festschrift für Martin Hengel,* pp. 534-536.
Scheurer, *Altes Testament und Mission,* p. 389.
Schlosser (ed.), *Paul de Tarse,* p. 560.
Schlüter (ed.), *Frankfurter Judaistische Beiträge,* Heft 23, p. 396.
Schmitt, *Siedlungen Palästinas in griechisch-römischer Zeit,* pp. 189-190.
Schneider, *Evangelia infantiae apocrypha,* p. 405.
Schnelle, *The Human Condition. Anthropology in the Teachings of Jesus, Paul, and John,* pp. 167-168.
The School of Moses. Studies . . . In Memory of Horst R. Moehring, ed. Kenney, p. 190.
Schottroff and Wacker (eds.), *Von der Wurzel getragen. Christlich-feministische Exegese in Auseinandersetzung mit Antijudaismus,* p. 140.
Schreiber, *Paulus als Wundertäter,* p. 162.
Schrift und Tradition. Festschrift für Josef Ernst, ed. Backhaus and Untergassmair, pp. 541-542.
Schwank, *Evangelium nach Johannes,* p. 552.
Schwemer, *Studien zu den frühjüdischen Prophetenlegenden* Vitae Prophetarum, Band 2, p. 190.
The Secret Gospels, ed. Hoffmann, p. 177.
Sedulii Scotti . . . . Vol. 1, *In Epistolam ad Romanos,* ed. Frede and Stanjek, p. 556.
Segovia (ed.), *"What is John?" Readers and Readings of the Fourth Gospel,* p. 152.
Selvidge, *Woman, Violence, and the Bible,* p. 389.
Senior, *The Gospel of Matthew,* p. 552.
Sider, *Paraphrase on the Acts of the Apostles,* p. 552.
Siebel and Winkler, *Das Kerygma Jesu,* p. 366.
Sigurbjörnsson, Pétursson, and Jónsson (eds.), *The New Testament in Its Hellenistic Context,* p. 346.
Siker, *Scripture and Ethics. Twentieth-Century Portraits,* p. 567.
Silva, *Explorations in Exegetical Method. Galatians as a Test Case,* p. 379.
D. C. Sim, *Apocalyptic eschatology in the gospel of Matthew,* pp. 152-153.
U. Sim, *Das himmlische Jerusalem in Apk 21,1-22,5,* p. 379.
Simmons, *A Theology of Inclusion in Jesus and Paul,* p. 366.
Sims, *A Comparative Literary Study of Daniel and Revelation,* p. 561.
Sinclair, *A Study Guide to Mark's Gospel,* p. 366.
Sirach (Ecclesiasticus). 6. Lieferung, *Sir 11,35 - 16,21,* ed. Thiele, pp. 191-192.
Sleeper, *The Victorious Christ. A Study of the Book of Revelation,* p. 379.
Smelik, *The Targum of Judges,* p. 190.
J. Z. Smith and Green (eds.), *The HarperCollins Dictionary of Religion,* p. 350.
M. Smith, *Studies in the Cult of Yahweh,* vol. 1, pp. 190-191; vol. 2, pp. 140-141.
S. H. Smith, *A Lion with Wings. A Narrative-Critical Approach to Mark's Gospel,* p. 552.
Snodgrass, *Ephesians,* pp. 379-380.

The Social Sciences and New Testament Interpretation, ed. Rohrbaugh, p. 350.
The Society for Old Testament Study. Book List, 1995, ed. Grabbe, p. 175.
Society of Biblical Literature 1996 Seminar Papers, pp. 350-351.
Söding, *Mehr als ein Buch. Die Bibel begreifen,* p. 351.
——— (ed.), *Der lebendige Gott . . . Festschrift für Wilhelm Thüsing,* p. 136.
——— and Kampling (eds.), *Ekklesiologie des Neuen Testaments. Für Karl Kertelge,* p. 384.
Spawforth and Hornblower (eds.), *The Oxford Classical Dictionary,* pp. 398-399.
Spolsky (ed.), *The Judgment of Susanna,* p. 405.
Spong, *Liberating the Gospels,* p. 367.
Stanjek and Frede (eds.), *Sedulii Scotti . . . .* Vol. 1, *In Epistolam ad Romanos,* p. 556.
Stark, *The Rise of Christianity,* p. 191.
Stehle, *Performance and Gender in Ancient Greece,* pp. 586-587.
Stein, *Interpreting Puzzling Texts in the New Testament,* p. 542.
———, *Jesus the Messiah,* p. 367.
Steiner and Blok, *Jerusalem. Ausgrabungen in der Heiligen Staat,* p. 391.
Stepp, *The Believer's Participation in the Death of Christ,* p. 162.
Stern, *Palaephatus. Περὶ ἀπίστων. On Unbelievable Tales,* p. 191.
Stone, *Armenian Apocrypha Relating to Adam and Eve,* p. 587.
———, *Texts and Concordances of the Armenian Adam Literature,* vol. 1, p. 587.
Stott, *Guard the Truth. The Message of 1 Timothy & Titus,* p. 561.
Stoutenburg, *With One Voice/B'Qol Echad. The Sermon on the Mount and Rabbinic Literature,* p. 367.
Stowers, *A Rereading of Romans,* p. 561.
Strelan, *Paul, Artemis, and the Jews in Ephesus,* pp. 162-163.
Stroumsa, *Hidden Wisdom. Esoteric Traditions and the Roots of Christian Mysticism,* p. 587.
——— and Limor (eds.), *Contra Iudaeos,* p. 181.
Studer and Di Berardino (eds.), *History of Theology.* Vol. 1, *The Patristic Period,* pp. 572-573.
Studia Classica et Byzantina. Alexandro Krawczuk Oblata, p. 587.
Stuhlmacher and Janowski (eds.), *Der leidende Gottesknecht. Jesaja 53 und seine Wirkungsgeschichte,* p. 400.
Sumney and Lovering (eds.), *Theology and Ethics in Paul and His Interpreters. Essays in Honor of Victor Paul Furnish,* pp. 380-381.
Sun and Eades (eds.), *Problems in Biblical Theology. Essays in Honor of Rolf Knierim,* pp. 566-567.
Sünde und Erlösung im Neuen Testament, ed. Frankemölle, p. 384.
Sundermann, *Der schwache Apostel und die Kraft der Rede . . . 2 Kor 10-13,* p. 380.
Supplément au Dictionnaire de la Bible, ed. Briend and Cothenet, fascicules 70-71, p. 542.
J. A. Swanson, Kohlenberger, and Goodrick, *The Greek-English Concordance to the New Testament,* p. 537.
R. J. Swanson (ed.), *New Testament Greek Manuscripts . . . Mark; Luke; John,* p. 153.
Swartz, *Scholastic Magic. Ritual and Revelation in Early Jewish Mysticism,* p. 588.
Sweet and Barclay (eds.), *Early Christian Thought in Its Jewish Context,* pp. 134-135.
Symbols and Strata. Essays on the Sayings Gospel Q, ed. Uro, pp. 552-553.
Sysling, *Teḥiyyat Ha-Metim,* p. 191.
Tannehill, *Luke,* pp. 367-368.
Taussig and Castelli (eds.), *Reimagining Christian Origins . . . Honoring Burton L. Mack,* p. 349.
Terra (ed.), *Espírito Santo e Bíblia,* p. 168.
Terry, *A Discourse Analysis of First Corinthians,* p. 380.

El texto antioqueno de la Biblia Griega. Vol. 3, *1-2 Crónicas,* ed. Fernández Marcos and Busto Saiz (eds.), pp. 173-174.
Theissen, *Histoire sociale du christianisme primitif,* p. 141.
———, *Traces of Light. Sermons and Bible Studies,* p. 168.
——— and Merz, *Der historische Jesus,* p. 368.
Theology and Ethics in Paul and His Interpreters. Essays in Honor of Victor Paul Furnish, ed. Lovering and Sumney, pp. 380-381.
Thiele (ed.), *Sirach (Ecclesiasticus).* 6. Lieferung, *Sir 11,35 - 16,21,* pp. 191-192.
Thoma and Ernst, *Die Gleichnisse der Rabbinen,* Teil 3, p. 588.
Thompson and Muller (eds.), *Biblical Interpretation in the Era of the Reformation. Essays Presented to David C. Steinmetz,* p. 531.
Tiefensee, Coreth, and Ernst (eds.), *Von Gott reden in säkularer Gesellschaft. Festschrift für Konrad Feiereis,* p. 141.
Tiffany and Ringe, *Biblical Interpretation: A Roadmap,* p. 141.
Tigchelaar, *Prophets of Old and the Day of the End,* p. 192.
Torres, *Enseñar en parábolas,* p. 153.
Travis, *The Bible in Time,* p. 542.
Trevett, *Montanism,* p. 192.
Trobisch, *Die Endredaktion des Neuen Testaments,* p. 542.
Trowitzsch (ed.), *Karl Barths Schriftauslegung,* p. 351.
Tuckett, *Q and the History of Early Christianity,* p. 153.
Turn to God—Rejoice in Hope, p. 168.
J. D. Turner, Deibler, and J. L. Turner, *Jude: A Structural Commentary,* p. 381.
M. Turner, *The Holy Spirit and Spiritual Gifts,* pp. 567-568.
———, Billington, and Lane (eds.), *Mission and Meaning. Essays Presented to Peter Cotterell,* p. 137.
M. L. Turner, *The Gospel according to Philip,* p. 588.
Ulmer, *Maaserot—Zehnte; Maaser Sheni—Zweiter Zehnt,* p. 192.
Ulrich et al., *Qumran Cave 4.* Vol. 9, *Deuteronomy, Joshua, Judges, Kings,* pp. 192-193.
Ulrich and VanderKam (eds.), *The Community of the Renewed Covenant,* p. 193.
Untergassmair and Backhaus (eds.), *Schrift und Tradition. Festschrift für Josef Ernst,* pp. 541-542.
Urman and Gregg, *Jews, Pagans, and Christians in the Golan Heights,* p. 578.
Uro (ed.), *Symbols and Strata. Essays on the Sayings Gospel Q,* pp. 552-553.
Valavanolickal, *The Use of the Gospel Parables in the Writings of Aphrahat and Ephrem,* p. 368.
van den Broek, *Studies in Gnosticism and Alexandrian Christianity,* pp. 588-589.
van der Horst, *Bronnen voor de studie van de wereld van het vroege christendom,* p. 589.
VanderKam and Adler (eds.), *The Jewish Apocalyptic Heritage in Early Christianity,* p. 406.
VanderKam and Ulrich (eds.), *The Community of the Renewed Covenant,* p. 193.
van der Kooij and Dirksen (eds.), *The Peshitta as a Translation,* p. 173.
Van der Zee, *Someday There'll Be No Tomorrow,* p. 568.
van Esbroeck, *Aux origines de la Dormition de la Vierge,* p. 589.
van Staalduine-Sulman (ed.), *A Bilingual Concordance to the Targum of the Prophets.* Vols. 3-5, *Samuel,* p. 589.
van Tilborg, *Reading John in Ephesus,* pp. 153-154.
Venetz and Bieberstein, *Im Bannkreis des Paulus,* p. 163.
Vetus Latina-Fragmente zum Alten Testament, ed. Frede, p. 174.
Villey, *Origène, lecteur de l'Écriture,* p. 193.
Vivian, *Journeying into God. Seven Early Monastic Lives,* p. 193.

Vogel, *Das Heil des Bundes. Bundestheologie im Frühjudentum und im frühen Christentum,* p. 568.
Vögtle, *Gott und seine Gäste . . . (Lukas 14,16b-24; Matthäus 22,2-14),* p. 368.
———, *Der Judasbrief. Der 2. Petrusbrief,* p. 381.
von der Osten-Sacken and Golling (eds.), *Hermann L. Strack und das Institutum Judaicum in Berlin,* p. 345.
Von der Wurzel getragen. Christlich-feministische Exegese in Auseinandersetzung mit Antijudaismus, ed. Schottroff and Wacker, p. 140.
Von Gott reden in säkularer Gesellschaft. Festschrift für Konrad Feiereis, ed. Coreth, Ernst, and Tiefensee, p. 141.
von Harnack, *Marcion. Das Evangelium vom fremden Gott,* p. 193.
von Speyr, *The Letter to the Ephesians,* p. 381.
von Stuckrad, *Frömmigkeit und Wissenschaft. Astrologie in Tanach, Qumran und frührabbinischer Literatur,* p. 406.
Wacker and Schottroff (eds.), *Von der Wurzel getragen. Christlich-feministische Exegese in Auseinandersetzung mit Antijudaismus,* p. 140.
Wagner (ed.), *An Exegetical Bibliography of the New Testament.* Vol. 4, *Romans and Galatians,* p. 163.
Walker, *Jesus and the Holy City,* p. 568.
Wallace, *Greek Grammar Beyond the Basics,* p. 141.
Watson, *Jesus and the Law,* pp. 368-369.
———, *The Trial of Stephen,* p. 369.
Watts and Crossan, *Who Is Jesus?,* p. 355.
Webber, *Reader Response Analysis of the Epistle of James,* p. 561.
Wehr, *Petrus und Paulus — Kontrahenten und Partner,* p. 389.
Weltgericht und Weltvollendung. Zukunftsbilder im Neuen Testament, ed. Klauck, p. 387.
Wenham, Satterthwaite, and Hess (eds.), *The Lord's Anointed,* pp. 388-389.
Wer ist wer in der Bibel?, p. 351.
Westerholm, *Preface to the Study of Paul,* p. 561.
"What is John?" Readers and Readings of the Fourth Gospel, ed. Segovia, p. 152.
White, *The Social Origins of Christian Architecture,* vol. 1, p. 406; vol. 2, p. 590.
Whittaker, Holtermann, and Hänni, *Einführung in die griechische Sprache des Neuen Testaments,* p. 351.
Wiens, *Stephen's Sermon and the Structure of Luke-Acts,* p. 369.
Wilkens, *Paulus. Drei Schauplätze,* p. 381.
Williams, *Rethinking "Gnosticism,"* p. 590.
A. N. Wilson, *Paul. The Mind of the Apostle,* p. 562.
I. Wilson, *Jesus: The Evidence,* p. 369.
R. F. Wilson and Mills (eds.), *Mercer Commentary on the Bible.* Vol. 6, *The Gospels,* p. 149.
Winkler and Siebel, *Das Kerygma Jesu,* p. 366.
The Wisdom of Jesus, ed. Law, p. 549.
Wise, Abegg, and Cook, *The Dead Sea Scrolls. A New Translation,* p. 406.
Witherington (ed.), *History, Literature, and Society in the Book of Acts,* p. 154.
Wojciechowski, *Jezus jako Święty w pismach Nowego Testamentu,* p. 553.
Wolter, *Die Zeit des Apostel Paulus,* p. 562.
Wright, *Jesus and the Victory of God,* p. 369.
———, *The Original Jesus,* p. 553.
Wünsch, *Der paulinische Brief 2Kor 1-9 als kommunikative Handlung,* pp. 381-382.
Yamauchi, *Persia and the Bible,* p. 590.
Yarbro Collins, *Cosmology and Eschatology in Jewish and Christian Apocalypticism,* p. 568.

Zager, *Gottesherrschaft und Endgericht in der Verkündigung Jesu,* p. 370.
Zahl, *Die Rechtfertigungslehre Ernst Käsemanns,* pp. 389-390.
Zdun, *Pieśni Ofiary Szabatowej z Qumran i Masady,* p. 407.
Zuck (ed.), *Rightly Divided. Readings in Biblical Hermeneutics,* p. 543.
Zuntz, *Lukian von Antiochien und der Text der Evangelien,* p. 553.
Zürner, *Paulus ohne Gott,* p. 382.

INDEX OF SOFTWARE NOTICES

Accordance/GRAMCORD Ultimate Scholar's Bundle, pp. 194-195.
AnyText II Full Proximity Boolean Search Engine & Index Generator for the Macintosh, pp. 407-408.
Bible - Vulgate for Windows, p. 408.
BibleWorks for Windows, p. 195.
GRAMCORD Greek New Testament for Windows with Bible Companion, pp. 195-196.
Grammatically-Tagged Greek New Testament for Windows, pp. 196-197.
Grammatically-Tagged Greek Old Testament for Macintosh, pp. 408-409.
Grammatically-Tagged Greek Old Testament for Windows, p. 197.
Greek New Testament for Windows, pp. 197-198.
Greek Old Testament for Macintosh, p. 409.
Greek Old Testament for Windows, p. 198.
Greek Tutor, p. 198.
Hebrew Scriptures for Windows, pp. 409-410.
LaserCoptic for Macintosh, p. 410.
LaserCoptic for Windows, p. 199.
LaserGreek for Macintosh, p. 410.
LaserGreek for Windows, p. 199.
LaserGreek II for Windows, pp. 199-200.
LaserGreek II for Macintosh, pp. 410-411.
LaserHebrew for Macintosh, p. 411.
LaserHebrew for Windows, p. 200.
LaserSyriac for Macintosh, pp. 411-412.
LaserSyriac for Windows, pp. 200-201.
MacGreek New Testament AnyText Version, p. 412.
MacGreek New Testament with Grammatical Tags for AnyText II, p. 412.
MacHebrew Scriptures, p. 413.
The New Interpreter's Bible. Electronic Edition, disk 1, p. 201.
NIV Bible: Study Edition, pp. 201-202.
NRSV, p. 413.
Old Testament Abstracts, February 1992—June 1995, p. 202.
QuickVerse 4.0 Deluxe Bible Reference Collection: Teacher's Edition, pp. 413-414.
Semitic Transliterator for Macintosh, pp. 414-415.
Semitic Transliterator for Windows, p. 415.
The Teacher's Bible Companion, pp. 202-203.
TLG Engine for Macintosh, p. 415.

LIST OF ABSTRACTORS

Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston Jesuit School of Theology

Matthews, Christopher R. (CRM) Managing Editor; Adjunct Assistant Professor of New Testament, Weston Jesuit School of Theology

Stylianopoulos, Theodore (ThS) Professor of New Testament, Holy Cross Greek Orthodox School of Theology, Brookline, MA

Thompson, Richard Jude (RJT) Harvard University Library Staff

NEW TESTAMENT ABSTRACTS

VOLUME 41 1997

TABLE OF CONTENTS

LIST OF JOURNALS iii

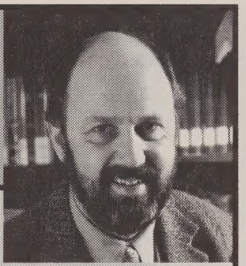
PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL 1 205 417
GOSPELS—ACTS 24 225 435
EPISTLES—REVELATION 61 264 464
BIBLICAL THEOLOGY 84 284 483
THE WORLD OF THE NEW TESTAMENT 100 297 493

BOOK NOTICES

THE NEW TESTAMENT: GENERAL 131 342 529
GOSPELS—ACTS 142 351 543
EPISTLES—REVELATION 154 370 553
BIBLICAL THEOLOGY 163 382 562
THE WORLD OF THE NEW TESTAMENT 168 390 569
SOFTWARE 194 407

INDEXES 592



RECENT BOOKS BY

N. T. WRIGHT

WHAT SAINT PAUL REALLY SAID

Was Paul of Tarsus the Real Founder of Christianity?

"A significant contribution to the debate about the shape of Paul's theology. Wright presents a reading of Paul that challenges the confusions of our own day no less forcefully than the Apostle challenged the paganism of his time."

—RICHARD B. HAYS

"This volume will provide fascinating reading for anyone interested in the life and thought of the Apostle to the Gentiles." —PAUL J. ACHTEMEIER

ISBN 0-8028-4445-6 • 192 pages • Paperback • $14.00

THE ORIGINAL JESUS

The Life and Vision of a Revolutionary

Written in a lively, nontechnical style and illustrated throughout with full-color photos, this volume offers compelling insight into what Jesus really stood for, why he was crucified, and how it was that his followers came to regard him as nothing less than the human face of God.

ISBN 0-8028-3837-5 • 160 pages • Hardcover • $20.00

ISBN 0-8028-4283-6 • 160 pages • Paperback • $14.00

FOR ALL GOD'S WORTH

True Worship and the Calling of the Church

Based firmly on sensitive and creative readings of the biblical text, this inspirational book explores both the meaning and the results of worship and issues a timely, provocative call for renewal in the worship and witness of today's church.

ISBN 0-8028-4319-0 • 143 pages • Paperback • $10.00

THE LORD AND HIS PRAYER

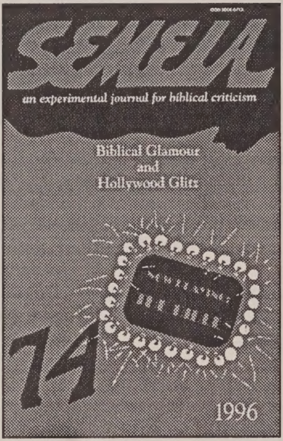
Taking the Lord's Prayer clause by clause, Wright locates this prayer within the historical life and work of Jesus and allows the prayer's "devotional" application to grow out of its historical context. Grasping the Lord's Prayer in its original setting can be the starting point for a fresh understanding of Christian spirituality and the life of prayer.

ISBN 0-8028-4320-4 • 95 pages • Paperback • $8.00

At your bookstore,
or call 1-800-253-7521
FAX: 616-459-6540
E-mail: wbesales@eerdmans.com

7076

WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503


SEMEIA
an experimental journal for biblical criticism
Biblical Glamour and Hollywood Glitz
74
1996

Society of Biblical Literature

Semeia

Employing the methods, models, and findings of linguistics, folklore studies, contemporary literary criticism, structuralism, social anthropology, and other such disciplines to open new areas of biblical studies, *Semeia*, a project of the Society of Biblical Literature, is experimental in both form and content.

Published quarterly.

Editor: Daniel C. Patte, Vanderbilt University.

Individual or Institution subscription: $40
Contact Subscriber Services at 404-727-2345 for additional subscription information and shipping charges.

Biblical Glamour and Hollywood Glitz

Semeia 74
Alice Bach, editor
Code: 06 20 74 218 pages
Paper: $19.95 ISSN: 0095-571-X

"Reading With"

An Exploration of the Interface between Critical and Ordinary Readings of the Bible: African Overtures
Semeia 73
Gerald West and Musa W. Dube, guest editors
Phyllis A. Bird, board editor
Code: 06 20 73 286 pages
Price: $19.95 0095-571-X

Taking It Personally

Autobiographical Biblical Criticism
Semeia 72
Janice Capel Anderson and Jeffrey L. Staley, guest editors
R. Alan Culpepper, board editor
Code: 06 20 72 258 pages
Paper: 19.95 0095-571-X

Textual Determinacy, Part Two

Semeia 71
Robert B. Robinson and Robert C. Culley, editors
Code: 06 20 71 213 pages
Paper: $19.95 0095-571-X

Subscriptions:
Subscriber Services
P.O. Box 15399
Atlanta, GA 30333-0399
404-727-2345

Scholars Press

Back issues:
Customer Service
P.O. Box 133089
Atlanta, GA 30333-3089
888-747-2354 or 404-727-2354

New Testament Studies from Cambridge

The Living Text of the Gospels

D.C. Parker

This book represents an important new departure in New Testament textual criticism. David Parker offers, for the first time, a different way of reading the Gospels that treats seriously the fact that they first existed as manuscripts.

59951-2 Paperback $17.95

Biblical Exegesis and the Formation of Christian Culture

Frances Young

This book challenges conventional accounts of early Christian exegesis of the Bible by placing its interpretation in the context of the Greco-Roman world.

58153-2 Hardback $59.95

The Cambridge Companion to Christian Doctrine

Colin E. Gunton, *Editor*

Written by leading theologians from America and Britain they place doctrine in its setting—what it has been historically, and how it relates to other forms of culture—and outline central features of its content.

Cambridge Companions to Religion

47695-X Paperback $18.95

Available in bookstores or from

CAMBRIDGE
UNIVERSITY PRESS

40 W. 20th St., N.Y., NY 10011-4211
Call toll-free 800-872-7423.
Web site: http://www.cup.org
MasterCard/VISA accepted.
Prices subject to change.

Society for New Testament Studies Monograph Series

Eschatology in the Making

Mark, Matthew and the Didache

Vicky Balabanski

This study examines the changes and developments in three early Christian communities' expectations of Christ's return and the End of the World. Mark 13, Matthew 24 and 25 and Didache 16 are analyzed to find how early Christian expectations developed and how they were affected by the delay of Christ's return.

59137-6 Hardback $59.95

Jesus and the Angels

Angelology and the Christology of the Apocalypse of John

Peter R. Carrell

This study is an examination of the influence of angelology on the Christology of the Apocalypse of John.

59011-6 Hardback $54.95

The Pastoral Letters as Composite Documents

James D. Miller

Dr. Miller takes the reader on a wide-ranging tour of biblical and extra-biblical sources, examining their literary histories, and concludes that the Pastorals are composite documents based on brief, but genuine, Pauline notes, written to Timothy and Titus.

56048-9 Hardback $54.95

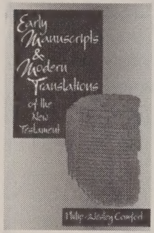
Philo and Paul among the Sophists

Bruce W. Winter

This study presents a composite picture of this highly influential movement at the dawn of the Second Sophistic, and provides important insights into the problems the sophistic movement created for Diaspora Jews in Alexandria and Christians in Corinth.

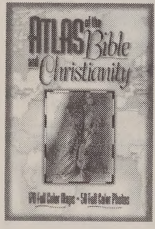
59108-2 Hardback $59.95

Baker Book House



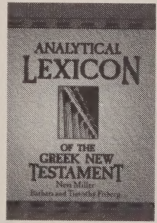
Early Manuscripts & Modern Translations of the New Testament
Philip Wesley Comfort
0-8010-2098-0 236 pages $15.99p

An introduction to nearly one hundred pieces of New Testament papyri reveals how studying them has affected translators' understanding of the text.



Atlas of the Bible and Christianity
Timothy Dowley, ed.
0-8010-2051-4 160 pages $29.99

Full-color atlas features 200 computer-generated maps, plus diagrams and charts. A totally new biblical and church history reference by Oxford Cartographic.



Analytical Lexicon of the Greek New Testament
Neva F. Miller, Barbara Friberg, and Timothy Friberg
0-8010-2135-9 504 pages $39.99

This guide to key exegetical issues and theological themes views Hebrews as dramatic homiletic literature. Trotter analyzes text, vocabulary, and grammar as well as components of the overall theology.

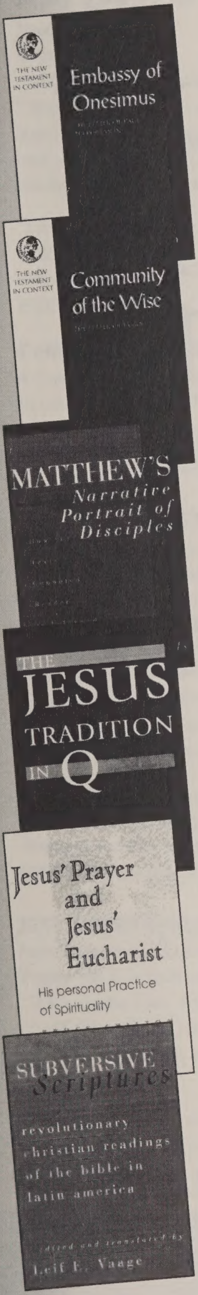
Power and Magic
The Concept of Power in Ephesians
Clinton E. Arnold
0-8010-2143-X 244 pages $14.99p

An outstanding historical and exegetical investigation into the power motif as presented in the Epistle to the Ephesians.

BAKER
A DIVISION OF
Baker Book House Co

http://www.bakerbooks.com/

Baker Book House Company
Box 6287
Grand Rapids, MI 49516
(800) 877-2665


THE NEW TESTAMENT IN CONTEXT
Embassy of Onesimus
THE NEW TESTAMENT IN CONTEXT
Community of the Wise
MATTHEW'S Narrative Portrait of Disciples
THE JESUS TRADITION IN Q
Jesus' Prayer and Jesus' Eucharist
His personal Practice of Spirituality
SUBVERSIVE Scriptures
revolutionary christian readings of the bible in latin america
edited and translated by
Leif E. Vaage

New Interpretive Studies

EMBASSY OF ONESIMUS
The Letter of Paul to Philemon
ALLEN DWIGHT CALLAHAN
An alternative and rewarding reading of Paul's letter that speaks of the challenging implications of Christian love and the imperative of Christian justice.
1-56338-147-8 96 pp. $11.00 paperback

COMMUNITY OF THE WISE
The Letter of James
ROBERT W. WALL
An invitation to read James for pastoral meanings that aid in interpreting human life as well as for its distinctive theological contribution to a holistic biblical theology.
1-56338-143-5 288 pp. $24.00 paperback

MATTHEW'S NARRATIVE PORTRAIT OF DISCIPLES
How the Text-Connoted Reader Is Informed
RICHARD A. EDWARDS
Eleven "character-shaping incidents" in Matthew underscore the character of a disciple as not an ideal individual but someone who recognizes who Jesus is and struggles to follow him.
1-56338-205-9 144 pp. $15.00 paperback

THE JESUS TRADITION IN Q
DALE C. ALLISON, JR.
"Plausibly reconstructs the original shape, purpose and power of Q within the early church...an important contribution to the study of the historical Jesus and ancient Christianity." — JOEL MARCUS
1-56338-207-5 256 pp. $27.00 hardcover

JESUS' PRAYER AND JESUS' EUCHARIST
His Personal Practice of Spirituality
BRUCE CHILTON
Chilton perceives the "Kingdom of God" as the center of Jesus' spirituality. Here prayer is the individual's opportunity to perceive and join the kingdom, and eucharist is the social realization of that kingdom.
1-56338-204-0 96 pp. $9.00 paperback

SUBVERSIVE SCRIPTURES
Revolutionary Readings of the Christian Bible in Latin America
Edited and translated by LEIF E. VAAGE
These unique and provocative studies richly reflect the diverse and evolving tradition of social thought and ecclesial praxis known in Latin America as liberation theology.
1-56338-200-8 224 pp. $19.00 paperback

TRINITY PRESS INTERNATIONAL
P.O. Box 1321
Harrisburg, PA 17105
1-800-877-0012

the Catholic Biblical Quarterly

Scholarly articles in Scripture and related fields

Extensive review section
esteemed for prompt and competent evaluations

January, April, July, October

Annual and Decennial indexes

Subscriptions run on calendar year basis only:
$25.00

Order from:

THE CATHOLIC BIBLICAL ASSOCIATION
The Catholic University of America
Washington, DC 20064

BOOKS FOR NEW TESTAMENT SCHOLARS

PURE KINGDOM
Jesus' Vision of God
Bruce Chilton
Studying the Historical Jesus

"Bruce Chilton is a distinguished, internationally recognized scholar in this field. He writes comprehensibly and simply, presenting his exposition with freshness, clarity, and interest. I commend his book." — I. HOWARD MARSHALL

"Chilton provides a fresh and balanced exposition of this highly central issue in the study of Jesus. One of the most worthwhile contributions to the current debate about the historical Jesus." — RICHARD BAUCKHAM

ISBN 0-8028-4187-2 • 188 pages • Paperback • $15.00

CHRISTOLOGY IN THE MAKING
A New Testament Inquiry into the Origins of the Doctrine of the Incarnation
SECOND EDITION
James D. G. Dunn

"This book needs to be read. Dunn combines immense erudition with deep Christian commitment." — *Christianity Today* (on the first edition)

"An excellent presentation of a mass of complicated material and secondary comment thereon, much to be commended for its honest attempt to set Paul et al. in the eschatological setting of the earliest Christian gospel." — *Theology* (on the second edition)

ISBN 0-8028-4257-7 • 489 pages • Paperback • $30.00

PATTERNS OF DISCIPLESHIP IN THE NEW TESTAMENT
Edited by Richard N. Longenecker
McMaster New Testament Studies

"A useful, often thought-provoking collection of essays by careful New Testament scholars on a very timely subject." — GORDON D. FEE

"This is an excellent study that will provide new insights for students and help preachers to harvest the rich treasures of teaching on discipleship to be found throughout the New Testament." — I. HOWARD MARSHALL

ISBN 0-8028-4169-4 • 319 pages • Paperback • $25.00

JESUS AND THE HOLY CITY
New Testament Perspectives on Jerusalem
Peter W. L. Walker

"This is the first systematic treatment of Jerusalem right across the New Testament. . . . If Christians, and for that matter anyone else, want to think seriously about the place of Jerusalem in the Bible and for today, they will have to take this book very seriously indeed." — N. T. WRIGHT

"This is a superb, first-rate work that is long overdue and that will challenge many cherished assumptions about the early church's beliefs." — GARY M. BURGE

ISBN 0-8028-4287-9 • 383 pages • Paperback • $25.00

At your bookstore, or call 1-800-253-7521
FAX 616-459-6540
E-mail: wbesales@eerdmans.com

6514

WM. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

OLD TESTAMENT ABSTRACTS

A publication of The Catholic Biblical Association

Three times a year: February, June, October

Editor: Christopher T. Begg

Associate Editors: Alexander A. Di Lella, O.F.M.
Aloysius Fitzgerald, F.S.C.
Leslie J. Hoppe, O.F.M.
Joseph I. Hunt
Roland Murphy, O.Carm.
Kathleen S. Nash, S.S.N.D.
Kathleen M. O'Connor
John E. Rybolt, C.M.

OTA provides abstracts of significant books and articles in Old Testament and related fields.

Subscription price: $26.00 per year

ISSN: 0364-8591

For subscriptions of further information, write to:

The Catholic Biblical Association of America
The Catholic University of America
Washington, DC 20064

✓
2010 016

Announcing

New Testament Abstracts

on

CD-ROM

The New Testament research tool
for the 21st century

Founded in 1956, *New Testament Abstracts* has become an indispensable research and bibliographic aid for scholars, librarians, clergy, and students of the New Testament and its historical milieu. Currently *NTA* abstracts at least 2,000 articles chosen from more than 500 periodicals in numerous languages. Nearly 850 current books are also summarized annually.

CD-ROM Release 1, containing all abstracts and book notices published in *NTA* from 1988 through 1997, will be ready in Spring 1998. Fully indexed and searchable, this CD-Rom will be available for both Windows and Macintosh platforms, with various viewing options. Users of the *NTA* CD-ROM will be able to sort and navigate through *NTA*'s library of information with easy-to-use menus and icons.

FURTHER INFORMATION IS AVAILABLE AT NTA'S WEB SITE
http://members.aol.com/ntaweston/nta.html

New TITLES FALL 1997

From the Connections *series*

Like a Tree Planted

An Exploration of the Psalms and Parables Through Metaphor

Barbara Green
Like a Tree Planted
An Exploration of Psalms and Parables Through Metaphor

Barbara Green, O.P.

The studies in *Like a Tree Planted* encourage readers to deepen their understanding of the psalms and parables and to grow in their relationship with God. *Like a Tree Planted* invites reflection on eight pairs of psalms and parables by highlighting their shared metaphor. These images, familiar from our everyday lives as well as from both testaments, encourage fresh insights from familiar scriptural texts.

The psalms presented, all from the first book of the Psalter, and the parables, selected from Luke's Gospel, speak deeply and collaboratively through figures of the tree, our stature and status, searching faces, feelings of entitlement and responsiveness, the ecosystem, shepherding, the storehouse, and "the other side."

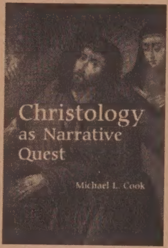
Green believes that people want to explore—both in language and in experience—the mysteries of God and our own human condition. She offers help for those on that journey.

5869-5 Paper, 160 pp., 6 x 9, $14.95

"*Like a Tree Planted* will be especially welcomed by people who want a fresh approach to biblical spirituality. . . . (Green's) friendly style makes the reader a partner in the exploration of new levels of meaning in the texts . . ."

Sandra M. Schneiders
Professor of New Testament
and Christian Spirituality

Christology as Narrative Quest



Michael L. Cook, S.J.

How central is narrative to Christology? To human experience?

In exploring these questions, Michael Cook maintains in *Christology as Narrative Quest* the primacy of narrative in communicating the significance of Jesus Christ and demonstrates ways in which "narrative" has played a role in the shaping of Christology. He examines four narrative forms and their texts: biblical (the Gospel of Mark); creedal (the Nicene-Constantinopolitan Creed); systematic (Aquinas' *Summa theologiae*); and social transformation (the "story" of Mexican-Americans.)

Each of these forms involve what ethicist Alasdair MacIntyre calls a "narrative quest." In each case an image of Jesus that is fundamental for integrating a particular form of the "narrative quest" emerges.

Father Cook contends that Christology in any age is the culture-specific faith response of the community of believers to the mystery of the risen Jesus—a mystery that, identified with the very life, activity, and presence of God, simply transcends any attempt we make to bring it to expression.

5854-7 Paper, 224 pp., 6 x 9, $21.95

"This creative interpretation of Christology through different cultural contexts is clear, insightful, creative, and teachable to scholars and students. It opens up a new vista for understanding Christology."

J. J. Mueller, S.J.
Department of Historical
Theology
St. Louis University

Available from your religious bookstore or

THE LITURGICAL PRESS
P.O. Box 7500, Collegeville, MN 56321-7500

phone: 1-800-858-5450
fax: 1-800-445-5899
www.litpress.org
e-mail: sales@litpress.org

Ref. BS 410 .N35 v.41

New Testament abstracts

REFERENCE BOOK

EDS/WESTON JESUIT LIBRARY
3 0135 00207 4001